

THE RESTITUTION HERALD

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ONE OF THE SWEET OLD CHAPTERS

By Alice B. Curtis

Let us read a sweet old chapter
When the dew lies on the flowers;
For the heart is most receptive
In the quiet morning hours;
It may be a Psalm from David,
Or a lesson from Saint Paul,
A vision from the prophets,
Or the story of man's fall.

But o'er and o'er we read of Him,
The blessed Son of God,
Who for the love He bore mankind,
The path of suffering trod.
We need these precious chapters old,
From God's pure word of truth;
They are our staff when we grow old,
Our guide throughout our youth.

Their thoughts go with us through the day,
And make life's lessons plain.
They teach us of a blissful time,
When Christ shall come and reign.
Then read them in the morning hour;
And when the day is done
And stars are shining overhead,
We'll read another one.

They soothe the tired, care-worn brain,
The jaded nerves find rest,
Life's burden seems to drop from us,
That through the day oppressed.
We pray that God will guide our feet
Along life's changeful way,
And lead us to the better land
Of everlasting day.

His lovingkindness reaches us;
We share His sovereign grace;
We long to be with Him we love,
And see our Father's face.
We feel that He is near to us,
And will His watchcare keep,
When we shall fold our weary hands
And lie in quiet sleep.

EDITORIAL

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But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple." — Psalm 5:7.

OUR BIBLE WORK

WITH OCTOBER THE SIXTH, our Bible Training Class for 1930-31 begins. According to the last report received from the different ones expressing their intentions, this class will be the largest of any to date. Ten had indicated desire of taking up this Bible work, but two have found it inopportune at this time.

This phase of our work builds for Christian and church strength for years and decades to come. Those who take up the work are investing their time and strength with a view to a life service for the Master. Those from far and near who unite to make this work possible are giving from the fruits of their labors in service to God.

In one thing all are urged to unite: in earnest, daily prayer to God that He will guide students, instructors, and contributors to the end that this Bible Training Class work shall redound to the glory and honor of God.

WORSHIP

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

CREATED MAN IS DEPENDENT upon many different things for his growth, and for his attainment unto those heights for which he was made opportune. He must look to the earth for bread and meat to sustain him. He is dependent upon the air for oxygen which furnishes body heat. He draws from the sun, from the earth, and from all of his environments.

Likewise, and of far more importance, must man come in touch with the Creator, himself, if he is to rise to that height which God in His plans has made possible. One of the most direct ways for man to come in touch with his Maker is by the practice of true, spiritual worship of Him.

Man grows to understand best those with whom he associates most constantly and most closely. Likewise, man comes to understand and appreciate God most as he comes into closest contact with Him. One phase of that contact he can gather by the careful and understanding study of

His Word; another phase of it is experienced by the spirit of God being placed upon and around him. But there is still another phase of contact with God that can come in no other way than by the true and earnest worship of God by the individual.

As habitual respect and honor to one's parents is required principally for the benefit of the child, so worship of God is required chiefly for the good of the worshiper. As God provided manna to Israel that Israel might be strengthened and enabled to accomplish her national goal, so worship has been ordained of God that man might be strengthened and enabled to mold his life after the pattern of God's Son.

Worship, like bread, and air, and water, is provided man for man's good. Nor should man be as greedy to accumulate and lay by in store those natural foods for the body as much as he should be greedy to gather in of and fill his storehouse with the Bread of Heaven.

God seeks spiritual worshippers that spiritual worshippers may become God-like.

ASSEMBLINGS

"Let us hold fast the profession of our faith without wavering; . . . Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." — Hebrews 10:23-25.

FROM EARLIEST TIMES, God has instructed that men should assemble together before Him. Israel could not expect to receive the benefits of her feast days by observing them domestically in their respective homes. She was to have her people assemble in one gathering before the Lord, and thus encourage and inspire each other in those festal services. So also, under Christ, Christians from the earliest days of Christianity have been taught and exhorted to assemble for the mutual strength and steadfastness of faith, and to do so the more often as they see the day of the Lord approaching.

On every hand our times bristle with evidences of the rapidly approaching end of this Gentile day, therefore, evidences, also, of the approaching day of our Savior. Accordingly, all those who would be Christians in deed and in

truth are exhorted to assemble together frequently in the name of our Lord, not only for individual benefit, but for mutual uplift as well.

That such assemblings are to the end that the individuals may be strengthened in the inner man is evident from the Scriptures. This is not a formal duty which one should perform in a routine manner, but rather a duty for individual uplift in godliness. Christian assemblies should be assemblies for worship equally, if not more, than assemblies for Scripture study and Scripture analysis. The study and the analysis should not be neglected — they, too, are essential; neither should worship be neglected. In fact, wor-

ship, so long as it is intelligent and spiritual worship, is of equal or greater importance than some other engagements of an assembly.

The opportunity of assembling for worship and study upon that day of the week — Sunday — which throughout the Christian world has been set aside by many governments as a holiday, on which to commemorate the resurrection of our Savior, is one of the Christian's greatest opportunities and blessings. Would that each could cultivate and develop such closeness with his heavenly Father and with his Savior that he would deny every interfering matter that claims priority over that of assembling ourselves together.

THE SOURCES OF ST. PAUL'S PEDAGOGY

RACIAL INFLUENCES

SAUL OF TARSUS was conspicuously a son of his race. He could well say that he was a Hebrew of the Hebrews. He had advanced in the religion of the Jews beyond many who were of equal age with him in his nation, being more exceedingly zealous of the traditions of his fathers. His whole training had been geared to the watchwords, "Learn — teach; teach — learn." To him, as to all the sons of Israel, piety and education were inseparable. Education was the handmaid of religion; religion was the sponsor of education.

The principles of his religion and his education were the product of a remarkable history and are preserved in a unique literature. A study of this literature should reveal to us some of the sources of his pedagogy. The Bible as a whole may be described not only as "centuries of intense experience made poignantly articulate"; it is an educational code, and its history is a history of education. "The genius of the Hebrew lay in his masterful absorbing function, by which he transformed and transfigured the products thereof in the alembic of his soul. Whatever served this instinct was utilized and sublimated. He religionized everything into an ethical monotheism and preserved it immortally in a Book, and with his pedagogical instinct, made his Holy God the world's Educator."

Saul had inherited from his race a strongly didactic nature. He was true to type. Edersheim's characterization of this "peculiar people" well befits him: "Excitable, impulsive, quick, sharp-witted, imaginative; fond of parable, pithy sayings, acute distinctions or pungent wit; reverent towards God and man, respectful in the presence of age; enthusiastic of learning and of superior mental endowments; most delicately sensitive in regard to the feelings of others; zealous; with intensely warm Eastern nature, ready to have each prejudice aroused; hasty and violent in passion but quickly assuaged."

He fell heir to a unique educational ideal. As a Pharisee he was brought up to consider the study and observ-

ance of the Laws of Jehovah as the supreme aim in life. "The honor of father and mother, acts of benevolence and kindness, hospitality to strangers, visiting the sick, devotions in prayer, promotion of peace among man and man, and study in general, remain intact against the exigencies of the world to come, but the study of the law outweighs them all."

This fundamental aim was to be attained, according to Josephus, by instruction in words and by exercises in practice. The method of Saul's education thus combined the theoretical and the practical, learning with doing. It made its appeal to the whole man: to the spirit — "The fear of Jehovah is the beginning of knowledge"; to the mind — "First learn, then understand"; to the body — "Not learning, but doing is the principal thing." It therefore called for a response from the whole man: the emotions, the intellect, and the will. It involved feeling, thinking, acting.

His education had sought not only to combine instruction in the *positive truths* of the ancestral faith with preparation for the practical duties of life, but it also had made these positive truths the controlling and dominating discipline both of the theoretical and the practical. It was religio-centric! Saul had therefore inherited the unique contribution of ancient Israel to the treasure-house of education, namely, the principle of religious culture as the organizing center of all education, and as the ruling discipline for the cultivation of character and life.

In his reverent survey of the history of his race, Saul could not but have been appreciably influenced by the personalities and principles of the great master teachers of his fathers. What a succession of teachers Israel had! They represented almost every type of leadership among his people: the Legislator, the Priest, the Psalmist, the Prophet, the Scribe, the Wise! Their combined contributions to the cause of moral and intellectual culture provide "a ca-

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THE PRECIOUS BLOOD OF CHRIST

OF ALL THE TITLES which may adorn a page, none can be more appealing or more satisfying to the human heart (when rightly understood) than this. "The precious blood of Christ" has to do with the most near and the most distant needs of men, the greatest external and the most secretly internal of their actions and thoughts. When we say, "The precious blood of Christ," we have described the most precious object in God's sight, for it involves His dearly beloved and only begotten Son, and the most precious of His gifts to men, for all we are and have and hope for is dependent upon it.

Simon Peter had made a good confession when the Lord asked the twelve, "But whom say ye that I am?" For he answered promptly, "Thou art the Christ, the Son of the living God." This confession the Lord said was the rock upon which He would build His church. That is to say, everyone to be acceptable as a member of His church must make this confession, believing in his heart, and making confession with his mouth. Rom. 10:9, 10. And Peter then and there was given the "keys" of the kingdom of heaven. Matt. 16:13-19.

First Peter used the "key" to admit the Jews, when on the day of Pentecost he was constituted by the Holy Spirit the chief spokesman for the risen Lord. He called upon all (and there were thousands of listeners) to repent and believe the gospel, accepting Jesus as both Lord and Christ. Acts 2:14-40. The remission of sins was the prime need of the Jews, and here it was offered freely in the name of the Lord Jesus. Acts 2:38. The other "key" was used about three and a half years later, when Peter was sent to preach repentance and the forgiveness of sins to the first Gentile hearers — Cornelius and his household. Both Jew and Gentile were accepted on the same terms, and the Holy Spirit was poured out on all the believers. Acts 2:38, 39; 10:30-34; Eph. 1:13.

TO THE JEW FIRST

Our Lord's ministry, and the ministry of the disciples during His presence with them on earth, was confined to the Israelites living in Palestine and those who came up to the Holy Land from abroad to observe the prescribed feasts. But after our Lord's death and resurrection the disciples were sent to make disciples of all nationalities. The Jews were to hear first, because special promises had been given them, and Jesus was the One foretold in the prophets who should be their King and Leader. The kingdom of heaven was preached to them, and they were given every encouragement to enter into all that was implied in that term. Jesus came to His own, and as many as received Him were given the privilege of becoming the sons of God. John 1:11 and 12.

It is quite understandable, then, that in writing the wonderful epistle of which the words quoted form a part, the apostle addressed first the believers in his own nation, the Jews. And his message was for all believing Jews wher-

ever resident. He calls them the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;" more literally, "the sojourners of the Dispersion," referring to the Jews living scattered about in the Gentile countries. But, as may be seen by reading his two letters, Peter's message is

ALSO TO THE GENTILE

The dispersion of the Jews among the Gentiles, dating principally from the time of Nebuchadnezzar's invasions, resulted (in the course of successive centuries, under the Medo-Persian, Grecian and Roman conquests) in their settling in all the provinces of the empire. We can see from the book of the Acts of the Apostles that the gospel messengers found Jews wherever they went. This dispersion of the Jews was of benefit to the Gentiles, in that it placed in their midst representatives of the true God. Where the Jews observed their law, and lived as nearly as possible blameless lives, their Gentile neighbors would take note, and thus some proselytes were made to the Jewish faith.

When the council was held by the apostles at Jerusalem to determine the proper attitude toward the law of the Gentile converts to Christianity, this benefit was referred to: "For Moses of old time hath in every city them that preach him, being read in the synagogues every day." So that the Gentiles were in a position to know the ordinances of the law on the things mentioned in Acts 15:20, 28, 29; and any not already familiar with the Jewish method of slaughtering meat to avoid eating the blood could easily inform themselves. The prohibition against blood was not a new thing when given at Sinai; for the Lord had given Noah the same prohibition. Gen. 9:3, 4. As stated in Leviticus 17:11, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

So we see that while for health's sake the eating of blood, and of things strangled (which prevents the blood from being drained out), is to be avoided, there is even a deeper reason; namely, that God required of them various offerings for thanksgiving, and also offerings by the priests to make atonement for sins by the offering of animal sacrifices, the blood of which would be sprinkled upon the altar, and once a year upon the Mercy Seat in the Inner Sanctuary. Lev. 4; 5; 16; Heb. 9:7. The advantage to the Gentiles in having the Jews living among them was not only in respect of morals and cleanliness, and the making of proselytes or converts to Judaism, but more especially, after the gospel began to be preached, in helping them to understand the ritual of the law which the gospel showed to have been largely typical in character.

If the Jews as Jews failed to realize the limitations of the law and the inability of the blood of bulls and of goats to take away sins, the gospel made these things clear to those of the nation who were willing to give attention to the apostolic preaching. The apostles and first disciples were Jews familiar with the Law, the Prophets, and the Psalms, and the Gentile converts were advantaged by association with believers well acquainted with the Scriptures

and versed in the meaning of the offerings now seen to have been types of our Lord Jesus Christ and His work.

So we say again, it is not surprising that the Apostle Peter, in writing a general epistle to the church as a whole, should first address it to the believing brethren who belonged to the Dispersion but were now "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter 1:2. Then in chapter 2, after describing the church as built up of "lively (or living) stones," a "spiritual house," and as constituting "a chosen generation, a royal priesthood, an holy nation, a peculiar people," the apostle brings in the Gentiles, and shows that believers from them are accepted.

Commenting on this prophecy concerning "a peculiar people," Peter quotes it as now applicable to the called from among the Gentiles; for he says: "Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." 1 Peter 2:10. This was the state of the Gentile nations up to the time the gospel was sent to them: they were not the people of God, the Jews only being recognized under that term (Ex. 19:3-6; Amos 3:1, 2); the Gentiles, on the other hand, were "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. Something occurred which altered this status of the Gentiles, and Paul as well as Peter tells us what it was: "But now in Christ Jesus ye who sometimes (i. e., in the period preceding the preaching of Jesus) were far off are made nigh by the blood of Christ." Eph. 2:13.

Thus the great power of the blood of Christ is testified to by both these inspired apostles of the Lamb. The blood of Christ had power to change the position in God's sight of both Jew and Gentile, notwithstanding the differences in their history, training and manner of life. Therefore, the apostles in their preaching and writings were commissioned to preach the same gospel to all peoples and all nations alike — salvation through faith in the precious blood of Christ. — *The New Covenant Advocate*.

"WE ARE LIKE A VAST CHAIN of mountain peaks. Some of us have our heads in the clouds always, up among the eternal snows. Thunders boom about us, lightning rives us, storm and sleet beat upon us. There is a rumbling on some distant peak and we know that it rains there, too. That is all we ever know. We are not quite sure when our neighbors are happy or when they are troubled; when there is sun or when there is storm. The secret forces on the interior of the mountain work on unceasingly. The distance hides it all. We never get near enough to another peak to see the scars upon the surface, to know of the dead timber and the dried streams, the marks of avalanches and glacial drift, the precipices and the pitfalls, the barren wastes. In blue, shimmering distance the peaks are veiled, and all seem fair but our own."

PROOF

"*Prove all things: hold fast that which is good.*"

PROOF! PROOF! is the cry of our generation, not knowing what it asks. God can neither be demonstrated nor argued down. If we could prove God in the manner of a theorem of geometry, He would not be the God we need or seek. He is God just because a proof that would put Him beyond reach of all possible cavil is impossible — just because He can and does confirm himself against all denials and contradictions, being himself the Author of the issues which prompt these denials and contradictions. Also, such proof as men demand is by nature a compulsion; and nowhere is compulsion more out of place than in the life of faith — since God and the soul must be free. Argument is both unnecessary and unworthy; only insight can show the way. — *Joseph Fort Newton in "The Christian World."*

HOW TO STUDY THE BIBLE

RECOGNIZE THE BIBLE AS GOD-INSPIRED. Second Timothy 3:16. The Bible is in a class by itself, distinct from all other books. Approach it with reverence and faith. Believe that it is *God's Word*. Some one has said: "The real Bible student never places a question mark where God has placed a period." Accept the *whole* Bible.

Accept the Bible in the Spirit. 1 Cor. 3:16. The natural man cannot receive the message of the Bible, for it is spiritually discerned. We must be in tune before we can get the message. The Holy Spirit must be our teacher, giving understanding, and unfolding the Word to us. "Lean not to thine own understanding" when studying the Bible.

Take the message into your own life. Psalms 119:11. When you read the Bible, try to remember it. Memorize it. And then apply it to yourself — not to John or Sue. Open your heart for the flood-light of God's Word. Apply its reproof and correction; take its promises and treasure them. Read the Bible, not primarily to get material for lessons or talks, nor to amass knowledge about it, but read it first of all as God's message to you.

Always be a learner. Matt. 11:29. Take the attitude of Mary — sit at the Master's feet. Never answer back, or question, but accept it as unquestionably as a child. No matter how much you may learn, you never come to the last lesson. There is always much more ahead.

Rightly Divide the Word. 2 Tim. 2:15. Much need not be said. We have only to look around us to see the pitiful condition of those who have rushed in and read carelessly. The Bible is its own best commentary — read it and compare it with itself; sift and weigh and ponder, and go thoughtfully in your study.

Obey implicitly. Heb. 5:8, 9. "Light obeyed, increased light; light resisted, darkest night." As God brings some new command to your attention, obey *instantly*. It is the only safe rule for progress. — *Selected*.

DAILY SCRIPTURE READINGS

THE INSIGHT OF THE PURE IN HEART

A CALL TO PRAISE

Sunday, October 12 — Psalm 67.

"O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth." — V. 4.

JESUS SAID THAT the pure in heart are "happy", for they shall see God. These verses of David's reflect the same joy, showing the reason for it in the fact that righteousness and justice shall prevail in the day when God shall rule. The seventy-second Psalm also portrays these same happy conditions when "all nations shall call him blessed," and the whole earth shall be filled with His glory. Truly, the anticipation is just cause for praise to God from all His children.

SIMEON THE RIGHTEOUS

Monday, October 13 — Luke 2:25-35.

"For mine eyes have seen thy salvation, which thou hast prepared before the face of all people." — VV. 30, 31.

ALL THE GLORIOUS anticipation which we have of the future, when every trace of evil shall be wiped from the face of the earth, when men shall dwell together in peace and harmony, and all is perfection, centers round one person only. And that One is none other than Jesus, the Christ. Simeon recognized this truth when his eyes beheld the infant Savior. A thoughtful reading will disclose much depth of meaning in the few words he uttered on that occasion.

ANNA THE PROPHETESS

Tuesday, October 14 — Luke 2:36-39.

"And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." — V. 38.

FOR LONG, WEARY YEARS faithful Jewish hearts had waited for the Messiah who was to redeem them from the just, but cruel fate that had befallen them because of sin. The birth of this One was indeed "good tidings of great joy." But comparatively only few accepted Him, Anna, the aged prophetess, being one of the few. Joseph of Arimathea was another who "waited for the kingdom of God," Mark 15:43. Cleophas, brother-in-law of Mary, Jesus' mother, said that he believed Jesus was the One who was to redeem Israel. Luke 24:21. Thus all down through the ages, to those who truly love God, insight is given into God's purposes for men through the gift of His Son.

PURE HEARTS IN HOLY PLACES

Wednesday, October 15 — Psalm 24.

"He shall receive the blessing from the Lord, and righteousness from the God of his salvation." — V. 5.

THE CONTEMPLATION of these wonderful blessings would avail us naught, if we did not put ourselves in the way of

receiving of their benefits. Psalm 1 and Psalm 15 also tell us who they are that shall receive of God's bountiful provision for His children. Let us prayerfully study His word that we may know what He desires of us, and then go forward in Christian obedience.

SEEING THE INVISIBLE

Thursday, October 16 — 2 Kings 6:8-17.

"Fear not: for they that be with us are more than they that be with them." — V. 16.

THIS LITTLE STORY OF ELISHA and his servant illustrates how God cared for His prophet in times of danger. Elisha seemed to realize God's protecting care, for he prayed God to open the eyes of the servant that he might also know that "the angel of the Lord encampeth round about them that fear him." Psa. 34:7. Are we justified in relying upon God's protection today?

SEEING THE ETERNAL

Friday, October 17 — 2 Corinthians 4:8-18.

"Though our outward man perish, yet the inward man is renewed day by day." — V. 16.

PAUL SPEAKS OFTEN of the outward man and the inward man. The outward man is the one we all see, the fleshly, carnal nature that finally ends in death. The inward man is the "new man" which we put on at baptism and which is "renewed in knowledge after the image of him that created him." Col. 3:10. By continually denying supremacy to the outward man, and yielding to the dictates of the inward man, we will gradually be transformed, no longer serving self, but serving God, in the strength of our Savior. Read Rom. 7 and 8.

SEEING HIS FACE

Saturday, October 18 — Revelation 22:1-7.

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." — V. 7.

THE READINGS OF THE WEEK all tend toward the joyful realization of the blessings God has in store for the pure in heart. To know how we may attain to these is the duty of each and every Christian. By learning what God's desires are for us, and daily building character in that direction, we will finally reach the goal of the pure in heart — seeing God. — M. G.

"Lord, whence are those blood-drops all of the way
That mark out the mountain's track?"

"They were shed for one who had gone astray
Ere the Shepherd could bring him back."

"Lord, whence are Thy hands so rent and torn?"

"They were pierced tonight by many a thorn."

THE SOURCES OF ST. PAUL'S PEDAGOGY

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tena of pedagogic principles without a parallel in ancient literature."

There was Moses, who won for himself the well-deserved title, "The Father of Wisdom." He possessed forty-nine of the fifty divisions of wisdom. His personality fairly radiated the truth which he communicated. As the mouth-piece of Jehovah, he taught "by power of a tremendous and impressive example," in public and in private, by word and symbol, by command and by act. He sagaciously sensed the significance of critical situations, and courageously shaped them to beneficent ends. To every Israelite he was as a prince among teachers. He was Israel's greatest schoolmaster. His influence on Saul's pedagogical sense, therefore, was not a little. Paul refers to Moses (or quotes him) twenty-five times. When he stood before King Agrippa he based his defense on the fact that he "stood unto this day, testifying both to small and great, saying nothing but what the prophets and Moses did say should come." To Saul, Moses as a teacher, "mighty in his words and works," was significantly real.

The Priests exercised with their priestly function a powerful educative influence. Their long spotless linen robes and solemn bearing clothed them with peculiar dignity. They projected the spiritual into the secular and the secular into the spiritual (sometimes at the baneful expense of the spiritual). When they were faithful in teaching ordinances, the law of Jehovah, worship, and the fear of Jehovah, they "strengthened moral conscience, softened public manners, and educated society." They taught by symbol and ceremony, by giving practical advice, and in presiding over judicial matters. Their appeal was not so much to the conscience as to the feelings; not so much to the imagination as to the emotions. On this basis they sought to educate the will. "Keep the Law, carefully observe the ceremonies," was their never varying exhortation to the nation and individual alike. They added their speech to the educative voices of the past that rang in the ears of Saul of Tarsus. But they exercised their influence on Saul also, in person. "Then Paul took men, and the next day, purifying himself with them, went into the temple, declaring the fulfillment of the days of purification, until the offering was offered for every one of them."

No less was the educative influence of the Psalmists. It was in the sublimity and tenderness of expression of the Psalms that Saul learned and was prepared to teach the "universal language of religious emotion." "The beauty of image, boldness of expression, and the brevity and elegance of Hebrew poetry would render it wonderfully suitable to the romantic fervor of the youthful mind, more especially as to those characteristics are added, with uncommon freedom of metaphor and vividness of ornament, the blending of references to the natural objects of the country, the occupation of the people, the history of their na-

tion, and the manners of common life. The parallelisms of sentiment in the sacred hymns must greatly have assisted the learner in committing those hymns to memory."

— From *The Pedagogy of St. Paul*, by Kuist.

GUTENBERG BIBLE IN LIBRARY OF CONGRESS

PACKED IN A STRONG TRUNK and secured with many seals, one of the three existing perfect copies of the Gutenberg Bible printed on vellum was quite recently brought from Europe in the personal custody of Dr. Herbert Putnam, Librarian, and placed in the Library of Congress. It was one of the first important products of the Gutenberg press after the invention of printing.

The whole edition consisted of thirty copies on vellum and six times that number on paper. The exact date of its issue is not known, but it was prior to August 24, 1456. The other two perfect copies known to be in existence are in the national libraries at London and Paris.

The copy now acquired by the Library of Congress was discovered more than a century ago in the Benedictine abbey of Saint Blasius in the Black Forest. Moved from place to place in the turbulent years following the French Revolution, it was sold four years ago to Dr. Vollbehr by the abbot of St. Paul for a quarter of a million dollars which the ecclesiastic wished to spend on his monastery.

Under authority granted by the last session of Congress, it has now been acquired as one of the priceless literary treasures of our own national library. As soon as necessary arrangements can be made, it will be placed on exhibit near a famous portrait of Gutenberg painted by an unknown artist probably in the eighteenth century. — *The Protestant*.

A PARENTS' PRAYER

God bless our little ones tonight,
Our little ones — and Thine.
Protect their slumber by Thy might.
Grant them Thy peace divine.
Help us no duty to forget
We owe to them or Thee,
And leave us nothing to regret
In years that are to be.

God bless our little ones tonight,
Our little ones — and Thine.
Help us to rear them true, and right,
And clean, and strong, and fine.
Lead them in ways more beautiful
Than we have ever seen,
And make them each more dutiful
Than we have ever been.

— Clarence E. Flynn.

THE MILLENNIUM

AS RELATED TO THE CHURCH

By F. L. Austin

JUST AS CHRIST WAS MADE PERFECT through suffering, Hebrews 5:8, before He reached the millennial age of the occupancy of His throne, so the church must be made ready for her position with Christ, preparatory to the introduction of the millennial age. In order then to get a mental vision of the church as it is related to the millennium, it seems best that we study the church from the beginning of its establishment by Christ.

Parables and other figures of speech are used in great variation throughout the Bible to illustrate given and particular truths. For instance, the kingdom of God is illustrated by numerous parables: the sower, good seed, mustard seed, measures of meal, treasures hid in a field, a merchant man, a net, a householder, etc. The wide range of illustrations is used each to illustrate some particular phase of the kingdom. As a whole, the kingdom, in one phase or another, is like unto these illustrations. So also the church of God. Different biblical illustrations are used to explain the standing, and the position, and the purpose of the church.

Ephesians five definitely explains that in a particular sense the church stands before Christ as a wife stands before her husband. Christ in a special manner died for the church, Eph. 5:25-27. This does not even suggest that Christ died only for the church. Indeed, He died for all. But the benefit to be bestowed upon the church, as a result of the Savior's death, is vastly greater than the benefits to be bestowed on others.

In a special way Christ left His Father that He might be joined unto the church, Eph. 5:31, of which in the following verse Paul expressly states, "I speak concerning Christ and the church."

This verse 31 is a distinct reference to Gen. 2:24, which latter verse describes the relative position of Adam and Eve. God first created Adam, then out of Adam He created the woman. Likewise, God first created Christ; now and since, out of Christ He is creating the church. Again as the woman was created for the man, 1 Cor. 11:8, 9, so is the church created for Christ, Eph. 5:27. And also as Eve was made like unto her husband in matter, like in inheritance of all things, so in God's purpose is the church made like unto the second Adam. Also as Eve was made joint heir with Adam of the fullness of that which Adam received from the Father in the beginning, so is the church in God's purpose made joint heir with Christ of all that Christ received from His Father, Rom. 8:17.

A brief enlargement of the previous statements may be of advantage. Christ in His resurrection was declared to be free from the dominion of death. Death shall have no more dominion over Him, Rom. 6:9. Never again can an individual or a nation take the life of Jesus. He is beyond

man's power, even beyond the power of death. In this He is immortal, 2 Tim. 1:9, 10; that is, He is not liable to death. He is incorruptible; that is, it is impossible that either morally or physically He should corrode, corrupt, decay. He is spiritual, 1 Cor. 15:45; that is, He is motivated, sustained, nourished, in every way kept by God's power.

In like manner, the church, in God's purpose, is to be changed from the present mortal nature of its individual members to immortal nature, 1 Cor. 15:53. The state of corruptibility is to be changed to a state of incorruptibility, 1 Cor. 15:52, 53. In this manner, the present state of susceptibility to death is to be changed to a state when the church shall no more taste of death, 1 Cor. 15:54-57. And the church will partake of the spiritual nature and status and standing of Christ, its Head, 1 Cor. 15:44-49. The church, which is to stand related to Christ similarly as Eve was related to Adam, is to be "fashioned like unto his glorious body," Phil. 3:20, 21. Also, she is to be made joint heirs with Christ as well as to be glorified together with Him, Rom. 8:17. Joint heirship with Christ must of necessity make the church an heir, a joint heir with Christ "of all things," Heb. 1:2.

Some of the "all things" of which Christ was made Heir are interesting to recall. To Christ, the Father has given the power "to have life in himself," John 5:26, not merely to live for a limited period, but to possess in himself the power of life. To be joint heirs with Christ necessitates that the church shall likewise have this power within herself. This is confirmed in such statements as Luke 20:36; Rom. 6:6-11. To Christ hath been committed the judgment of all men, John 5:27. That the church is joint heir with Him in this particular is assured by Titus 2:12. To Christ has been given the power to raise the dead. That the church will be joint workers with Christ in this vast redemption of sin's captives is most pleasing indeed.

The millennium is not so much a date of time as it is a status of conditions. The date is merely the time when these conditions shall begin to prevail. The millennium conditions are dependent upon Christ and Christ's perfected church. Before the church can engage with Christ in the judgment rule of the world, she must herself have been brought to her fullness with Christ.

All this is clearly revealed in such passages as 1 Thess. 4:13-17. Christ leaves His Father's throne and from mid-heaven calls "with a shout, with the voice of the archangel, and with the trump of God," awakens from death those of His people who are sleeping. He changes those who remain alive and gathers both the raised and the changed living ones to meet Him in the air.

The writer then proceeds in the following verses (next chapter) to assure that these things and many others will be unexpected by the great world of wickedness and wrath. It is only the church who is to be called out and fashioned like unto Christ at that time. The world at that time will be in the condition described in 1 Thess. 5.

Christ in Matt. 16:27 foretells that He is to "come in the glory of his father with his angels." In Matt. 25:31 Je-

sus declares, "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." Rev. 20:4 refers to Christ introducing the millennium by reigning over the earth. Like Adam, who must of necessity be possessed of his bride, Eve, before he could proceed to endeavor to execute the commands of God of Gen. 1:26-28, so Christ raises, changes, glorifies, makes like unto himself, His church, which in a sense is to Him as a bride to her husband, preparatory for this reign of the thousand years.

The millennium, then, as it is related to the church sees the church in her perfected, glorified state at its inception. She is not then to be changed, but having been changed, proceeds with Christ to exercise world-wide judgment. She is not then to be given life; but having received life of Christ, proceeds with Him to administer life. She is not then to be taught and ruled unto righteousness; but having been made righteous by Christ, she proceeds with Christ to rule in righteousness throughout the millennial day.

The house of Aaron was to assist Aaron in waiting upon the tabernacle of God and in making atonement for the nation of Israel, Num. 8:19, and with Aaron was made to inherit God, Num. 18:20, not to inherit with the twelve tribes of Israel. So the church having been given to Christ is made to inherit, with Christ, God and all God's gifts to His Son, and no longer to be heirs with the world of God's gifts to its people. Not now, but in the millennium will the fullness of this inheritance begin to be realized. The status of the church in the great day of Christ's reign will be that of assistant to her Lord, not that of being tried, and tested, and weighed for acceptance.

PRAY AND DO

The following truth-stored verses were received from A. Leonard Brady of Los Angeles. They were probably clipped from the "Fraternal Visitor" of England by his father, A. E. Brady of Birmingham, England. We regret that the author's name is not known. — Ed.

"No answer comes to those who pray
 And idly stand,
 And wait for stones to roll away
 At God's command.
 He will not break the binding cords
 Upon us laid,
 If we depend on pleading words
 And do not aid.
 But he that prayeth and is strong
 In faith and deed,
 And toileth earnestly, 'ere long
 He will succeed."

TO GET AN IDEA of what a billion is and what the world war cost in money, consider the fact that if a person started at one and counted every hour of his life, he could never count a billion. — S. E. H.

THE TRIAL OF YOUR FAITH

ISRAEL HAD TAKEN THEIR JOURNEY from Succoth, and were encamped at Etham, in the edge of the wilderness, when the Lord said, "Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea."

When at Etham the children of Israel were in direct line for Horeb, the mount of God, and, had they continued their course as it would seem they had planned, they might have gone forward without having to cross the sea. This was the natural course for them to have continued. But here the Lord intervened and instructed that they turn short to the right and march toward the sea. Nothing but faith could have prompted Moses to follow this instruction, as to all natural reason, it would have seemed the height of folly, for this way led them to a place where they would be shut in on every side. To the one side of them was the craggy, impassable range, Pi-hahiroth; to the other was Migdol and Baal-zephon, which some have supposed were forts and garrisons of the Egyptians; to their front was the sea, and, soon to put in their appearance, at the rear was the raging host of Pharaoh.

How different is faith from sight, and how far it is beyond reason! For as the heavens are higher than the earth, so are His ways above our ways, and His thoughts above our thoughts. The life of faith is very different from the life known by the ordinary man. Abraham went out not knowing whither he went, but he knew God had spoken. He believed God, and it was accounted to him for righteousness. The same was now true in the life of the pilgrim Israelites. It was indeed to be the obedience of faith on their part, for in no sense was it a natural plan that led them to this place.

And does not this bring a lesson to us? How often have we started out full of encouragement and hope, and it has seemed that all before us would be but clear sailing toward the desire of our souls, in compliance with the will of God. But, alas, how suddenly all has changed, and we have found ourselves shut in on every side. Reason would suggest disaster, tell us we had missed the way we should have gone, and the adversary would accuse and seek to torment. Have we yet learned that God has His hand in the shaping of our lives, and plans our way? Can we rest where sight cannot see, believing that all things work together for good to them that love God? There may be another time in our experience when we will find ourselves hedged in on every side, and when none other than God can let us out. But He is able. And only experience can be our proper teacher in the wonderful school of faith.

But Israel became confused when they found themselves shut in on every side, and heard the approaching chariots of Pharaoh and his host. And we are not blaming them. Neither does God seem to blame them at this time. His blame of them came after He had many times proved His willingness and ability to meet their need, and yet they

would not learn. God does not reject us for our ignorance of Him and of His plan. When He first begins to teach us, He knows we are but dust and need to learn; but He is provoked when He finds that, however many times He may prove himself, He is yet doubted and reproached.

Poor Israel had ample natural cause for fear, and did fear. Let us look at them. They were a great host, but they were trudging, unarmed, undisciplined, escaping slaves. For so long they had known nothing but bondage; they had been born in the homes of helpless servitude; and now their former over-lords and task-masters, together with a mighty armed force, were rushing down upon them. Was not that a proper occasion for fear? But God, whose wisdom had planned their way, had taken all of that into consideration. This was to be their first step in learning discipline, and learning the way of faith, under the Captain of their salvation.

Ah, brother, when we came to God, we too were unschooled in the ways of holy war. But the man of God is to be a soldier, and fight the good fight of faith with weapons which are not carnal, but mighty through God to the pulling down of strongholds. Paul, as well as Israel, felt his weakness to meet the foe, and confessed, "And I was with you in weakness, and in fear, and in much trembling." But divine training taught him to trust where he could not see, and to rely on God, who enabled him also to testify, "I can do all things through Christ which strengtheneth me." Thank God for the power of God right in the midst of seeming impossibilities!

In their confession and stress, Israel did not forget to call upon God. But, with their prayers, they poured out also a volume of accusation against God's servant Moses, blaming him for all the misfortune which seemed so evidently to have befallen them. Here was weakness, a weakness which is yet often found. It seems natural for one, if he is giving way to unbelief, instead of exerting faith to blame another for all his unfortunate state. But when we find one who is not making the spiritual progress he should, blaming another because he is not free, and blessed, we may usually, if not always, know that the person himself has lost sight of the Lord, and not because of others. It is God who brings us into the straitened place, and He does so that we may learn to pray and to trust. "Is any afflicted, let him pray." Poor Moses, was he to blame because God was thus leading Israel?

Beware of unbelief. War against it from the first day of your surrender to the living God. It is a dangerous and poisonous tree, and grows luxuriously in the soil of test and trial. In their trial, Israel lost all sight of the manifest presence of the Lord among them. All they could see was their hedged in condition, and that they were being rapidly pursued by a malignant enemy. They blamed the holy man of God, whom the Lord had sent to be to them a deliverer. Yet, all this time, just as clear as ever before, stood the cloudy pillar by day and the pillar of fire by night. Had they but looked up, they would have seen it, and by it, have recognized that God was in the way they took, and, if blame were to be placed, it must be upon Him,

and not upon His servant Moses.

If we have been walking with God and seeking His will, no matter how dark the way may become, nor what may be the seeming hindrances to advancement, God is right there with us, having said, "I will never leave thee nor forsake thee." And the truth is we are losing nothing, and are really in no danger, for the test of faith is to greatly enrich our walk, and inheritance. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

Too much value has been put upon the way one feels, the joy and sunshine of the Christian life. These have their place, but the joy of faith outshines them all. It was this joy of faith in the life of Jesus that enabled Him to so triumphantly endure the cross, despising the shame. He looked forward and saw the joy set before Him. When Daniel had learned the way of faith, he could rest his soul on the bosom of God, even when thrown to the lions. So it was also with Shadrach, Meshach and Abed-nego, when they were to be cast into the fiery furnace. Throughout the Bible we see faith shining above the darkness of its opponent unbelief. May the Lord help us to once and forever consecrate our entire lives to Him, and count it done; to get everything upon His altar, and keep it there. Then, when causes for discouragement and doubt arise, knowing we have done what we could, let us trust through whatever experience we may have to pass, for God has begun a good work in us, and will finish it. — *Selected by Madeline Gardiner.*

THERE WAS NO ROOM FOR CHRIST in the inn; have you room for Him in your heart?

A PRAYER FOR TODAY

"O GOD, GIVE ME STRENGTH to live another day; let me not turn coward before its difficulties, or prove recreant to its duties. Let me not lose faith in myself, in my fellow men or in Thee; keep me sweet and sound at heart, in spite of ingratitude, treachery or meanness.

"Preserve me, O my Father, from minding little stings, or giving them. Help me to keep my heart clean, and to live so honestly and fearlessly that no outward failure can dishearten me, or take away the joy of conscious integrity. Open wide the eyes of my soul, that I may see good in all things.

"Grant, this day, some new vision of Thy truth. Inspire me with the spirit of joy and gladness, and make me a cup of strength to suffering souls. All this I ask in the name of the strong Deliverer: Amen."

A prayer for the clean page of life, for every day. Learn it by heart. Then God help us all to practice it.

— M. A. Woodward.

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"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME." — MATTHEW 25:40.

A MESSAGE FOR ILLINOIS BEREANS

ONCE MORE THE ILLINOIS BEREANS are back from their conference with new ideas and plenty of pep and energy for the new year's work.

There is plenty to do and if we will all work together we can make this the best year yet. The officers are ready to work but they must have the help of every Berean. Remember, we stand for unity, truth and righteousness.

Here are a few of the things that you can do to help:

If your class needs help of any kind let your president; Bro. Elmer Goekler of Marshall, know about it, and he will be glad to help you.

When you receive report cards to be filled out or letters to be answered, act promptly. Other societies want to know what your society is doing. Your secretary cannot tell them unless you report to her.

Do you know of anyone who is sick, lonely or in sorrow? Have any of your friends been baptized lately? If so, send word to the chairman of our sunshine committee, Sr. Dorothy W. Lyon, 215 N. First St., Rockford. She will be glad to have you cooperate with her.

Sr. Elizabeth Ford, 305 E. Fellows St., Dixon, is chairman of the literary committee. If you get a letter from her asking for an article, don't say, "I can't," but do your best.

Do you know of any children who do not belong to a junior Berean society? If so, write to Sr. Ednah Cooper, Ripley. She will take care of them.

Don't forget Sr. Anna Drew, 629 N. Galena Ave., Dixon. She is our state conference treasurer. She is always glad to receive any help that you are able to give her, no matter how small, to assist in carrying on the state work. No matter how much you do to help in her work, you will always be willing to admit when you receive her answering letter that she has done much more for you.

Work hard in your own society! Let us each one try to make our own society the best in the state.

How many new societies are you and I going to help organize this year? If you know of any group of people whom you think would be interested, get in touch with the Illinois Berean president.

Let us start the year right by working together!

Edna Wood, Secretary, Marshall.

DENYING SELF

THROUGHOUT THE COUNTRY there are those who are suffering from lack of the necessities of life. There are those among our brethren who are not going to have enough food to keep their health or enough clothing and fuel to keep them warm during the severe winter months ahead, unless they receive help from someone.

As we go to our comfortable homes each day, let us think about these people. Let us think about them continually during the month of October. We should forego all luxuries such as ice cream sodas, gum, peanuts, magazines and countless other things, but we should go still farther. Those of us who live in cities can set our alarm clocks just a little earlier in order to walk those few blocks and thus put that dime in the pot. Those of us who cook our own meals should plan occasionally to substitute the cheaper foods for the more expensive and save the difference. Others who eat in restaurants can forego desserts and expensive meats. You will be able to think of countless places where you can cut a little off.

Money thus saved is put into the relief fund and wisely disbursed by Sr. Orpha Sanford, who is chairman of that committee. This will be a hard winter with so many unemployed. Cannot you and I see that our brethren are taken care of? I think we will.

WANTED

A Bible dictionary. If anyone has a Bible dictionary that is not being used and is only taking up needed room on the shelf, the Chicago Bereans can make good use of it. We are collecting a little library of reference books for use in our study. If you are able to help in a good cause, please correspond with the secretary, Miss Grace Laning, 4833 N. Keystone Ave., Chicago.

BEREAN PAGE CONTRIBUTIONS

Illinois, 18; California, 9; Indiana, 6; Nebraska, 2; Ohio, 4; Minnesota, 2; Michigan, 2; Florida, 1; Louisiana, 1; Arkansas, 1; Missouri, 1; Virginia, 1; New York, 1; Texas, 1; Alabama, 1.



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



SIMEON AND ANNA

"And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ."

MARY AND JOSEPH stayed with their little baby boy in Bethlehem for eight days. Then Joseph said to Mary: "It is time to take the baby to the house of God to give him to God and to name him." So they took the baby up to the house of God and they called his name Jesus, as the angel had told them.

Mary brought two little doves to sacrifice on the altar to God, to show how happy she was that God had given her a son. That was what they always did in those days when a baby boy was born.

While they were waiting there in the house of God, an old man came up to them. His name was Simeon. He was a very good man and he went very often to the house of God to pray. All of his life he had been waiting and hoping for the great Man of God that the people wanted. And at last God had told him that before he died, he should see this Man of God.

That very day Simeon came up to the temple to pray. While he was there he saw Mary and her baby boy. And all at once Simeon knew that this was the baby for whom he had been waiting and hoping so many years.

So Simeon went over to Mary and took the baby in his arms. Then he prayed to God and thanked Him, because he had lived to see the great Man of God. And he said that now he had lived long enough and was ready to die. These were the words he said: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people."

While Simeon was speaking, there came up an old woman, whose name was Anna. She was a good woman, and she spent every day in the house of God, praying that the great Man of God might come soon. As soon as she saw the child, she also gave thanks to God and said: "This is the child for whom all the people have been waiting."

So Mary knew that the things that the angel had said to her were true, and that her baby was to be the greatest man of God that there ever was or ever can be. For He would show the people what God was like, and how God loved them. — From *Boys and Girls of the Bible*.

SOMETHING TO DO

1. Locate the temple in the city of Jerusalem.
2. Read Luke 2:25 to 38.
3. Learn Luke 2:34.
4. Copy: Simeon — Holy Ghost told him Jesus was the Savior. Anna — prophetess who recognized the Savior.

COURAGE

"We may have courage, all of us,
To start at honor's call,
To meet a foe, protect a friend,
Or face a cannon ball,
To show the world one hero lives,
The foremost in the fight, —
But do we always manifest
The courage to do right?"

WHAT CHRIST SAID

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the air is thick,
And the fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard at even
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town.
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine,
And into my heart came He;
And I walk in a light divine
The path I had feared to see.

— George MacDonald.

With Our Sunday Schools

LESSON III. — October 19, 1930

SIMEON AND ANNA

Luke 2:25-39

Devotional Reading: Psalm 84:1-7

GOLDEN TEXT

Blessed are the pure in heart: for they shall see God. — Matthew 5:8.

A STUDY OF THE SUBJECT

Topic. The Insight of the Pure in Heart.

Basic Truth. The pure in heart shall see God. Matt. 5:8.

Outline. I. How Wisdom Depends Upon Character. II. Purifying the Heart. III. Being Like Jesus.

I. How Wisdom Depends Upon Character. Character is what one is at heart. One's thoughts are determined by his character. He who sails the ocean throughout life is a sailor. By no stretch of the imagination could one think of him as being a grain farmer. His wisdom must necessarily pertain first to the life of a seaman—his problems, his opportunities, his failures, his successes.

Simeon was a man of God. Through frequent communion with Him and the daily study of God's works, by daily worship, service, and attention he had come to be filled with a wisdom of the Father. His constant attention to God made him to be a worshiper of Him. That was his character. His wisdom of necessity conformed to his character. It was just as impossible for Simeon to have the character of a thief and the wisdom of a thief as it would be for a life-long sailor to have the character of a farmer and the wisdom pertaining to farmer's problems.

Our hopes and ideals in early life put into practice and form, have made us what we are, have determined our characters. Each is filled and surrounded with a wisdom that conforms to what he is, to his character.

II. Purifying the Heart. Purifying "unto himself a peculiar people, zealous of good works" as a purpose for which the Savior "gave himself" is one of Paul's instructions in Titus 2:14. To cleanse and purify one's heart-thoughts necessitates that the character itself shall be a house of purity. The selfish, the sinful, the criminal characters cannot possibly be homes of pure thoughts or of pure lives. To the end our Savior revealed that His whole life was pure and clean like unto the life of His Father. Neither in thought, word, nor deed did He diverge from those of God. In no particular was He tainted with anything ungodly. He was pure.

To purify our hearts is to develop them in thought, word and deed like unto the heart of our Savior and of our God. This is accomplished by —

1. Believing in Him by His gospel;
2. By obeying His teachings, conforming to His instruction;
3. By becoming Christians in fact: in aim, in ideal, in service, in thought, in life interest.

Such character would be Christian; such Christian would be like unto Christ, pure,

"Every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3.

III. Being Like Jesus. Anna's long years in the temple of God, Simeon's faithful ministrations in the temple of God brought them to be like God in life's purposes.

Faithful and continuous living with Christ can but bring the individual in life's ideals and purposes to be like Him. Such likeness draws forth the love of the Father calling us "the sons of God," 1 John 3:1. Even then "I 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." John 3:2.

Only those who live close to the Master can sense the purity of His life.

Only those who strive for that purity can touch the richness of insight into His life.

This, in part, explains Christ's words, "Blessed are the pure in heart: for they shall see God", Matt. 5:8.

PRACTICAL APPLICATIONS

"So May I See the Consolation": This was a common expression among the Jews who were waiting and looking for the coming of the Messiah. When He came were they ready to receive Him? Did their expectation for Christ's first advent make them faithful and active in doing Christian work? What effect will a firm belief in Christ's second coming have upon those possessing such a hope?

Met Jesus in the Temple: Simeon and Anna saw Jesus for the first time in the temple. It was God's meeting place with Israel. The temple service is past, but we have our church buildings as places of worship and can meet God and Jesus there.

Teachers, emphasize the need of regular church worship. Heb. 10:25. Are people who regularly attend church more active in church work than those who attend on special occasions? Can we be good Christians and not attend church regularly when and where possible?

Told Others the Good News: They did not hide their light under a bushel, but shared with others the joy of salvation. Did they set a good example? How can we best tell others of Christ's soon coming? Is the second coming of Christ the most important part of our message, or are there other truths that are more important? — C. E. R.

THE GOLDEN TEXT

"Happy the pure (in heart); for they will behold God." — Matt. 5:8, Diag.

The beatitudes, coming from the lips of Jesus, should carry great weight; and indeed they do, for each one is a sermon within itself.

The promise in this one reveals some of the enjoyment Christians will realize if they keep themselves unspotted from the world.

Paul, in writing to Timothy, admonishes him to "Keep thyself pure." If it was good for Timothy to keep himself pure, it is just as good for each one of us to do likewise. Christ was pure, and we who purify ourselves shall be like Him, and when He comes, we shall see Him as He is. — L. A. R.

SENIOR AND ADULT CLASSES

Topic: Simeon's Testimony.

As Simeon held Mary's babe of a few days in his arms, he saw, by the Holy Spirit, more than an infant. He saw the Lord's salvation which He had prepared before the face of all people. He saw, in the little form that lay in his arms, the body prepared by the Father for the full expression of His fullness, which fullness is grace and truth. He saw the prepared body growing and unfolding, and with each unfolding expressing grace and truth, their victory over ignorance and the drawing power of the flesh toward sin. He saw the babe in finished perfection, the Man, Christ Jesus, a light to lighten the Gentiles, and the glory of God's people, Israel.

Having seen all this in the child Jesus, Simeon was ready to die, peaceful and content in the assurance of God's salvation for Israel and mankind. — A. K.

INTERMEDIATE CLASS

Topic: How to Know Jesus.

The story of Simeon and Anna is a very interesting one. These two came into the temple at the same time that Joseph and Mary brought the Babe. They had been students of the Old Testament prophecies for many years. What had they learned concerning Jesus? Can you give some of these references? So thoroughly had they acquainted themselves with the Scriptures that they recognized Jesus instantly as the One born to be the Savior of the world. Simeon said He was "a light to lighten the Gentiles," and Jesus himself said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

We may know many of the prophecies concerning Him and be able to recite chapter and verse, but if we do not know what He can do for us personally, it will not help us much. If we want that Light to guide us over the pathway of life, shedding His beams into the dark and uncertain places and finally leading us to God's eternal home, we will study His Word and learn what Jesus wants us to do. And then we will gladly and willingly obey.

— M. G.

DOINGS AMONG THE CHURCHES

GRAND RAPIDS, MICHIGAN

Day by day, in every way, things are looking brighter in our work here. The Berean classes on Thursday night are showing a marked increase, last week's attendance being 63.

The Sunday School attendance on September 28 was 158, and the morning church attendance, 80, with the evening about 70.

This is being written previous to October 5, which is our Rally Day. Real plans are under way and we hope to be able to wire in for this same issue of The Herald figures that will show a healthy percentage of increase over the average of the previous three months. In fact we hope our percentage of increase will be the largest among our churches. A Sunday School contest called the "Silver and Gold Contest" begins on Rally Day to extend through the quarter. Pins with silver and gold stars divide the sides.

F. E. Siple, Pastor.

THE TELEGRAM

Here is the telegram which came, giving the report of Rally Day at Grand Rapids:

"Average Sunday School attendance for previous quarter, 130. Rally Day, 218. Morning sermon, 95. Evening, 76. Baptisms, 2. Everybody happy and full of enthusiasm. Hope other churches were equally blessed today. "The Grand Rapids Church."

Will any of our other Sunday Schools be able to send in a better report than this for their Rally Day?

OCTOBER FIFTH AT ROCKFORD

We had the pleasure of addressing the little church at Rockford, Illinois, on Sunday, October 5, at two services. Although of only recent birth as an organization, a spirit of co-operation and earnest endeavor is manifest among them, and they are arranging their services so as to be attractive and beneficial to the congregation and visitors, which is not always manifest in older churches. Rockford truly appears to be a fruitful field and faithful, earnest work will reap its own reward.

Paul M. Hatch.

HILLISBURG CHURCH HOMECOMING

Sunday, September 28, was the homecoming at the Hillisburg (Indiana) church. Sunday School was held at 10:00 a. m., preaching at 11:00 a. m., and 2:30 and 7:30 p. m. At 2:00 p. m. we had the pleasure of baptizing Bro. and Sr. Paul New into Christ. Bro. and Sr. New have been attending Sunday School and preaching at Hillisburg for some time and we are glad to welcome them into Christ. They have several children that we hope will obey in the future.

J. H. Anderson.

SEND THEM TO US

If all Sunday Schools and churches will send in a report of their Rally Day activities, it will be of interest to our readers. Give us your average attendance for the past three months (omitting the Sunday you may have had Conference) and your attendance for Rally Day. Remember, Grand Rapids has set a figure for us all to exceed, if possible. Let's hear from each one of you.

RALLY DAY AT DIXON

Sunday, October 12, will be Rally Day at the Dixon church. Morning services as usual, with Sunday School at 9:45 and preaching at eleven o'clock by the pastor, Bro. L. E. Conner.

A basket dinner will be enjoyed at noon in the basement of the church; and at 2:30 p. m. a Rally Day program will be given. Evening sermon at 7:30. All are cordially invited to come to Dixon and spend the day with us, October 12.

Mrs. Grace Drew, Sec.

A BAPTISM

In writing the report of the conference at Arkansas City, Kansas, we failed to report the baptism of Mrs. Essie Smith Poulson of Texas, who has been here for some time visiting her parents, Bro. and Sr. William Smith, of this place. On September 1st a few gathered at the beautiful Walnut River, and Bro. Vaughn Long baptized her into the all-saving name of Jesus. Our prayers go with Sr. Poulson that she will always be true to Him who called her out of darkness into light.

Dora Morgan, Sec.

INDIANA SEPTEMBER REPORT

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

Baptisms: 2.

Money received: Sr. Porter, \$1.00; Pleasant View, \$10.00; Rensselaer, \$30.00; Plymouth, \$15.00; North Salem, \$6.00; Burr Oak, \$10.00; Hillisburg, \$25.00; Conference Board, \$17.50. Expense: \$14.50.

J. H. Anderson.

FALL CONFERENCE AT MORA

The Minnesota Fall Conference was held at Mora with a good attendance of the local people, and quite a number from a distance. Elders present were Sydney Magaw, Clyde Randall, Fred Daubanton, Ray Abbott, and John Denchfield. The trend of the preaching was of the nearness of the coming of Christ and His kingdom. May God help all of us that have named His name to be faithful until He comes.

The ladies of the Mora church served the noon meals at the church. This little group is doing very nicely, and has high hopes of soon having the church building moved to town. They know they will have a much better chance to grow when they get this done.

May God continue to bless and help these faithful ones.

Mrs. Thomas M. Savage, Cor. Sec.

EDEN VALLEY, MINNESOTA

The local Ladies' Aid Society of the Church of God is taking the responsibility of having the church basement ceiled.

Sunday, October 12th, is set for Sunday School and Church Rally Day.

On Sunday morning September 12th, Elder C. E. Randall of Mora, spoke for us, his subject being, "The Law."

Funeral services were conducted on Saturday, September 27th, at the church, for Mrs.

Theodore Avery. Mrs. Avery was born in Farmland, Indiana, but for twenty-seven years has lived near Eden Valley, in which time she won many friends. She was a quiet woman, a member of the Christian Church, and her death brings sorrow to many.

At nine o'clock p. m., Saturday, September 27th, it was our privilege to unite in marriage Mr. Louis Blomker and Miss Esther Fischer, both young folks of near Eden Valley. We wish them a happy life together and the keeping of a godly home.

Sydney E. Magaw, Pastor.

BRUSH CREEK, OHIO

The ladies of the Brush Creek sewing class had a pleasant day with Sr. Deborah Pearson last Tuesday, September 30, when they met with her, as is their usual custom on each Tuesday, to quilt. This day they came with joyful hearts, and a covered dish dinner, in commemoration of Sr. Pearson's eighty-first birthday. What a wonderful help Sr. Pearson has been to the ladies, having pieced at least fifteen quilts for the class, which have been quilted and sold for the benefit of the church. In the three years that the class has been sewing, it has carpeted the church and is now working steadily toward new seats as their goal. What an inspiration Sr. Pearson has been to us! May she be spared many years with health, was the sincere wish of each one as they departed.

RALLY DAY AT ROCKFORD

October 12 is Rally Day at Rockford, Ill. A program is being arranged by the Sunday School which will be of interest to all. You are cordially invited to come and rally round Rockford.

OREGON CHURCH AND SUNDAY SCHOOL RALLY

October 12 is Rally Day for the Oregon Church and Sunday School. The Sunday School is divided into two sides—the blues and the whites—under Sr. Winfrey as captain, and Sisters Ray Maysilles and Paul C. Johnson as leaders. A friendly contest is being engaged in to see which side brings in the greatest number of attendants for Rally Day. Railroad tickets to the Church of God Sunday School are adding spice to the contest. All those who are not registered with another Sunday School or Church for October 12 are cordially invited to attend at Oregon. A warm welcome awaits you.

HOUSTON - PEARSON

Sr. Pearl Pearson and John Houston were quietly married in Covington, Kentucky, August 30. Sr. Pearl is one of our girls of sterling character, and she has charge of the intermediate class in our Sunday School. Mr. Houston is a fine young man with a responsible position with the Frigidaire Company.

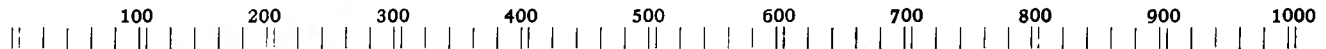
They have established their home in Dayton and the best wishes of the Brush Creek church go with them.

HERALD RECEIPTS

C. H. Belshaw; Mrs. Laura Briggs; Lillias Sweeney; Mrs. Norman LaMunion; Mrs. J. E. Lawrence; Mrs. Lillian Ralton; Mrs. H. A. Knapp; Mrs. Lucy Robinson; C. B. Compton; F. W. Huber; Lottie E. Young.

What's the Goal?

1000 Dollar-A-Month Pledges!!



Been trying so hard to get past the 300 post . . . made it last week . . . now at No. 323. . . . I'm keeping right on, and know I'll get to my goal some time. . . . Give me a good push. . . . Give me lots of steam. . . . All ready to go. No. 500 in sight just ahead of me. . . . All together now — let's go!

Everybody! Sign! Solicit! Watch!

DOLLAR-A-MONTH PLEDGES

New Pledges have been received during the past week from two organizations — The Ladies' League of Rensselaer, Indiana, and the Grand Rapids (Michigan) Berean society. One morning's mail brought 16 new pledges from committeeman, Sr. Lulu Stilson of Plymouth, Indiana. That's fine, Sr. Stilson, the biggest number to date sent in by one committeeman at one time. New Pledges received since September 29, are as follows:

Indiana	17	California	6
New York	5	Nebraska	5
Michigan	3	Texas	2
Iowa	2	Missouri	1
Ohio	7	Ontario	1

MRS JOHN GOW

Alice May Crowe was born near Paisley, Bruce county, Ontario, Canada. She moved with her parents to Howard county, Nebraska, in 1881, and was united in marriage to John Gow, February 14, 1882. Mrs. Gow is survived by her husband, John Gow, two daughters, Miss Mattie V. of Omaha; Mrs. Minnie Perkins of Muskogee, Oklahoma; two sons, W. J. of Farwell, Nebraska; P. E. of Gary, Indiana; ten grandchildren, four sisters, and two brothers. One sister, Mrs. George Welsh, and one brother, the late W. L. Crowe, preceded her in death.

Funeral services were conducted by Elder Almus Adams, who spoke words of comfort on the resurrection and she was laid away to sleep until Jesus calls her.

Mrs. Gow was baptized by Almus Adams in 1895, and remained true to the faith to the time of her death. All who knew her loved her for her cheerful, unselfish disposition. The large crowd that attended funeral services and the many beautiful floral offerings bore testimony of the high esteem in which she was held. She will be missed in the home and church. But we grieve not as those who have no hope.

MRS. HARRIET ROSSER

Harriet Thomas was born in England on April 17, 1853. Her girlhood days were spent in the old country. On April 24, 1876, she was married to Joseph T. Rosser. To this union were born five children, Herbert, Albert, Gertrude, Emily and Edith, the last two dying in infancy. In 1885 the Rossers came to America and took up their residence in Cleveland, Ohio, which has remained their home during the forty-five years that have since passed.

Soon after coming to this country Sr. Rosser came to believe in the great and precious promises of God, and was baptized into the saving name of her Lord. Ever after she was a faithful member of the Church of God, and found one of her greatest joys in the fellowship of the church services and the brethren.

Death resulted from a paralytic stroke and she fell asleep in Jesus on September 20, 1930. Surviving her are her beloved husband, one son, Herbert, and one brother, John Thomas, all of Cleveland.

Funeral services were conducted by the writer from parlors on E. 55th St., near their home of many years. The home had been broken up shortly before upon Sr. Rosser's being stricken, and almost at the same time Bro. Rosser, who had been our senior elder at the church for many years became unbalanced and had to be committed to the state asylum at Newburgh. They had been most devoted to each other throughout life, and it was pathetic that they should have to be separated when life was so near its close, and that he should not be able to see her laid away, or even to know of her going. But it was best so, and we trust the waiting time will not be long. After presenting to the assembled mourners and friends the scriptural hope of resurrection, we laid her to sleep in Highland Park Cemetery until the Master calls to glory and immortality.

M. W. Lyon.

WHAT HER RESTITUTION HERALD IS DOING

To the N. B. I.

Dear Friends: Perhaps you have sometimes wondered what good The Herald sent to me week by week has accomplished.

After we have read and often re-read it, I pass it on. For over six years it has gone steadily into the same home, bringing much comfort and truth to the dear ones. At first husband and wife shared it together, sickness making it impossible for either to attend church.

Eighteen months ago death took the husband and a brother came to share his sister's loneliness and sorrow. As soon as he became well acquainted with The Restitution Herald, he told me he did not know that a church paper existed that taught so much truth.

Not only does he enjoy it himself, but he shows and talks about it to all who will listen. At present he is very ill, and may soon pass on, but he says he has never had such a good spiritual experience in his life before as he has enjoyed since being shut away from the outside world with his Bible and The Restitution Herald.

His sister said in the darkest moments The Herald always has a personal appeal for her.

May your prayers follow these new subscriptions. I wish I could say they are truly interested. The last two are growing away from the church of their youth and not finding anything worth while to replace it.

Yours sincerely,

Mrs. W. Houston.

P. S. Beginning with October I will join the One-Dollar-A-Month Club.

Sr. Jessie Wilson's new address is 501 North Laramie Avenue, Chicago, Illinois.

THE BOOK OF HAGGAI

By Lyman Booth

THE PROPHETS, whose writings have hitherto engaged our attention, lived before, or during the Babylonian captivity, and referred to it in most of their predictions; but the three that follow prophesied after the return of the Jews to their own land. Haggai delivered all the messages recorded here within four months. They relate mainly to the rebuilding of the temple, and contain reproofs, exhortations and encouragements respecting that undertaking. Predictions of Christ and His kingdom connected them with the final and universal prevalence of the gospel. The apostle Paul quotes Haggai to prove that the prophets foretold one great revolution in the external state of the church, which would shortly take place and only one. Compare 2:6, 7 with Heb. 12:26-27.

Haggai, meaning Festive, first of the prophets after the Exile was contemporary with Zerubbabel and Joshua, who led those who returned from Babylon. Though mentioned with Zechariah, Ezra 5:1; 6:14, he was in all probability much older than his brother prophet, and had seen the glory of the old temple before its destruction (2:3). He was inspired by God to arouse the people to support Zerubbabel and Joshua in building the temple, after the work had been suspended fourteen years in consequence of a counter edict obtained by the Samaritans from Artaxerxes.

He prophesied during the second year of Darius Hystaspes, B. C. 520. He severely rebuked them for their neglect in rebuilding the Temple, and roused them into activity, whereupon they received the promise of Jehovah's presence and aid (chap. 1:1-15). Yet with all, they became despondent and Haggai assured them that the latter glory of the house would exceed the former, and it would be filled with the desirable things of all nations (2:1-9). Two months later he addressed them again, explaining past calamities as the fruit of sin, and promising henceforth a rich blessing (2:10-19). This was followed by a final address, in which he predicted the overthrow of the surrounding nations and the preservation of Judah (2:20-23).

The book is very appropriately divided into four divisions. First, in chapter 1, he rebukes the apathy of the people in not devoting themselves in earnest to the great work of restoration, and in listening to those who sought to persuade them that the time was not opportune for continuing the enterprise. Second, in chapter 2:1-9, he encourages them with the assurance that the glory of the latter temple should be greater than that of the former. Third, chapter 2:10-19, he promises them that from the day they commence in earnest the work of restoration, the defective harvests will cease, and the years of drought and famine shall be changed into blessing. The fourth, chapter 2:20-23, contains a special word of encouragement for Zerubbabel to be up and doing in rebuilding the temple. His key-words are good advice to all men and we would do well to heed them.

Be strong, be strong, be strong (2:4), consider your ways, consider, consider (1:5, 7; 2:15, 18).

Two passages of this prophecy find allusion in the New Testament. His words concerning "the shaking of the heavens and the earth," are quoted by Paul in Heb. 12:26; and the promise to Zerubbabel that he should be as a signet ring on the right hand, was accomplished when his name stood enshrined in both the genealogies of our Lord as one through whom "the sure mercies of David" were preserved to the house of David. Matt. 1:12; Luke 3:27.

FOLLOWING AFAR

THERE ARE MANY MEN who follow Christ when He is popular; when His demands are not forbidding; when it is good business or politics to follow Him and get on the band wagon. But it is another thing to see Him quit Gethsemane, readily surrendering to the clamoring mob, which leads Him away to the road to Golgotha. Wouldn't it be foolish to be identified with a lost cause? Why not be sensible and look out for number one?

The march of Christianity is very slow because those who follow afar off are too much concerned about the consequences this following may involve. Very careful they are that they do not compromise themselves. Better be prepared to run if it becomes necessary. For it is not pleasant to bear a cross or go to Golgotha. Too many churchmen and churchwomen find the world with its business and pleasure, its stocks, bonds and profits, its pride and comforts, very agreeable and desirable, though they admit its sensuality and self-indulgence, its selfishness and meanness, its crime and evil. Yet it is too alluring a place to forsake — for a promise!

Poor Peter! Because he followed "from afar", he was tempted and became weak and denied and made a fool of himself. For the same reason that they stand aloof and will not become identified with the church and its ideals, men oft fail in their Christianity and in temptation yield and the world has the laugh on them. Let them go out into the night and weep. May they find the way back, and may they find the courage to say: "Lord, I am a sinful man. Lord, Thou knowest that I love Thee." — *Selected by Madeline Gardiner.*

ANNUITY BONDS

For information regarding advantages of Annuity Bonds over Wills in making final gifts for the furtherance of our Gospel labors, address,

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OREGON ILLINOIS

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NUMBER 2

Your Redemption Draweth Nigh

By Samuel E. Haney

“Rejoice in the Lord always: and again I say, Rejoice.”

IN REFERRING TO THE AFFAIRS of this life and world, involving time, in a previous article we considered the wisdom of living in the “now”; the avoidance of mentally dwelling in the future. But our text has to do with the affairs of a loftier life, and the world to come: the kingdom of God — eternity. Therefore, we shall here consider not only the wisdom of delving into a future that lies beyond this age of trouble, anxiety, sorrow, sickness, pain and death, but the logical aspiration also of the spiritual-begotten saints, “through the gospel.”

God has lifted us to a higher plane where we can observe things unseen by natural vision, causing the things of this sin-cursed world to appear comparatively trivial. Hence we can rejoice, while in the midst of numerous every-day portentous events that we know are bringing us nearer to a “city which hath foundations, whose builder and maker is God.” Heb. 11:10. Paul explains the wherefore in Phil. 3:3: “For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”

The “always” of our text is the Christian’s enigma to solve and utilize as did Paul. Viewed cursorily, weeping and rejoicing appear incompatible. But people weep with joy as well as with sorrow and pain. Jesus said, John 16:20, “Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.” Verses 19 and 21 give two reasons for this weeping; one, the Lord’s absence, the other, “A woman in travail has sorrow, but joy follows when a man is born into the world.” These and other interruptions of the Christian’s joy are motivated by love for the Lord, His commandments and laws.

In the midst of the Christian’s sorrow, suffering and anxiety, the new creature in Christ Jesus is “always rejoicing” in the sure Word of God, namely, “The word of the Lord endureth for ever . . . For ever, O Lord, thy word

is settled in heaven . . . Jesus Christ the same yesterday, and today, and for ever.” 1 Peter 1:25; Psa. 119:25; Heb. 13:8. These are the basic truths upon which the consecrated Christian rejoices continuously. “He will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. For God is our refuge and strength, a very present help in trouble,” Psa. 46.

It would be well for Christians who are not always rejoicing in the glorious hope of the gospel, these days, to give more attention to their heavenly Father’s Word, and proportionately less to self and to the affairs of this world. They would thus discover the cause of their periodic lack of rejoicing, and the necessity of moving up closer to the Lord, the source of permanent joy for the soul, and of strength for the body and the spirit: a genuine panacea of a life that this blind, deluded world knows naught of, as its ideas of joy appeal to the natural (flesh) man while the Christian’s joy is such as appeals to the new creature in Christ Jesus with whom he is destined ere long to be. A deficiency in this respect should tend to disqualify the bride to meet the bridegroom — “Lamps without oil.”

If Paul and his co-apostles could rejoice, in their day, in anticipation of the Bridegroom’s return, surely we should, in our day, in which prophecy, chronology and current events focus and synchronize. Humanly, it is difficult to conceive how Paul could rejoice while enduring the trials cited in 2 Cor. 11:23-33, that is, “In stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils by 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

(Continued on page 26)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore."

"THEY THAT WILL BE RICH fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

NO VOCATION IS EASIER *than fault-finding*. No talent, no brains, no self-denial, no character, no aim, no capital, are required to establish and maintain the Grumbling Business.

"BIG JOBS USUALLY GO to men who prove their ability to outgrow smaller ones." This is true in Christian service equally as in the business world.

CHRISTIANITY IS THE BIGGEST BUSINESS in the world. It is the business of making one's old nature subservient to the will of Christ, permitting Him to remold it into an image like unto himself. It is the business of transforming the ways of man to the ways of God. It is the business of doing God's work in God's way, ever striving for the accomplishment of God's purposes in the earth and in man.

No person can engage in any other business that can be compared in its results with the results that are certain to obtain from the business of Christianity.

"THE MASTER IS HERE and calleth for thee."

LOVE OF MONEY

MONEY IS BUT A MEDIUM OF EXCHANGE. It represents value. Of itself, unused, it is valueless. With it man buys and sells any one or all of the resources which God has created for man. The love of money, then, expresses man's love of the things temporal which God has provided for man — lands, materials, gems, pleasures and all other man-pleasing things. Paul informs Timothy that it is the love or greed or lust for these things that is at the bottom of all evil, all crime.

How strongly this is being verified throughout the world. That principle which was true in Paul's day is equally true today. Attorney General Mitchell has told us

to the effect that in his observation the desire of financial gain is at the bottom either directly or indirectly of practically all crime.

The rapid strides which man has been making in utilizing the laws and forces of nature that they should serve him more fully and bring to him more of the riches provided by God, and the fearful increase of crime that follows in the wake of these strides, indicate again the depth of the truth of this statement of Paul.

It behooves Christians as never before to carefully analyze the business activities of the day and to separate the right and proper methods from those that are wrong and criminal. There is little doubt in the minds of many but that much of the present-day system of commerce is wrong in principle equally with the commerce of the pool room, of the race track, or of any other form of gambling. It has been introduced in an effort to gain money. Many of those wrong things have come to be so common and ordinary that Christians frequently take up with them without the slightest thought of the wrong that is in them and of the destruction and perdition to which they inevitably lead.

JESUS IS THE WAY.

THE PSALMS

IT WAS AFTER THE SAVIOR'S resurrection. He was in the upper room. His appearance had been a surprise to the apostles. He ate in order to prove to them that He was a reality in their midst. With all the wisdom and knowledge and understanding which His new resurrection, immortal, incorruptible, spiritual existence bestowed upon Him, "He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

He gave the Psalms the same importance that He did the law of Moses and the prophets. The Psalms are one of the chief sources of information concerning Christ. Perhaps one of the reasons that few people get no more as pertaining to Christ out of the Psalms than they do is because David frequently wrote as of himself. In Psalm 16 David ap-

parently speaks of himself throughout, but Peter in Acts 2:27-31 interprets portions of that Psalm as applicable to Christ. Again, Psalms 2:7 would at first be read to apply to the writer, but Paul in Acts 13:33 applies that Psalm to Christ and His resurrection; while in v. 35 he applies Psalm 16:10 to Christ.

By carefully studying David's Psalms and discerning the application that may properly be made to Him who is greater than David, one will find very many truths that are most beautifully applied to our Lord and Master. There is a richness in the book of Psalms for the Christian, if he studies deeply into their import and meaning.

DEATH AND HELL

By C. W. Dean

CHRISTENDOM HAS BECOME so thoroughly indoctrinated with the paganish ideas of death and hell that it is practically impossible to get church members to consider the subject as it really is in the Scriptures. Traditions and prejudice have warned to regard with suspicion and reject all teaching on the subject different from which they have been taught. In fact, to think of the venerable doctrine of the church on this subject being false, strikes them as blasphemous. The most mysterious thought existing in Christendom is that of eternal torment "for some poor misguided soul."

The subject of death presents an enigma, a mystery, an impenetrable darkness, on which the innumerable opinions and philosophies of men have failed to throw one single illuminating ray of light. With the world so full of babbling voices, giving forth a vast variety of conflicting opinions, the earnest truth seeker finds himself bewildered rather than enlightened. It is obvious to every serious mind that, unless there is an ultimate, authoritative standard to which we may appeal for the solution of this problem, it would be useless to continue our study any further. And it is evident to all that the subject cannot be settled by appealing to the belief of any man, society, denomination, or decree of church councils. Our only hope lies in pursuing the study in accord with the Sacred Scriptures, the authority given by God for its solution.

By taking a glance through the literature of Christendom and church hymns, and noting the constant use of such terms as "immortal soul", "never dying soul", "departed soul", "endless woe", "everlasting torment", one who has never studied the Scriptures on this subject, would be led to believe that they are filled with such expressions. But what a shock to know that such teaching finds no countenance in the Scriptures. Take the word "immortal" for example. It is found in our King James Bible but one time, and there it is applied to God. The word is *aphtharto* in the Greek, and should be rendered "incorruptible". The text, correctly rendered in harmony with the original, reads: "Now to the King of the eons, the incorruptible,

invisible, only wise God, be honor and glory for the eons of the eons. Amen". 1 Tim. 1:17.

As the word *aphtharto* or "incorruptible", is here applied to God as one of His attributes, it is odious presumption to apply it to mankind. Man is never spoken of as immortal in God's Word. The word "soul" in the King James Version occurs 488 times; it is found in the Old Testament 430 times, and 58 times in the New Testament. But in no instance is it ever associated with, or said to be, immortal or deathless. On the contrary, the Scriptures speak of the "soul" fainting, dying, expiring, in the hand of the grave, or buried in the grave, destroyed, with nine texts speaking of dead souls!

The Scriptures never speak of man, or any part of man, as being immortal. On the contrary, wherever, in the universe, life is manifested, of whatever kind, God is always the fountain of it. Paul emphasized this truth to Athenian philosophers when he said, "He is existing not far from each of us, for in Him we are living and moving, and are." Acts 17:28. Therefore, life, being, or existence, in the absolute, is an attribute of God, and all creatures are dependent on God for the life they have.

Our minds have been so completely filled with the idea of immortality that we are loath to think that the teachings of Christendom are false on their doctrine of immortality. But regardless of all that we have been taught, we must face the fact that the word, "immortality", is used but five times in our Bible, or King James Version. Rom. 2:7; 1 Cor. 15:53-54; 1 Tim. 6:16; 2 Tim. 1:10. Three of these occurrences have the Greek *athanasia*, which means "deathlessness," or "immortality" (1 Cor. 15:53-54; 1 Tim. 6:16), while the other two have the Greek *aphtharsia*, and should be rendered "incorruption" (Rom. 2:7; 2 Tim. 1:10). One reference is sufficient to settle the question for all who accept the Scriptures in their exactness of expression as final.

"Unto the advent of our Lord Jesus Christ: which in his own times he shall show, who is the blessed and only

(Continued on page 23)

A WONDERFUL MAN

By Lottie E. Young

HERO WORSHIP doubtless enters into the life of every boy. Happy is the home where "daddy" is the first one to be looked up to; where "my father can do that easily" is on the lips of the child when thinking of something big to be accomplished. Later on it will likely be someone in school who can play ball better, or throw a stone farther than the rest of the boys. When high school and college days come, it may be the orator of the class, or the young man who can write the best thesis, which will call forth the desire to be able to do as this hero does. Later on, it may be daring aviators or swimmers, soldiers or sailors who will receive the homage.

But the closer acquaintance we have with any of these ideals reveals as much weakness as strength in them. Of all the persons who have ever lived only One can claim the title, "WONDERFUL", given Him seven hundred years before His birth — the Man, Christ Jesus.

He must have had a *wonderful* body that could withstand the severe strain put upon it during His earthly ministry. He was brought up in a poor man's house and while there may have been sufficient food, it was doubtless of a type producing bone and muscle rather than the fat which some consider necessary. Pictures invariably represent Him as weak, delicate, and looking more like a sickly woman than the virile man He must have been. These are only the imaginations of men's brains and do not represent the most wonderful Man the world has ever seen.

Nowhere in the records do we find Him physically unsound. He must have been strong in muscle and sinew to overthrow the tables of the money changers. And then think of the hundreds of miles He walked up and down Palestine, a very hilly land! How many could have stood the constant pressure of the crowds always desiring something? The record says there was not time for the Master and His disciples to eat. Think of the long hours spent in fasting and prayer, with little sleep. Nothing weak or cowardly in Jesus Christ! What He said He meant, and what He meant He did not hesitate to say. He sets us an example of manliness, and in himself proves that Christianity is manly enough for men.

Further, He had a sound mind as well as a sound body. How remarkably intelligent, quick and alert He was at twelve years of age when He astonished the hoary old Doctors of the Jewish Law with His knowledge of it, and His wise interpretation! All through His ministry we hear the wonder expressed, "Whence hath this man wisdom, seeing he never learned letters?"

He was a *wonderful* Friend and Teacher to the twelve poor and unlearned men whom He chose to be His immediate followers, training these fishermen, tax collectors, etc., so that they could witness for Him before the rich and powerful, and boldly declare when told under pain of severe

punishment to say nothing more of this Friend, "We cannot but speak the things which we have seen and heard."

He had a manly heart as well as a loving and sympathetic nature. If you want to find the highest and best type of mankind, "Look unto Jesus" and you will find it in Him. Being a Christian never lowers manhood, but elevates it.

He was *wonderful* in His faithfulness and obedience to God. He could say of His relation to His Father, "I do always those things which please him." Knowing the awful suffering which was before Him at Jerusalem if He persisted in the sacrifice which would make Him "the Lamb of God which taketh away the sin of the world," "He steadfastly set his face" to go there. In regard to His disciples the Book says "He loved them to the end." It is easy to love when others love you, but to continue faithful to a high ideal when you meet with opposition, stupidity, and even treachery, is more than the best of humanity can do. After their desertion of Him in the Garden of Gethsemane and at the mockery of a trial, hearing the lies of Peter, and knowing that Judas had betrayed Him, He could still say, "Father, forgive them." After His resurrection, He sent a tender message to Peter, and even prepared breakfast for His followers when they had had a discouraging night on the sea, catching no fish, and were tired and hungry.

I heard recently of a man who had lived to be ninety-eight years of age, and then said, "I do not want to die, as I have not finished my work." But Jesus Christ, who did not live a third of that time, was *wonderful* in this respect also, as His last recorded words are, "It is finished." His life seemed a failure, and doubtless the rulers of the Jews thought they had finally rid themselves of One "who troubled Israel." But the work Jesus finished on the cross nearly two thousand years ago still applies to the "whosoever cometh unto me, I will in no wise cast out."

Why should not more boys and men, who admire strength of body, clearness of vision, courage to state convictions in the face of opposition, and other manly qualities, see in Jesus Christ the one supreme Hero of the ages, and take a more vital interest in our churches, ever striving to imitate the One who is the same yesterday, today and forever. When He comes again it will be as Judge, not Sacrifice. Now is the day of salvation. Soon the door will be shut, and the awful words pronounced, "I never knew you, depart from me."

Accept Jesus Christ as your Savior now, and in the future have a place in the kingdom with the most *wonderful* Being who ever lived.

Eternal life cannot be merited on our part, but through faith in Christ Jesus it is promised to the faithful; to them that have implicit confidence in Christ. Jesus our Lord is the Author or cause of eternal salvation unto all that obey Him. And we join the Apostle in praising God for the boon of eternal life. "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

SHADOWS OF EVENTIDE

By M. W. Lyon

TWENTY-SIX HUNDRED years ago God made a prediction through the prophet Amos: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: . . . and I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them . . . and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:11-15.

That the prophet was speaking of our own day is not difficult to realize when we observe political developments in Palestine during the past decade. Judea's resurrection to new political life after her sleep of centuries is the miracle of the ages. The city of David is undoubtedly being restored to resume its ancient place as the capital of re-gathered Israel. It was our Lord himself who said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled." That the holy city is once more passing into the control of the Jew is an unerring sign to those who "have eyes to see" that the day of Gentile power in the earth is fast drawing to its close.

This is one of the shadows of the approaching eventide of man's rule on earth. There are many others, all pointing in the same direction. In "the time of the end," said Daniel, "many shall run to and fro, and knowledge shall be increased." Twentieth century travel and transportation, and unprecedented facilities for education and learning identify our day as the one of which Daniel spoke.

Our top-heavy financial system which makes the rich richer and the poor poorer was foretold by the apostle James, when he speaks of those who "have heaped treasure together in the last days."

The religious apostasy, unbelief, and meaningless formalism, the pleasure-mad populace thronging to places of amusement, the breakdown of respect for law and its resulting harvest of all kinds of crime, the general licentiousness of the people, the universal corruption in government, all of these are signs of the times which have been foretold by the old Book to warn us of the time of the end. Man's day has almost reached its end. The lengthening shadows cast by its setting sun fall across our pathway constantly.

And in the midst of the strife and anxiety attending the death-watch of human misrule, the voice of the Prophet of Galilee comes to us across the troubled centuries: "When ye see all these things come to pass, lift up your heads and rejoice, for your redemption draweth nigh."

Christian, awake! Watch! That voice, which once stilled a tempest on Galilee's waves, is soon to speak peace to the nations, and bring in everlasting righteousness.

— From *Golden Rule News*.

THE SOURCES ST. PAUL'S PEDAGOGY

THE PROPHETS TOO MADE their contribution to the teaching ideal that built itself up into the consciousness of Saul. Like lofty peaks and majestic pyramids, the Prophets arose above the common plane of ordinary life into strong religious and pedagogical perspective speech. They faced the task of opening blind eyes and deaf ears to the perception of truth. Theirs was the mission to impel weak wills to right living. They rubbed shoulders with their fellows and knew and understood them. They knew how to teach. They won attention not only because their enthusiasm was contagious, but because they called for and expected it.

They introduced their lessons with: "Ho!" "Come near!" "Hear ye!" "Behold!" "Listen!" "Awake!" "Arise, shine!" They utilized likely occasions to impart truth. They found concrete illustrations from life all about them, from nature and from history. They used pointed questions to probe sluggish minds. They proceeded from the known to the unknown. They used proverbs, parables, figures of speech, to accommodate their truth to the understanding of their hearers. They employed visions, symbols, object lessons, and dramatic actions to stir the imagination and touch the conscience. They cast their messages into acrostics and poetic form, choosing the meter best adapted to their message. They atmosphered all their contacts with a tremendous earnestness.

The Prophets met adverse situations with a courage that defied their antagonists. They spoke not because they had to say something, but because they had something to say. They were the spokesmen of Jehovah. They clothed their words with a ring of authority that made their message glow with conviction. Who can read their messages without being stirred and thrilled, unless one's eyes, too, are dull, and one's ears heavy? Surely the alert mind of Saul not only grasped their tremendous truths, but read also the message of the personalities that gave form and living expression to those truths.

Deissmann says: "The real characteristic of the man, the prophetic force of his religious experience and the energy of his practical piety have been only too often underestimated." He places Paul with the prophets, and likens him especially to Amos, the herdsman of Tekoa. That Paul spoke "as one of the prophets" is seen in his discourses, especially in that given in the synagogue at Antioch of Pisidia.

The Scribes started a stream in its course that in Saul's time flowed like a mighty river. "Political, social, and religious life came to be dominated by a burdensome system of traditions, laws, and minute regulations, the external form of which, instead of the spirit and underlying principles, came to be the focus of interest and attention." Thus Saul, "a Pharisee, a son of Pharisees," was borne along by this mighty current which affected both his religious and

educational principles. Besides the Bible, this vast aggregate of Hebrew lore and knowledge now in the process of accumulation became the content of his education, as we shall see.

The influence of Israel's ancient wise men on Saul's pedagogy should not be underestimated. "Gifted with a rare prudence and penetration, King Solomon is prominent not as the founder of an order of the Wise, but rather as the most conspicuous representative of that practical cleverness which Semitic antiquity designated as wisdom." When Saul of Tarsus studied the Book of Proverbs, he had in his hands a repository of rich pedagogic experience, the oldest known text-book on pedagogy. Here are sentences on education which were not written for one age but for all time. Here he found all life and all education regarded as a disciplinary process.

The Wisdom Literature cemented and reenforced the foundation of that remarkable superstructure which finally was organized into the school system of the Talmud, which even in Saul's day was already exercising a strong influence, and which largely environed and shaped the training of Saul; a foundation to which Legislator, Priest, Psalmist, Prophet, Scribe, and Sage, each as an instrument of his holy God, has contributed. This superstructure was first domestic, then scholastic, in the training it afforded. — From *The Pedagogy of St. Paul* by Kuist.

A SUNDAY SCHOOL CLASS ALPHABET

A's the Attendance for which we should yearn,
B is the Bible from which we all learn,
C's the Companionship, beautiful state,
D's the Decision to never be late,
E is the Effort we make to attend,
F is the Faith we may have to defend,
G is the Giving by which a class grows,
H is the Happiness giving bestows,
I is the Interest, intense and sincere,
J is for Jewels of wisdom we hear,
K is for Keeness we quickly acquire,
L is the Lessons which always inspire,
M is the Mission for which the class stands,
N is the Number that meet these demands,
O is the Optimists, like a spring breeze,
P is the Pessimists, get rid of these,
Q is for Questions which each scholar plies,
R's the Rejoinder our teacher supplies,
S is the Service in which we delight,
T is the Teacher who leads us aright,
U is the Usefulness all try to learn,
V is the Value we find at each turn,
W's the Welcome we give and receive,
X is the 'Xtension in which we believe,
Y is the Youth, fat and thin, long and tall,
Z is the Zeal that we show for it all.

— *Boy's World*.

ALCOHOL AND THE OPERATOR

The following article, taken from the Highway Accident Prevention Series No. 36, will be found to be of interest to our readers.

ABOUT TWENTY-THREE MILLION motor cars and trucks are registered in the United States, enough to carry all the people of the nation at one time if they did not mind a little crowding or carrying the babies and small children on the lap. If this could be done no one would be injured while walking across the street or road! But there would still be need for careful drivers. Here is what the Rhode Island State Motor Vehicle Department has to say as to one way of increasing American safety from automobile accidents.

"'Drunken driving' appears to be the general classification of arrests made where the operator of a motor vehicle has been indulging in alcoholic beverages.

"To the average person the term 'drunk' applies to the gibbering, maudlin, staggering 'sot' whose reasoning powers have been blotted out by alcohol. Contact with such a person is generally avoided by all, due to fear, pity or ridicule.

BRAIN QUICKLY AFFECTED

"It is a concensus of medical opinion that alcohol in the human system affects the brain much more quickly than any other part of the body. It is also a generally established fact that the effects of alcohol on the human brain, even when present in small quantities, cannot be forecast. The effect of even one drink of alcoholic liquor is very uncertain in its reaction on the human brain.

"Analyzing 432 arrests made during the first 9 months of 1927 where alcoholic drivers were involved, it was found that 246 arrests were made for erratic or abnormal operation; 113 arrests followed a property accident; 66 arrests followed an accident with injuries to some person and 7 arrests were made following the occurrence of fatality.

FEW DRIVERS ACTUALLY DRUNK

"Examinations by physicians disclosed sluggish mental reactions, lack of physical coordination, which, coupled with rapid pulse, coated tongue, dilated eye pupils and other symptoms of the physiological reaction of alcohol on the human system evident to the eye of the trained physician, leave him no other recourse than pronounce the operator as being under the influence of intoxicating liquor to such an extent as to be unfit to drive a motor vehicle.

"No one can deny the fact that a person is unfit and unsafe to be an operator of a motor vehicle when his thinking apparatus is in slow speed and his muscle and brain are not on a close working basis.

"In the average case, but two or three drinks caused all the trouble, and placed the operator in the class termed 'Drunken Drivers' with its resultant drastic penalties.

EVEN ONE DRINK MAY LEAD TO TROUBLE

"To keep out of this class, operators should remember that even one drink containing alcohol may cause physical

or mental reactions which will class them as unfit to operate. Even some minor act of omission or commission may lead to police inquiry and then if the odor of alcohol from one drink is noted by the officer he has no other course than to require an examination by a physician and then the one drink may land you in the police jail as a drunken driver and the loss of driver's license.

"The danger of taking even one drink of alcoholic liquor should be plainly apparent to any person reading this article. Our suggestion is to avoid any possible trouble by never driving a motor vehicle if you have had a drink of any kind which contained alcohol."

DEATH AND HELL

(Continued from page 19)

Potentate, the King of kings, the Lord of lords; who alone hath immortality." 1 Tim. 6:14-16.

"Who alone hath immortality", speaks of Christ. He was raised from among the dead, made firstfruits of those who are reposing, was quickened, made alive, or vivified. He alone has immortality, with the glory of deathlessness shining forth from Him, with an intensity beyond the possibility of human perception. This should settle the question concerning immortality. Christ alone, as the great Firstfruit has immortality.

The teaching of the immortality of the soul, or deathless soul, or never-dying soul, had its origin in the garden of Eden. Jehovah God said: "If you eat of the tree of knowledge of good and evil you shall surely die." In answer to this, Satan said: "You shall not surely die." And mankind has been duped into believing and preaching Satan's error rather than God's truth.

Paul writes: "Even as through one man (Adam) sin entered into the world, and through sin, death, and thus death came through into all mankind, on which all sinned." Rom. 5:12. This Scripture reveals that Jehovah's decree in the garden stands in spite of Satan and his ministers of error, and man's delusion. Paul writes further: "That Christ was manifested through His advent to abolish death and illuminate life and incorruption through the gospel." 2 Tim. 1:10. All of this shows that man is mortal, subject to death, and will receive immortality or incorruption only through Christ.

Adam enthroned death through sin; now death is sin. Christ was pure, harmless, holy, undefiled and separate from sinners. Yet God made Him to be sin. Christ was begotten of God; He could not sin as the seed of God remained in Him. Yet God made Him sin through death. Therefore death is sin. And there is nothing immortal about the Adamic posterity. To get a clear grasp of the scriptural meaning of death, we must go back to the creation of man and consider every act and element that entered into the creation by which he became a living soul.

(To be continued)

BEST THOUGHTS FROM CONFERENCE CLASSES

By Elizabeth Parker

This paper was prepared and handed in immediately after General Conference, but was mislaid and just came to light. — Assistant Editor.

ONE MUST STUDY DILIGENTLY to comprehend the plans and mysteries of God. The spiritually minded man is able to comprehend God's plan and mysteries; he possesses the peace which passeth all understanding. The worldly man cannot understand the spiritual man — his faith — his peace of mind.

Judge not now, but wait for the judgment of the Lord.

God provides a means of overcoming our temptations if we only look for it.

Talents are bestowed for the profit of others as well as yourself.

Every church member is a necessary part of the church and is held responsible for its actions.

A prayer, although given in a reverent attitude, if not understood by the giver, is, to say the least, disconcerting.

God's plan is a marvelous plan. It is a perfect example of precise organization.

No other book than the Bible has a greater appeal to better living.

The value of baptism is the admission of faith in the resurrection.

One should advance and develop *spiritually*, as well as in other ways.

The church of God is a household of faith; it is characterized first, by what it believes, second, by what it does.

One must believe that Christ is the firstfruits of resurrection; we are to follow.

Faith is an essential of a Christian.

Beliefs held by the Church of God:

God is.

Christ is the Son of God.

The certainty of the resurrection and the establishment of the kingdom on earth.

Every thought, word and deed should be to the glory of God.

Good works alone save no one; we must accept Jesus Christ.

If we have true faith, repentance follows.

If you get the wrong basic thought of God's work, you are bound to reach the wrong conclusion.

The correct order of becoming a Christian is first, belief, second, repentance, and third, baptism.

THAT BEST PORTION of a good man's life; his little, nameless, unremembered acts of kindness and of love.

— Wordsworth.

I HAVE SEEN THE SEA

"To know the love of Christ which passeth knowledge."

A little child was playing by the shore of the broad blue sea,
And oft he looked away across the waves, so wonderingly.

It was a new entrancing sight to him, that watery waste,
The tossing billows breaking on the sand with foam wreaths
graced.

And often in his distant inland home, with childish glee,
The boy would say to young and older friends, "*I have
seen the sea!*"

And so he had; the child made no mistake, his words were
true;

But yet, how much of ocean's vast expanse had met his
view?

Only the waves that rippled on the shore; while far away,
The broad Atlantic in its depth and strength beyond him
lay.

And thus we say we know the love of Christ; and so we do;
'Tis exaggeration or mistake, but sweetly true.

But ah! how much of that unfathomed love do we yet know?
Only the ripples on the shores of time, the nearer flow.

The mighty ocean of redeeming love rolls deep and wide,
Filling eternity, and heaven, and earth, with its vast tide.

We know it by sweet experience now; yet shall explore
Its breadth and length, its depth and height of grace, for
evermore. — *E. R. V.*

THE BOOK OF ZECHARIAH

By Lyman Booth

ZECHARIAH, WHICH MEANS, "whom Jehovah remembers," was the son of Berechiah and grandson of Iddo. Ezra 5:1; 6:14. Iddo was the head of one of the priestly houses (Nehemiah 12:4-16), and as he returned from the exile with Zechariah, the prophet must have been a young man when he commenced his work. He was contemporary with Haggai, and he began to prophesy two months after him (Zech. 1:1), and continued two years, encouraging the Jews to prosecute the rebuilding of the national sanctuary. It is probable that he continued to exercise his prophetic office during a much longer time, though the visions and predictions in the latter part of the book are not dated.

Various traditions concerning him have been published but they are, in general, improbable, so that no more is known of him, than what is recorded in the Scriptures, and may be seen by consulting the marginal references on the verses in which his name is given. His prophetic char-

acter and usefulness are recorded by Ezra in 5:1, 2 and 6:14, and his book is repeatedly quoted and referred to, and thus sanctioned as the word of God, in the New Testament. Compare 9:9 with Matt. 21:4, 5 and John 12:14-16; Zech. 11:12, 13 with Matt. 27:7-10; Zech. 10 with John 19:34-37 and Rev. 1:7; Zech. 7 with Matt. 26:31; Mark 14:27. The numerous and extraordinary prophecies which his book contains demonstrate sufficiently that the prophet "spoke as he was moved by the Holy Spirit." Many of these have been undeniably and most wonderfully accomplished; and the rest, though considered by some most peculiarly obscure, on careful consideration will be found to foretell the same future events, sometimes under other emblems, with the most remarkable predictions, both in the Old and New Testaments.

He has been styled the "sun" among the minor prophets; and the time is drawing near when the propriety of the title will be fully demonstrated. After general warnings and exhortations to repentance, the prophet foretells the completion of the temple, the rebuilding, replenishing, security, and prosperity of Jerusalem and other cities of Judah, and the judgments of God on the enemies of His people. But in doing this, under the types of Zerubbabel and Joshua, and by using figurative language, he predicts the coming of Christ, our King and High Priest, the establishment of His kingdom, the building of His spiritual temple, the conversion of the Gentiles (1:4, 6). By the vision of a flying roll and an ephah, he shows the judgments which should come on the wicked Jews, and the oppressed state of the nation after they had filled up the measure of their sins.

Interspersed with warnings and exhortations, other prophecies follow of prosperity and enlargement to Jerusalem; till at length, the strong nations of all languages would become the worshipers of Jehovah, and join themselves to His people, chapters 7 and 8. The events occurring to the surrounding nations and to the Jews, between the completion of the temple and the coming of Christ, are next foretold in figurative intimations of the prevalence of His gospel, by the triumphs of His apostles and humble servants (9 and 10).

After these are given descriptions of the destruction of the temple, the rejection of the nations that oppressed Jerusalem and the church. Then follows the opening of a bright scene to our view by prophecies of the conversion of the nations to their crucified Savior, the humility, zeal, and excellence of the new converts, and the final ruin of idolatry and all false religion (11; 12; 13:1-5).

Zechariah speaks more explicitly of the death of Christ as our Sacrifice. He also speaks of the tremendous judgments which would be inflicted on the unbelieving Jew; the preservation of a remnant, through fiery trials, and their conversion; the taking and destruction of Jerusalem to be against her; the removal of hindrances that the Gentiles followed by the ruin of the nations which had fought might gain the favor of God with Israel; the establishment of the church in primitive times. (*Continued next week*)

THE MILLENNIUM

By F. L. Austin

"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." — Revelation 20:4.

IN ONE QUICK GLANCE this scripture brings us to the coronation of our Lord and Master. The throne promised Him in Luke 1:32, 33 is here occupied. David's throne is reestablished. The chosen nation of God is returned to the direct oversight of Heaven and Christ is King of kings and Lord of lords.

The fullness of the statement of Rev. 11:15: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ" is here realized. He begins His reign.

With Him, already having been proven and tested, page 8, are those who have been raised for Him. They "live again". Having given their lives "for my sake" (Matt. 10:39; 16:25, 26; Mark 8:35-37; Luke 9:24; John 12:25), they have found it again. Their lives have been given back to them. Not only do they live again, but they reign "with Christ a thousand years."

Naturally the query comes, "Where do Christ and His raised ones reign?" Jesus himself records an answer in Matt. 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: and before him shall be gathered all nations." He reigns from *His* throne; the one given Him, "the throne of his father David." Luke 1:32.

Not just Israel, the chosen nation, will be before Him, but all nations. Not just the righteous, but all people. Nor will those nations who are then gathered before Christ be subjected during that thousand years to "the great dragon . . . , that old serpent, called the Devil, and Satan, which deceiveth the whole world" (Rev. 12:9), for that dragon will be bound, Rev. 20:2, during the thousand years of Christ's reign.

To the prophets of old God gave various words of information regarding this reign of restitution. Isaiah saw the word of the Lord and gave it to us, 2:2, as follows: "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." Capital cities, the places where the thrones of the nations were situated, were in early times frequently located on the hilltops, the elevations of the nation. Isaiah says that the mountain of the Lord's house, the house of His rule, His throne, is to be exalted, established above all other similar houses and possessions.

Further, he says that all nations shall flow unto it. That this prophecy has never been fulfilled is evidence that it must be fulfilled before the nations or the earth come to be righteous. Righteousness will, under His reign be developed: "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." Isaiah here informs us that untaught and unlearned nations "shall go" up to the Lord's house, and that the Lord "will teach" them, and that they "will walk in his paths."

The process is the process of restoring the nations of earth from their wayward ways of sin and ungodliness to the righteous ways of God. It is the same thought as is given to us by the Savior in Matt. 25:32 and on — "Before him shall be gathered all nations." It is the time following Christ's second coming. It is the time when He sits on the throne given Him of His Father. Luke 1:33. It is the time when He occupies the throne to reign, even for a thousand years.

But Isaiah 2:3 goes further. He says that, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." He tells us from whence it is that this word goes forth. Therefore he locates the place of the throne, of the rule. It is at Zion. It is that place where David's throne formerly was. It is the same place where David's throne was overturned, Ezek. 21:25-27, and David's throne or authority or government was to be no more "until he come whose right it is; and I will give it him". The Savior occupies that restored throne. He rules. Nations come to Him for instruction. Learning of Him they turn to beat their swords into plowshares, and their spears into pruninghooks. It is because of His teachings, because of His rule and authority that, "neither shall they learn war any more."

This reign of Christ is a reign of restoration. The Scriptures nowhere teach that this reign is a reign over people already made righteous. Rather it is a reign of correction. Jeremiah speaks of it in chapter 23:5-8 as follows: "I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." He is not to be a Moses to lead "the children of Israel out of the land of Egypt", but He is to be the living Lord who is to bring up and lead "the seed of the house of Israel out of the north country, and from all countries whither I had driven them." His is a work of bringing Israel back to obedience unto God. It is to be a rule of subjugating Israel and those Gentile nations who go up to learn of Him.

Thus when Christ comes to occupy His throne for a millennial reign, the kingdom of God begins to grow. It will grow and enlarge until it fills the whole earth. The church will be His assistant. To "reign with him" is to engage with Him in the marvelous work of first, delivering Israel from her captivity among the nations and second, of teach-

ing her, building her up into righteous obedience unto God's Son.

When Peter was instructing the people on the day of Pentecost, he explained some things in the language of Acts 3:20, 21, "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." Christ is the great Restorer. He is to restore even the earth itself, so that it shall yet radiate with the beauty and glory of Eden.

But before that restitution can be accomplished, He must restore earth's inhabitants to obedience unto God, to loyalty unto Him. And so at once when He comes in His glory and occupies the throne given to Him by God, He exercises His sovereignty in the process of restoring God's chosen nation and such other nations as will turn to the God of heaven for direction. Those nations that will not accept of the Savior's rule "shall perish: yea, those nations shall be utterly wasted". Isaiah 60:12.

What a marvelous era will the era of millennium be! It will see the Master who was able to rebuke the stormy winds and waters, who was able with a word to exterminate leprosy, whose very presence caused soldiers with swords and staves to fall backwards to the ground, exercising His sovereignty to the end that the nations that listen to His guidance may be classed as sheep, Matt. 25:34, and made to "inherit the kingdom."

What gladness, what joy should thrill every Christian's life and heart as he comes to realize the approach of that day when Christ shall begin to rule! What joy and gladness will the earth awaken unto as it awakens from its day of sin and darkness unto the great day of righteousness and light through Jesus Christ!

May the great rule of Christ hasten rapidly. May the day of restitution rush forward. May those who today are faithful in and unto Christ gladly anticipate the dawn of that era when, with the Master, they can be sent out as were apostles of old to do the Savior's bidding, to perform for Him works of restitution, to have a hand in the remolding of earth and its fulness.

Because of these wonderful pictures of the coming age, we exclaim with John on Patmos, "Even so, come, Lord Jesus."

THE POWERS THAT BE

THE ADMINISTRATION OF JOHN E. WEEKS, governor of Vermont, is drawing to a close. Last week, speaking to a Sunday School class at Colchester, Vermont, the Governor declared that if his administration has been a success, "it has been due to my asking in the governor's chamber each morning before I started the day's work, the guidance of Almighty God. To Him belongs the credit." — *Christian Herald*.

YOUR REDEMPTION DRAWETH NIGH

(Continued from front page)

often, in cold and nakedness, etc."

Paul reveals the mystery of his rejoicing while enduring all his distressful experience and his ultimate success in winning a "crown of life". 1 Cor. 9:26, 27, "Well, I run without swerving; I do not plant my blows upon the empty air — no, I maul and master my body, in case, after preaching to other people, I am disqualified myself." Moffatt.

Dear Reader, are you mastering, "keeping under", your body? Or are you allowing your body (fleshly desires) to master your mind? If the latter is true, your Christian status will prove untenable in combating with the "fiery trials" you are facing (1 Peter 4:12, 13), for in the very nature of things spiritual, it is impossible to rejoice in the Lord and the gospel while the spirit of the world, "a law (satanic) is warring against the law of your mind," Rom. 7:23 — thus occupying the throne of your hearts.

THE ONLY WAY to have a friend is to be one. — *Emerson*.

THE PLACE WE FILL

A UNIT PURPOSE fills the earth with unlimited scope by the hands of the Creator, the infinite God, infinitely wise. A reason was behind all His creation. God created man because He needed man in His eternal purpose. There is no other reason for man's existence. We cannot hope to penetrate all the devious ways of God's purpose, but God needs men today just as much as when the morning stars sang together. For if we ponder, we will see a unit idea stretching off into the distances of eternity.

God made men that they might seek after Him, for man is the only creature of God's handiwork that can intelligently serve Him. He was created that he might understand God and worship Him. And God reveals His purposes to those who seek after Him. God does not desire compulsory service but He wants the service of those who turn to Him with delight, those who are willing to be led by His hand.

It has been said that God does not need man, but man needs God. But is this altogether true? God cannot accomplish the infinite purposes of eternity without man. And we have been called into the church for His special work. Never fear, God's work will go on, even though we do not do our part, for He will find some one else to do it. But we will suffer unfathomable loss.

In the intricate plan of the Father, we cannot fathom just where we will fit, but rest assured God needs us. Throughout eternity God has a work for each to do. Whatever or wherever you are, give yourself freely to Him.

"God Needs Men," by G. Eldred Marsh.

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"AND JESUS SAID UNTO HER, NEITHER DO I CONDEMN THEE: GO, AND SIN NO MORE."

If I could only see the road you came,
With all the jagged rocks and crooked ways,
I might more kindly think of your missteps,
And only praise.

If I could know the heartaches you have felt,
The longings for the things that never came;
I would not misconstrue your erring then,
Nor even blame.

— Carrie Joy in *Nautilus*.

DARE WE NOT TRUST?

NOT A DAY PASSES but the words and actions of those about us fail to meet with our approval. So often this is because we do not understand the real motive. Modesty and pride do not permit the flaunting of one's virtues, and left in ignorance we continue to wound others by our unjust criticism. We criticize on the grounds that it is deserved, and though this may be true, is it not better to try to encourage one to nobler action by placing our confidence and trust in him?

"We see through a glass darkly," being mortal. It is not possible for us to know all the heartaches and struggles of others, any more than it is for them to know ours. If the curtain could be lifted upon our lives and everyone shown the contributing factors and circumstances that make us what we are surely the result would be a kindlier, more sympathetic brotherhood, which could be more fitly called "the Body of Christ."

A boy was once ridiculed by his companions, who dubbed him "Scotch" and a "poor sport" because he failed to spend his money freely in contributing to the school's activities. Yet even while they were scoffing, there was a poor widow who was immeasurably grateful to him. A great burden of worry had been lifted from her shoulders when her coal bin had been filled that day.

There are so many things that we cannot know. We see the outward crust of a man. One is ill-tempered and disagreeable, but perhaps physical pain or mental torture lies beneath it. Another appears so jovial in the face of disaster that they say of him, "He doesn't care"; whereas he

may care so deeply that he is resorting to laughter as a disguise for the depth of his feeling.

On the street one day a woman repeatedly reprimanded her child because his footsteps lagged and he would not hurry. She finally turned to punish him before she discovered that something was wrong with his foot, and removing his shoe she found a large stone. We could find many stones to remove if we would only look for them, and make allowance for many others of which only the Father above has knowledge. It is only with such forbearance that we can gain confidences and form true friendships; only through alleviating the cares of others can we lighten the particular cross that we ourselves have to bear.

Can we not, as Bereans, try to overlook the petty differences that arise among us? "Charity suffereth long and is kind." Let us forget faults and failures. Perhaps the erring one has not failed in God's sight. There is so much to be commended in each one of our brothers and sisters — so much to be respected and admired. If Christ, being without sin, is able to love all and forgive all, how much more so should we, who perhaps fall much farther short of the mark of perfection than the one whom we would criticize!

BEREAN PAGE CONTRIBUTIONS

Illinois, 18; California, 9; Indiana, 6; Nebraska, 3; Ohio, 4; Minnesota, 2; Michigan, 2; Florida, 1; Louisiana, 1; Arkansas, 1; Missouri, 1; Virginia, 1; New York, 1; Texas, 1; Alabama, 1.

COUNT YOUR MANY BLESSINGS. At a meeting in Toronto for the aged and helpless, Mr. Alexander, the great leader of congregational singing, leaned over and asked an invalid on a stretcher near the platform, "What is your favorite hymn?"

She had been brought to the service in an ambulance. Her lower limbs were paralyzed. She had not left her bed for four years. What do you suppose she said her favorite hymn was? "Count Your Many Blessings."

"But have you any to count?" ventured Mr. Alexander. "Thousands of them," was her prompt reply. — *Sel.*



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



TEMPERANCE SUNDAY

"For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself."

TODAY, EVERYWHERE, you hear people discussing the success or failure of one of our national laws. This law is called the Eighteenth Amendment, and has to do with the liquor traffic. It is sometimes called the law of prohibition.

But whether the law is right or wrong depends not on the law itself, but upon the people themselves living in this country. It depends upon *you* — it depends upon *me*.

Are we observing the *Christian Law*? The Christian Law is the Golden Rule, or the law of *love*. If we hurt others, or do things that weaken our own bodies, we are not keeping the law of love.

If we "walk in the Spirit" we live the way God wants us to live. We try to think kindly of others, and help others in every way we can.

The Bible says that the fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

Joy means we must be cheerful, and find pleasure in the way of right. Peace is restfulness, quiet — not worrying, but trusting in God's goodness. Longsuffering is being patient, enduring the temptations and trials that come as bravely as possible. When the temptations come we must stop and say to ourselves, "What would Jesus do?" and keep that thought right before us.

Gentleness is kindness and thoughtfulness — thinking of and for the comfort and ease of others.

Faith is your belief — your trust in God's Word, His promises and care.

Meekness means not always putting yourself and your interests first; not boasting or bragging about what you have, or what you can do.

Temperance means not going to extremes — not overdoing — not overeating. It means doing nothing that will hurt your body or mind, or someone else.

A sound mind in a sound body is the greatest gift you can present to God for His service.

THINK! Are you courageous enough to say, "No," when tempted to do wrong?

BIBLE FACT

Who slew eight hundred men at one time?

SOMETHING TO DO

1. Read Galatians 5:19-21.
2. Memorize Galatians 5:22 and 23.
3. Find all the verses you can about drinking strong drink.

PLUCK

"What we call Luck
Is simply Pluck,
And doing things over and over;
Courage and will
Perseverance and skill
Are the four leaves of Luck's clover."

THE POLL ON PROHIBITION

MANY BOYS ARE BEING CONFUSED by the results of the poll recently made by *The Literary Digest*. There are a few facts about this you should keep in mind where the results are being considered.

First of all, this poll was launched after months of the most vigorous campaign that the wets have put on in a long time. The newspapers have been "crowded with endless columns of anti-prohibition editorials, stories, cartoons and heavily colored news items holding national prohibition up to ridicule and contempt."

The method of selecting the names to whom ballots are sent weights the whole procedure against those who favor the Eighteenth Amendment, for the names are taken from the telephone books, and lists of owners of automobiles. This shuts out about ninety percent of the women voters and a large number of young men and women because the telephones and automobiles are usually in the names of husbands and fathers. Neither is there any way to check these ballots to discover how many repeaters will vote.

It must be remembered that although *The Digest's* straw votes on presidential elections have been quite accurate, their vote in 1922 went far astray. The vote taken that summer went three-to-two wet, whereas the following fall the dries elected a Congress that was four-to-one dry.

— R. A. Burkhardt.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." — Proverbs 20:1.

With Our Sunday Schools

LESSON IV. — October 26, 1930

WORLD'S TEMPERANCE SUNDAY

Galatians 5:13-26

Devotional Reading: Romans 14:13-21

GOLDEN TEXT

And every man that striveth for the mastery is temperate in all things.
— 1 Corinthians 9:25.

A STUDY OF THE SUBJECT

Topic. Prohibition.

Outline. I. The Universal Law of Prohibition. II. Results of Prohibition.

I. The Universal Law of Prohibition. The first law God gave to man was a prohibitory law, Gen. 2:17. This prohibitory law was given to benefit man with a largeness of liberty in life. Prohibition is found throughout God's Book.

A large portion of the law of the nation is prohibitory. Prohibition is enacted against practices of all kinds denying the right of one individual trespassing unjustly upon the rights or privileges of others. Legal prohibition is effective against theft, robbery, murder, trespassing, both in private and in public; against suicide, unjust destruction of one's own belongings, the use of narcotics, drugs, etc., to personal injury, the use of liquors, as also other things which injure the individual or make the individual a menace to society. Such prohibition is universally recognized, excepting by those who are Bolshevik in principle, as being in harmony with God's laws and as being altogether righteous and beneficial to mankind.

II. Results of Prohibition. Passing by those phases of prohibition that are accepted by all we come to prohibition of liquor as being enforced in the United States.

David G. Redinger, resident engineer, and President R. H. Ballard of the Southern California Edison Company, state that,

"The Eighteenth Amendment has undoubtedly lessened labor turnover. The ordinary worker stays on the job two or three times as long as formerly.

"The men are now saving their money. Not long ago the company officials sent representatives of its investment department to interview men.

"It was quite a surprise to us to find that not only was far more stock sold than was anticipated, but that of that amount more than THREE-FOURTHS was paid for in cash!"

A laborer in the Sperry Flour Company declared: "Listen, buddy, I used to cash my check in a saloon every Saturday night, see? Now the wife gets it. I used to wear work shirts and overalls on Sunday. Now I wear a real suit and a silk shirt and a white collar. I never used to see shows; now we see 'em. I can remember when th' kids had never had a ride in an auto; now we got one, an' it costs me less'n 2 cents to ride to work when it used to cost me a nickel on the street cars. Me — I'm dry!"

Mr. Nicholls of the Nicholls Grain and Milling Company: "The difference in the men of

today and the men of pre-prohibition times is decidedly noticeable. Their efficiency is much higher. Nearly every one of our employees owns an automobile. How many workers owned horses and buggies in the old days? A good many of our employees are paying on homes; it used to be that they'd rent miserable shacks and live in them any old way. Not today, for the personal cleanliness of the worker has risen to a new standard."

G. E. Gaylord, superintendent of the Los Angeles division of the Southern Pacific declared: "Prohibition has been a material help to us and to our men. We used to have our share of trouble, despite Rule G and other stringent regulations as to sobriety. There isn't any doubt or question as to the improvement. There is much greater efficiency on the job, and the men are more contented. More money is going home, and with more money, better conditions result. And there are more men in the Los Angeles division who own their own homes than in any other division on the road."

PRACTICAL APPLICATIONS

Personal Liberty: There is a growing tendency on the part of many people to think of "personal liberty" from a selfish standpoint. Personal liberty allows of freedom only so far as the rights and liberties of others are not affected or impaired. Will personal liberty allow and justify full and unrestricted use of the following:

Strong drink? Tobacco?

Discuss whether or not these habits can be indulged in without affecting the rights of others? What effect will they have on

The user?

His influence?

His Offspring?

Self-control: Self-control is of more importance than personal liberty. Self-control leads one into a freedom; while personal liberty enslaves one to habits. Class should discuss ways in which self-control should be practiced. Can self-control be accomplished in our own strength, or must we seek help from God in overcoming the passions and desires of the flesh? — C. E. R.

THE GOLDEN TEXT

"And Every Combatant is temperate in all things." 1 Cor. 9:25, Diag.

The International Sunday School Committee uses this translation: "Every man that striveth in the games exerciseth self-control in all things."

The Diaglott tells us, "The apostle alludes to the course of training to which each was subjected who contended for the prize given

at the Isthmian games, which were celebrated among the Corinthians. The training regulated their diet, their hours of exercise and rest, the restraint of passions, the kind of exercise, etc. The thought in the other translation I would say is that temperance is self-control. If one has perfect self-control he need not fall because of the many temptations that allure him to drink, or the use of narcotics in any form.

If it is necessary for the athlete to practice such self-control and endure such rigorous training to win the game, how much more necessary is it for the Christian to practice the same self-control and train to win the race of life. — L. A. R.

SENIOR AND ADULT CLASSES

Topic: Works and Grace.

In 1 Corinthians 9 Paul says, "I run . . . I fight . . . I keep under my body and bring it into subjection". No language could express effort with a definite purpose more strongly than do these words of Paul. The epistles of Paul are pervaded with exhortations TO DO the works of righteousness. Neither give place to the devil; walk not as other Gentiles; put away lying; be angry and sin not; let no corrupt communication proceed out of your mouth; be not drunk with wine, are examples. There is no phase of right conduct and right thinking that Paul does not command and exhort. Such words from Paul veto the idea that the doctrine of salvation by grace without works (which likewise pervades his writings) is against righteousness. Since commands and exhortations to do the works of righteousness and the doctrine of salvation by grace without works both come from Paul with equal fervor and strength, there is a vital relationship between the two, not contradiction. And Paul knew this relationship by experience.

Before he had been touched by the grace of God through Christ, he had served God with a pure conscience from his forefathers; he was blameless as concerns the righteousness which is in the law. But when the grace of God in Christ touched his life, he knew that neither the sincere service nor the blamelessness was salvation. He knew that salvation is a condition of mind, and heart, and body far beyond the reach of sincerity and good works. He knew also that salvation by grace without works does set aside sincerity and good works, for under grace he felt within himself a greater urge toward both than he had ever felt under the fear and restraint of the law. Before grace he was a recluse in a Jewish temple. It was after grace had touched him that Paul went among men of all classes urging and commanding good works through the grace of the Christ's power. — A. K.

DOINGS AMONG THE CHURCHES

RALLY DAYS

Percentages of increase for Rally Day attendance have been coming in from some of our churches and Sunday Schools. Cleveland (Ohio) and Grand Rapids (Mich.) observed Rally Day on October 5; Rockford, Dixon and Oregon (Ill.) and Burr Oak (Ind.) on October 12. Figures have not yet all been received, but we have the following on hand:

Cleveland, Ohio, 58 percent increase.
Grand Rapids, Mich., 68 percent increase.
Oregon, Ill., 100.2 percent increase.

Oregon church and Sunday School experienced a wonderful Rally Day on October 12 both morning and evening. The average attendance for the past quarter was 47.5 and our Rally Day attendance was 96 for Sunday School and 100 at church service. The evening attendance was 68. The primary department of the Sunday School gave a short program, and the morning sermon by Bro. Austin was given especially for the young people. Our Rally Day effort will be continued during the quarter and much enthusiasm is being displayed by the Blues and the Whites.

RALLY DAY AT GOLDEN RULE CHURCH

Our average attendance for the last three months, including conference Sundays, was 108. Our attendance on Rally Day was 171. Mattie Agard, Sec.

That's fine, Cleveland! "Including conference Sundays," probably means the two Sundays of General Conference when several of Golden Rule's Regulars were at Oregon.

In the absence of Bro. Austin, the services at Oregon, Illinois, will be conducted by Bro. Richard LeCrone in the morning and by Bro. John Denchfield in the evening, on Sunday, October 19.

A letter from Dr. Gertrude Logan of St. Louis, Missouri, informs us that she is nicely recovering from a recent serious sickness. Sr. Logan thanks the Father for her release from the serious state in which she was.

A post card tells us that Bro. Harlan Bell has been committed to the hospital on account of appendicitis. We pray that his stay there will be short indeed and that his recovery will be complete and full strength early returned to him.

The editor, with others, was privileged up on Sunday afternoon to attend Rally Day exercises by the children of the Sunday School at the Dixon, Illinois, church. A beautiful program revealed much talent which promises to be of great value to the church in coming years.

REPORT FROM BLAIR, NEBRASKA

On Sunday evening, October 5, Bro. Almus Adams closed a week of meeting at the Blair Church of God. During the afternoon he baptized seven, who added their names to our church roll. They are, Mrs. Robert Johns, Russell, Arnold, Byron, Janice and Mary Johns and Wm. Patterson.

We are planning a full day for October 12 as Rally Day and will send in a report of it later.

Mrs. Birdie Krogh,

NATIONAL BIBLE INSTITUTION WORK

Your home office is more than pleased because of recent developments.

First, the reports coming from all directions regarding the Rally Day activities are the best that have ever come to this office. There has been an awakening, a zest and a mind to work as never before. This only shows some of the possibilities. May it encourage all to visualize the opportunities of the many communities and to occupy them to the full.

Second, the responses to the Treasurer's appeal for 1,000 Dollar-A-Month contributions, while they are yet far from the goal, are nevertheless sufficient to greatly ease the financial strain at the home office. About last Easter time the Secretary explained through the columns of The Herald that 1,000 Dollar-A-Month pledges would relieve the office from the continual financial handicap. He further explained that during the summer, as in former years, there was liable to be the usual financial drought. It resulted in just that way and it took hours and hours of time and great percentages of energy in order to manage the finances for the summer months. But with the beginning of October this was partly relieved and the mind has been partly released for more devotion to religious activity.

Third, we want to inform all that our Greenhouse has made definite advancement during the past year. Local business men and patrons tell us that the house and the crops never looked better in the history of the Greenhouse. Mr. Moore deserves the appreciation of all for his persevering, untiring devotion to the end that he might accomplish what all have said that the Greenhouse should accomplish. He has worked under serious handicap unknown to any but a few and yet in spite of this the showing today is very encouraging. Unless there is a continuation of unforeseen and unexpected drawbacks such as there were throughout the winter months last year, the Greenhouse should bring to us this year that revenue of increase that should justly be expected.

F. L. Austin, Sec'y.

New Pledges were received last week from the following states:

Oklahoma	2	Ohio	3
Michigan	1	New York	1
Indiana	1	Iowa	1
	Illinois		1

The following organizations have pledged to the One Dollar-A-Month Club since last recording:

Lawrenceville (Ohio) church and Sunshine class; and the Golden Rule Bereans, Golden Rule Sunday School, Intermediate Girls' class, Intermediate Boys' class, Junior Intermediate Boys' class and the Adult class, all of Golden Rule Church, Cleveland, Ohio.

The figures are not yet complete, but we believe that the palm goes to Ohio for the greatest number of pledges to date to the Dollar-A-Month Club, and to the Golden Rule Church for the greatest number from an individual church. Bro. Lyon has certainly organized his forces in a most efficient manner. Definite totals will be published in next week's issue. So there will be plenty of time for other states to bring their number up to or beyond Ohio's number. Let's see which state will be ahead next week.

ONE THOUSAND OUR GOAL

The Treasurer was pleased to see so many pledges reported in last week's Herald. Thanks to all the committeemen who are working so faithfully and to the brotherhood at large who are responding to the cause.

The time has been extended. Our goal still is ONE THOUSAND! We must all work until the goal is reached.

The N. B. I. Secretary and other workers can already see the good accomplished by the systematic pledges. It is a relief to know that the brotherhood at large are contributing regularly and that 333 members are already supporting the work. This number wants to be boosted as rapidly as possible until our goal is reached.

We will soon have the number of pledges classified according to states and churches within the state. Probably a little friendly contest can be put on between the various states, so that our goal may be realized as quickly as possible.

Let me again urge one and all to consider the plan carefully and prayerfully and make your pledge at once. Hand it to the committeeman in your community or mail it to the N. B. I. office. Let us all work together and boost the Lord's work.

L. T. Hanson, Treas.

REPORT OF QUARTERLY CONFERENCE

On Saturday and Sunday, September 27 and 28, the Iowa brethren met at Pleasant Prairie church, between Sac City and Lake View, for the first Quarterly Conference of the year. Although there were not as many in attendance from a distance as we would have liked to have seen, those who were there had a feast of good things, both spiritual and physical.

Sermons were preached on Saturday night and Sunday morning, afternoon and evening, by the state evangelist, J. W. Williams, who gave some fine, helpful truths to think about and remember, especially to those who do not have the opportunity of getting together with those of "like precious faith", as some of those present are more or less isolated. A fine picnic dinner at the church was enjoyed by all, and all the visiting brethren join in thanking the Pleasant Prairie folks for their splendid hospitality.

The date and location of the next Quarterly Conference have not yet been announced, but will doubtless be near the center of the state, some time during the winter. Announcement will be given in due time through The Restitution Herald.

Mayme Jones, Sec.

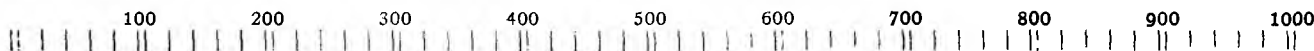
REMEMBER BRO. JUDD

From his bed where he probably will be confined for some time, Bro. R. H. Judd of 111 Milverton Blvd., Toronto, Ontario, writes that on Friday, September 26, he was run into by an auto and his foot bones were badly broken as also two breaks in one ankle. The doctor tells him that it will be no little time that he will have to remain off his foot. This is a difficult position for one to be in who feels that he needs to be earning wages every day possible.

We feel certain that we are justified in conveying to Bro. Judd the sympathy and prayers of The Herald family. A line from different ones to Bro. Judd will undoubtedly be much appreciated.

What's the Goal?

1000 Dollar-A-Month Pledges!!



Everybody!

Sign!

Solicit!

Watch!

FALL MEETING AT CASEY

The Fall Meeting near Casey, Illinois, will be held from October 21 to November 3, with Bro. J. W. Williams as speaker the first week and Bro. L. E. Conner assisting him the second week. There will be Bible class each afternoon. All those finding it possible to come are invited to attend and enjoy these meetings with us.

Come one! Come all!

Mary J. Lansbery; Sec.

DEDICATION SERVICE AT RIPLEY

The brethren of the Ripley (Illinois) congregation have remodeled their church building and added several needed improvements to it. Next Sunday, October 19, they will hold a Rededication Service. Bro. Austin will conduct the services morning and evening. A welcome is extended to all who may find it possible to come and benefit by these services.

SERVICES AT PLUM RIVER

Next Sunday, October 19, is the regular Sunday for services with the congregation at the Plum River (Illinois) church. Bro. Paul C. Johnson expects to be with them both morning and evening. Those living nearby are invited to attend these meetings.

GRAND RAPIDS, MICHIGAN

Special efforts were put forth to make our Rally Day a success, and it proved to be a very happy and inspiring day. The Sunday School attendance at 218 was the high mark of the season, and the first additions to the church under the new pastorate were Mr. and Mrs. Harvey Hotchkiss, a splendid young couple beginning to rear a family and living not far from the church. They first became interested in the truth during the ministry of Bro. Patrick, and the church now rejoices to have their fellowship and cooperation.

Our three-month Sunday School contest has opened and all are wearing either gold or silver stars. We are expecting some good results from this, but the church building will have to be larger before many more can be properly accommodated. Surely God will provide some means of making this possible before very long.

F. E. Siple, Pastor.

THE TRAINING CLASS NEWS

On Wednesday, October 8, the Training Class met at the dormitory for the purpose of organizing to carry on their business affairs for the coming school term. Clarence Lapp was elected President and Business Manager, Harvey Krogh was elected Vice-president and Assistant Business Manager. John Denehfield was chosen Secretary and Richard LeCrone, Treasurer.

Ways and means were discussed to meet the needs of the class at the present time. It was decided that expenses for rent, light, heat, water and food supplies should be pooled.

Sr. J. W. Cooper and daughters are doing the cooking and house work while Gerald Cooper, the son, has charge of the furnace and odd jobs about the place.

At present we are in need of a cook stove and a couple of small dressers. Several of the boys are still looking for part time work. If anyone in or near Oregon could aid the class in this respect it would be appreciated very much. Also if anyone has fruits, meats, vegetables or any other kind of foodstuffs that we may use to advantage they will all be gladly accepted. This would be a good way to help the Training Class.

Thank you!

MARY JANE ALEXANDER

Mary Jane Jarrell was born in Hancock county, Mississippi, on January 8, 1875, and died at her home in Hammond Louisiana, on September 25, 1930. She was married on May 25, 1890, to Antoine Alexander, who preceded her in death. To this union were born twelve children, two of which died in infancy. Her oldest son, Clarence, died in young manhood.

She leaves to mourn her death, three sons: J. Terry, Britton and Archie; and six daughters: Misses Corinne and Ruchie, Mrs. G. G. Landry, Mrs. Chas. Bloomquist, Mrs. Mahlon Baucle and Mrs. Warren Landry, all of Hammond. She also leaves several brothers and sisters and a host of friends.

She was baptized in January, 1914, by W. L. Crowe and has been a very faithful worker in the Church of God at Hammond, where she will be greatly missed.

During her last hours of consciousness she called all of her family and some of her neigh-

bors to her bedside and asked Bro. Albert Siple to tell them of her faith and hope which she loved so much to work for during her life.

She was laid to rest in the cemetery near Hammond beside her husband and children, where she quietly sleeps awaiting the morning of the resurrection.

MRS. G. W. TODD

Ginevra Elder was born in Richardson county, Wisconsin, August 31, 1858, and died at her home near Moorefield, Nebraska, September 22, 1930. She was married to G. W. Todd on October 26, 1884, at Nelson, Nebraska. To this union were born six children: Gertie, who died in infancy; Delbert H. of North Platte; Mrs. Maude McLaughlin; Mrs. Vella Herdon; Verne E.; and Murton E., all of Moorefield.

She leaves to mourn her death, her husband, five children, twelve grandchildren, two great-grandchildren, four sisters, two brothers and a host of other relatives and friends.

When about eighteen she was baptized in the Christian church to which she belonged until later years when she united with the Church of God at Moorefield. She was a most ideal example of Christian character and a mother's love, ever devoted to her home and friends.

The sympathy of the entire neighborhood is most sincerely extended to the bereaved husband and children and grandchildren, who will miss the pleasant word and smile of "Mother" when they go home.

She was laid to rest in the Moorefield cemetery, September 24, Rev. E. E. Giesler officiating. She rests there to await the call of her Master on the morning of the resurrection.

Bro. Siple was called to Eldorado, Illinois, last week because of the death of Sr. Mary Davenport.

The Niagara Falls Annual Meeting will be held over Sunday, October 26. Bro. Austin expects to be present. All are invited to attend.

HERALD RECEIPTS

Lily M. Hobson; J. E. Orchard; Ada M. Eldridge; Mrs. Ed. Twibell; W. T. White; Frank Switzer; D. E. Prutzman; Ida F. Orm; Earl Reinhard.

DAILY SCRIPTURE READINGS

SPIRITUAL WEAPONS

TRUE FREEDOM

Monday, October 20 — Galatians 5:13-15.

"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." — V. 14.

IN THIS FIFTH CHAPTER, Paul points out to the Galatian brethren the contrast between slavery and freedom. He explains that in trying to keep the law of Moses, they became slaves, because they could not keep that law. Thus were they continually under bondage to it. But in Christ they were made free. "Love the Lord thy God with all thy heart . . . and thy neighbour as thyself," was God's new law to them and in keeping that perfectly they were keeping the whole law. In keeping the new law of love, the "thou shalt not's" of the old law no longer troubled them. Why? Because "love worketh no ill to his neighbour."

SPIRITUAL FREEDOM

Tuesday, October 21 — Galatians 5:16-26.

"But if ye be led of the Spirit, ye are not under the law." — V. 18.

IF A WEALTHY MAN were to buy a slave and then set him free, the most natural thing in the world for the former slave to do would be to serve gladly and willingly the one who has purchased for him his freedom. Christ has bought us and set us free from the bondage of sin and death. When we come to fully realize the depth of our debt to Him, we will gladly and willingly do our utmost to serve and please Him. And He asks us to crucify our old desires and walk in the way which He has shown us by His own life. It's a glad service, not a burdensome one, this spiritual freedom in Christ.

RESPONSIBILITY

Wednesday, October 22 — Genesis 4:9-15.

"Am I my brother's keeper?" — V. 9.

IF WE GRASP THE FULL meaning of the second commandment, we will realize that the influence shed forth by our lives is an ever widening circle. I may only influence a few within my own circle by the things that I do and say, but each of them, in turn, influences others. And thus the responsibility really comes back to me. If I am careful to manifest the fruits of the Spirit in my daily intercourse with my associates, radiating love, joy, peace, kindness, charity, these in turn will show at least a portion of that to others of their associates. Self-control becomes a joyful privilege, not a burdensome duty, when viewed in this light.

MY NEIGHBOR

Thursday, October 23 — Luke 10:29-37.

"Go, and do thou likewise." — V. 37.

BY THIS LITTLE STORY, Jesus sought to teach the inquir-

ing lawyer that any whom we may chance to meet is our neighbor. Not only in caring for him in misfortune or distress is our duty to our neighbor emphasized by the Savior, but in the little things of every day. Am I careful in my daily intercourse with him to show him kindness, consideration, charity and forbearance in all his weaknesses, realizing that my own shortcomings are just as great as his, though perhaps of a different nature? Do I seek by the unspoken example of my life, to point him to the Christ, the Savior of all?

THE PURPOSE OF LAW

Friday, October 24 — 1 Timothy 1:5-11.

"Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient." — V. 9.

THE ONE WHO IS DESIROUS of serving Christ needs not to be told, "Thou shalt not kill, thou shalt not steal", etc., for his life will be devoted to serving God by serving his fellow men. One who loves God above all else, and his neighbor as himself, needs not the restraint that is put upon him by law, for he does not go into forbidden paths, nor does he desire to perpetrate any harm against another.

RESPECT FOR RULERS

Saturday, October 25 — Romans 13:1-7.

"Render therefore to all their dues." — V. 7.

IN THESE DAYS of open flaunting of the law, if respect for authority were taught to our children, there would not be such conditions to contend with in the next generation. Perhaps, as Christians, we are guilty of not rendering due respect to those in command oftentimes because they themselves are not always Christians. This fact does not free us from this injunction. God asks of us to render to Him the sincere worship and reverence that is due Him, and to those in authority, obedience to their laws, no more, no less.

MUTUAL HELPFULNESS

Sunday, October 26 — Romans 14:13-31.

"Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." V. 13.

THESE VERSES FORM A VERY PERTINENT conclusion to the thought of the readings for the week. How easy it is to judge another and how erring that judgment very often is! This is brought so clearly to our attention many times long after we have passed judgment upon another, when the true circumstances come to light or the prompting motive of certain actions is made known to us.

Let's extend to our brother the same quality and measure of Christian charity that we desire for ourselves.—M. G.

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THE MILLENNIUM

By F. L. Austin

AS MANY ROADS OF THE DESERT converge upon the oasis where travelers stop and rest and recruit under the verdure of its fertility, as other roads lead from such an inland island across the remaining portion of the desert to fertile fields beyond, so the millennium stands out in the revealed purposes and plans of God as a period which is to be vivified by the presence and influences of Christ upon which all previous plans and works of God converge and from which all roads lead unto the perfected new heavens and new earth.

Many are the problems of the world which will never know their solutions until the pathway of each several problem terminates at the millennial reign of Christ. Nor is the millennium the end of the journey. It is but the oasis where new life and vigor will be assimilated preparatory for the journey across the little season intervening between that and the new heavens and new earth.

Some of the biblical revelation which pertains to the millennial period as understood by the writer, has been referred to on page 25. Many more scriptures bearing out the same line of instruction might in addition be cited. In order for one to gather unto himself the beauties of God's plans and purposes, it behooves him to study most carefully God's Word with a view to distinguishing correctly between the various lines of God's activity and to arrive at that understanding of God which is His own intention. Every failure to rightly apply scriptures as they relate to the millennial age mars the beauties of God's work of that period. The words of Jeremiah 4:23-31 are by some applied to the millennium. But those words of God were addressed to "Judah and Jerusalem." V. 3. Jeremiah was exhorting God's chosen people to flee their ways of idolatry and of rebelliousness against God and to turn unto Him who had manifested himself so abundantly and graciously unto them. But they would not listen. Beginning with verse 19, Jeremiah portrays to them the results upon Jerusalem and Judea of their persistent opposition to God.

It is undoubtedly true that the punishment here re-

vealed was very largely brought upon Jerusalem by the events that followed soon. The great Babylonish army came upon the city and upon Judea and overthrew all, took them captive and did to that chosen region all that the heart of the king chose to do. If there be anything of that punishment that still remains for future time, the reader may well turn to Revelation 17 and 18 where he will find Babylon specifically mentioned and named as "that great city, which reigneth over the kingdoms of the earth."

It is this power which guides the beastly kingdom of chapter 17 that aids in making war upon and with everything that bears the name of God and of His Son. And it is this same Babylon which in chapter 18 is to be "utterly burned with fire." Her greatness is to be reduced; the whole region is to be thrown into confusion and trembling; the whole land will be overturned and made empty.

But it is plainly evident that these things cannot refer to the period of the millennium. In so far as Jeremiah 4 was fulfilled in the days of Jeremiah, that far it is impossible to assign the punishment to the millennium period; and in so far as that punishment may yet be meted out in accordance with Revelation 17 and 18, it cannot be assigned to the period of the millennium for the reason that Revelation 19 begins, "After these things I heard" alleluia and rejoicings.

John next witnessed in his vision the marriage of the lamb and the great war that followed. See verses 17 to 21, all of which precede in date the events of Rev. 20. Analyzing Revelation 20 it will be seen that the angel which comes down from heaven and binds the dragon comes to the earth itself. No other region is even indicated. In verse 4 the thrones, and they that sat upon them, are spoken of with no other inference than that they are thrones like unto those that have been in common mention. They are thrones of earth. The judgment is judgment relative to earth itself. The reign that follows, verse 4, is for "a thousand years."

"The rest of the dead," verse 5, are the dead of the

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EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." — *Matthew 25:13.*

OF WHAT DOES TRUE, Christian service consist? Does it consist of promoting one's own church congregation that it may by arithmetical and geometrical calculations be known to be increasing? Or does it consist of putting into practice in one's own life those teachings and directions of the Master which are peculiar to the new man in Christ Jesus? Does the manifestation in practice of those characteristics which our Savior and His apostles taught Christians to observe bestow light and encouragement upon the surrounding world and tend to lead its people unto Him who is "the way, the truth, and the life"?

DOES CHRISTIANITY CONSIST of Christian devotion and service and action, or of the gaining of an intellectual grasp of God's plans and purposes? If both, which is the more important; or in other words, what portion of a Christian's time should be given to each phase?

REMEMBER — CHRISTMAS is not Christmas without Christ.

BROOKS WELL SAID — "Prayer is the key of the day and the lock of the night."

"REMEMBER NOW thy Creator in the days of thy youth."
— *Ecclesiastes 12:1.*

JESUS, ADDRESSING HIS DISCIPLES, said, "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." His reasoning is clear — there is no other way provided whereby His followers may ever be with Him.

"IF YE KNOW THESE THINGS, happy are ye if ye do them." The things Jesus referred to were those in His preceding statements in John 13:16 — "The servant is not greater than his lord; neither is he that is sent greater than he that sent him." Both statements are equally true today and should be of vital interest to every follower of Christ.

"Prepare to meet thy God."

ADVANCEMENT

IT IS ESPECIALLY GRATIFYING TO NOTE the advancement of the church labors in different sections of the country. Just as none of us liveth to himself, and "no man dieth to himself," so in no particular community is church activity advanced to itself alone or retarded to itself alone. The condition of religious fervor and activity in any given community affects other communities for better or for worse.

It is gratifying to know of the effort that the Ripley, Illinois, congregation has been putting forth in the remodeling of their church building. Ripley has been holding up the work for many years past. If we remember correctly, our late Elder Stevenson, who over fifty years ago was known from coast to coast for his pulpit oratory, is buried in the little cemetery but a short distance from the Ripley building. Let us all praise God for the fervor and advancement of the work at Ripley, Illinois.

It also gladdens the heart to know of the activity and fervor in the church labors at Grand Rapids, Michigan. According to all indications from various reports, it looks as though Bro. Siple, the new pastor at Grand Rapids, is entering into the work with an enthusiasm and zest beyond even that of former years. Let us all hope that this congregation, which after only three years in its new building finds itself already crowded, may soon discover a way to treble its present seating accommodation and thus care for its rapidly growing Sunday School and church attendance. When you realize that there were as many standing up around the walls of the Grand Rapids church building a week ago as there were sitting and that every seat was occupied, you will understand that Grand Rapids has a problem on its hands. All honor to the true, devoted workers of this church.

Seven baptisms were recently reported at the little church at Blair, Nebraska. What a beautiful showing that is! If not another thing should be accomplished in the lifetime of those now diligently engaged in labor, and if these seven conversions result in the salvation of each, a wonderful work shall have been accomplished in Blair.

We cannot undertake to speak of all of the congregations around the country, for that would be too large a task, but the little congregation at Kokomo, Indiana, de-

serves recognition. With a small membership devotedly led forward in earnestness, this membership long since outgrew the accommodations which it had been able to provide and for a year past has been hoping for some method whereby it might erect a new building. May the energy be continued. May prayer and service not be retrenched, and may we soon hear that the Kokomo church has found ways and means to accomplish what it feels urgently necessary to

accomplish.

We were also gladdened recently to learn that Casey, Illinois, has decided to continue its pulpit work through the coming winter. Heretofore on account of local conditions, Casey has felt compelled to discontinue winter work. A step forward has been taken this year.

And so in different fields advancement is noted. May it all redound to the honor of our Father and of His Son.

DEATH AND HELL

By C. W. Dean

(Continued from last week)

GOD SAID, "Let us make man." In the creation scene which follows, God takes the soil of the ground and forms a man, perfect and complete in all his parts, yet lifeless. The heart is there, but it is not beating; the blood, or fluid is there, but it is not flowing; the brain is there, but it is not thinking. The man has eyes, but does not see; ears, but does not hear. In fact the complete organism is there. But there is no sensation, no imagination, conscience, memory, reason or affection, simply a lifeless body.

But when God breathed the breath of the living into the nostrils of this lifeless body, the man became a living soul. He could see, smell, hear, taste and feel. He was a sentient, intelligent being. The soul was not breathed into the man, but was the result of the union of the breath of life, the spirit, with the body. According to the Scriptures, there is no existence of the soul apart from the union of the breath of life with the body. The breath of life must be united with the body before there can be any soul or sensation.

After a consideration of man's creation, we may now profit by a reverent consideration of the scriptural explanation of his dissolution in death. The Scriptures tell us that at death "the spirit returns to God who gave it" (Eccl. 12:7), the body returns to the soil (Gen. 3:19), and the soul returns to the unseen, *sheol* or *hades* (Psalm 42:15). The wise man dies, the fool and the brutish man likewise. Job said, "Thou wilt bring me to death" (Job 30:23). Death is a complete dissolution and return to the original state in which the elements existed before their unification to make a man a living soul.

"For in death there is no remembrance of thee: in the grave (*sheol*, the unseen), who shall give thee thanks?" Psalm 6:5. "His breath goeth forth, he returneth to his earth (or soil); in that very day his thoughts perish." Psalm 146:4. "The living know that they shall die: but the dead know not anything." Eccl. 9:5. "There is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*, unseen), whither thou goest." Eccl. 9:10. Accord-

ing to the Scriptures, neither man as a whole, or any part of him, enters a new or unknown condition in death, but all returns to the state from whence it emerged when life was imparted.

"Dust thou art, and unto dust shalt thou return." Apart from this Scripture records two exceptions. For the elect's sake some flesh shall be saved (Mark 13:20). And all shall not sleep, but all will be changed (1 Cor. 15:51; 1 Thess. 4:17).

It is astonishing to note the various ideas attached to the word "hell" in the English language. It has become a vile, contemptible, odious by-word attached to many slang expressions. But as we are concerned in this study about the word in its original significance, we will give no space to the usage to which it has been corrupted. The word is of Saxon origin, and is derived from the verb *helan*, and was spelled *hele*, *helle*, *heile*, and *helan*. In this original state, it means simply to cover up, conceal, or hide. The word "hell" has been translated, or used to translate four different words in the Scriptures, one Hebrew and three Greek — *sheol*, *hades*, *gehenna* and *tartarus*. We will now give study to each.

SHEOL

The word, *sheol*, occurs sixty-five times in the Hebrew scriptures, and has been rendered into English thirty-one times, "grave", and thirty-one times, "hell", and three times, "the pit".

In the Greek scriptures, or New Testament, we find *hades* used by the Holy Spirit to convey the idea of *sheol* in the Hebrew. Hebrew, as we are aware, had no human usage to corrupt it before being incorporated in the Scriptures. All knowledge of Hebrew starts with the Scriptures. They are the fountain and head of that language, for there is no previous literature behind them. Consequently, the usage of words in the Hebrew scriptures establishes their meaning beyond any quibble or doubt. But when we study

(Continued on page 39)

VOICES FROM THE PAST

By M. A. Woodward

IN LOOKING OVER OLD PAPERS this week, I came across an old *Restitution* of June 1, 1904, with several very good articles written by old veterans of the cross, some of whom have laid their armor down for the sweet rest and hope of the resurrection. I wondered if it would not be a pleasant hour spent with these dear faithful ones of long ago.

Here is one from J. Cameron; another is to the Bereans of Illinois, by S. J. Lindsay; and Table Talk by Hattie E. Pate. Another article is "Our Prospective King and Kingdom" by G. D. Zollars. Lloyd Lee opens the heart to God's great discoveries. "True Thoughts of God" from *Methodist Recorder* is splendid.

The editorials were written by those who are now sleeping, M. Joblin, a giant in the Faith, but so meek, a splendid expounder of God's truths, dear old Brother Chaplin, so long Editor, and Brother and Sister Wince who spent so many hours, sacrificing and writing and working for the faith they loved so much.

The Bible School idea, which had its beginning in Indiana, was taken up by Bro. Lindsay in Illinois. What a joy it must be to anyone to realize the good that has come from his thought of getting the young and old to studying God's Word in class work! About thirty years has gone by but every year since has been used in the study of that wonderful Word of God, and all can see the immeasurable good since then. It has resulted in many breaking away from the world and devoting their lives to God and His work. It has been the means of uniting the north and south, the east and west in a work that only God can estimate. And in spite of many hindrances, it is going on to the glory of God.

Now let us read from these dear old writers, some of whom are resting from their labors, awaiting the call of the Captain of their salvation.

A HALF GOSPEL

By J. Cameron

IN *Rainbow* for March, 1872, an article "Divine Remedy for the World's Woes," contains the following:

"For many ages only a *Half Gospel* has been preached even by those who professed earnest regard to the evangelistic and puritanic element; and when we remember that even this half gospel — 'the sufferings of Christ' without His return in glory to subdue and rule the world, was obscured by the preposterous belief that man by nature is immortal . . . it is absolutely astonishing to think that it had so many adherents. Nothing but the grace of God — the power of God's blessed Spirit — can account for the fact that an instrumentality only half of whose power was wielded . . . could produce such sublime results. Making all necessary deductions for formalists, hypocrites . . . it is unquestionable that the actual number of the heavenly family, including those that sleep, is very large. Compared

with the enormous masses of the world . . . they are but a little flock; still they are enough to form the firstfruits unto God and the Lamb, and to shine forth in power and glory as the royal priesthood . . ."

It has to be noted that only a "half gospel" preached and believed signifies a "half gospel" lost or ignored, and that, according to the *Rainbow* this missing half of the gospel consisted of certain millenarian teachings which the magazine had been for years worthily maintaining, although apart from their true gospel aspect as "the gospel of the kingdom of God." What is especially noteworthy, it is acknowledged by the *Rainbow* that "the sufferings of Christ" are only "half a gospel"; but the sad and strange thing is that the other "half" is not supplied to the readers as the true supplement to the "half" which was preached, but simply in the form of certain fulfillments of prophecy having important relations to the "gospel of the kingdom."

Speaking of evangelical bodies the *Rainbow* had said, "Their existence as churches is the visible and external testimony to the fact that the doctrine of Christ crucified has laid hold upon the minds and hearts of millions of the human race, and brought them into peaceful and loving relationship with the God and Father of our Lord Jesus Christ." The truth of the latter clause here is extremely problematical, although it need not be disputed that millions have been brought to a form of discipleship far short the discipleship of New Testament times, and marked by one strong feature of the apostasy, namely, gross ignorance of the missing "half" of the gospel.

It need not be a matter of surprise, however, if the gospel of the kingdom of God, in its salvation aspect should be ignored by those professing evangelistic principles, even though these should be held in connection with Millenarianism. In the first century a "falling away" from the faith was already begun. The apostle Paul had special occasion to doubt the steadfastness of the disciples at Corinth. He wrote, "I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in the Anointed." 2 Cor. 11:3, 4. He predicted that of "their own selves," the elders at Ephesus, "should men arise" . . . "to draw away disciples after them." And he wrote to Timothy: "This thou knowest that all they which are in Asia be turned away from me, of whom are Phygelles and Hermogones." He was therefore extremely concerned in counteracting such influences.

To the same Corinthians he wrote, "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of the Anointed."

From such testimonies as these the reader need have no hesitation in concluding that any gospel with the fundamental "half" left out, is "another gospel," and "perversion of the gospel of Christ." "Subtilty" is by no means a quality of human nature which was confined to the days of Paul. It is as common now as it was then.

The writer has had called to mind certain queries in

which it had been suggested that the proclamation, "The kingdom of God is at hand," was not the gospel in its entirety, and that certain things which were in their nature gospel were therefore "the gospel." Certainly during the public preaching of John and Jesus "The kingdom of God is at hand," was the gospel in its entirety. The death and resurrection of Jesus became appended to it afterwards. Some things in their nature gospel were not "*the gospel*." When Gabriel was sent to Zacharias to intimate the birth of a son, he said, "I am sent to show thee these glad tidings," literally "gospel." No one affirms from this that the birth of John the Baptist was "the gospel." Timothy brought "good tidings" of "the faith and love" of the Thessalonians to Paul — literally "gospel" — this was not "the gospel."

When our Lord appointed the twelve and the seventy He gave them their message in most specific terms — "As ye go, preach, saying, The kingdom of God is at hand." There was nothing indefinite about this message. It cannot be alleged that the twelve and the seventy had any authority to add to the message by making any comments or discourse of their own. It was different in the case of John and Jesus, who were invested with divine authority in their prophetic character. Much valuable instruction given by them is to be found in the gospel history. But their proclamation of the gospel message is to be carefully distinguished from their general teachings.

The *Rainbow* seems to give an indication, in an incidental manner, as to how the evangelistic preaching of "a half gospel" might have been supplemented. It is said, "If intelligent Christian men would but think sometimes a little outside the lines of received theology, with Isaiah and Paul for their guides . . . with Daniel and John as their clear-sighted companions, what grand, what splendid sights, they would see." That is, they would learn to theorize concerning the Millennium, the Antichrist, etc. But what if they had also taken Matthew, and Mark, and Luke, and John, from whom to obtain their information as to what the other "half" of the gospel consisted in, they might be enabled to replace in its proper fundamental position that lost "half gospel" which the *Rainbow* only saw in some of its Millenarian relations. "The lines of received theology" have in great part been inherited from a past apostasy, and cannot be allowed to stop the way of such a desire to walk in the "old paths" trodden by the first preachers of the gospel.

TO THE BEREANS OF ILLINOIS

AT THE QUARTERLY MEETING held with the Antioch church on Saturday evening, May 7, it was unanimously decided to hold a Bible School this year just preceding the annual conference as last year. So much did the Board of Management desire it that they voted ten dollars support toward paying the grocery bill for the same. The school will be held beginning on Monday, August 15, 1904. The work will proceed much on the same plan as last year except that the daily sessions will consist of two periods of an hour and a half each instead of two hours each. Many have already signified their intention of attending.

Young people cannot estimate the value of such a training until they have had it. For further particulars write me. Suffice it to say that about the only expense — at least the chief item of expense — will be the expense of transportation. Please write and say that you are coming.

S. J. Lindsay, Oregon, Illinois.

TABLE TALK

By Hattie E. Pate

DOES THE QUESTION ever arise in your minds, dear brothers and sisters, as to what are desirable and essential states of mind for acceptable worship? There are many answers for this, such as, a knowledge of God's Word, firm faith, humility, fixedness of mind and fidelity.

In order that our worship might be acceptable in the sight of our Father, we must watch ourselves continually. There must be a high standard and a firm resolve to do what is right, let the consequences follow. Certainly God has given us a perfect Example, like as we are, yet without sin. Jesus knew He was to be King of the Jews, and He kept the flesh under subjection, by the help of His Father. Now each one of us has the promise: "To him that overcometh, will I grant to sit with me on my throne, even as I also overcame and am set down with my Father in his throne."

We too may become kings and priests to God, if we rather suffer affliction with His people than enjoy the pleasures of sin for a season. I have said, we must set a high standard. Each day we should consecrate our lives anew to Him in whom we live and move and have our being. If we succumb to temptation, leave undone the duties of a Christian, and do those things we ought not to do, we know that we have an Advocate with the Father, even Jesus Christ the righteous. As Peter said in his second epistle, speaking to the brethren, "Therefore 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."

Daily, almost hourly, we ought to be reminded of the things that pertain to the kingdom of God, for there is a constant struggle between right and wrong. Paul says, "When I would do good, evil is ever present with me," and Jesus has said, "If any man will come after me, let him deny himself and take up his cross daily and follow me."

Again He comforts the disciples against tribulation: "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." In order to worship acceptably, we must overcome our fleshly instincts as they rise each day, strive to set forth a character becoming a Christian.

A vexation arises, and our expressions of impatience hinder others from taking it patiently. Disappointment, ailment, or even weather, depresses us, and our look of depression hinders others from maintaining a cheerful, and thoughtful spirit. We say an unkind thing, and another is hindered in learning the lesson of charity that thinketh no evil. We say a provoking thing, and our sister or broth-

er is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing: especially the various phases of ill temper — gloominess, touchiness, instability — do we not know how catching these are?

But God, who is rich in mercy, for His great love wherein He loved us, even when we were dead in sins, has quickened us together with Christ and has raised us up together in heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His favor in His kindness toward us through Christ Jesus.

May each of us go from this assembly today with a firm resolve to worship our Heavenly Father and honor Him at all times.

OUR PROSPECTIVE KING AND KINGDOM

By G. D. Zollers

“HE HATH GIVEN him a name that is above every name.”

As we ponder over the national changes and the sensational movements in the human arena, led by the famous and renowned of earth, we fondly antedate the timely coming of the Illustrious One, whose majesty shall eclipse all national prowess and glory. This name, so superior in merit and worth, is not made prominent in the “public journals,” nor is His adequacy as a tried and loyal warrior noted in the catalogue of conquests, but His will be the ultimate, transcendent achievement that will lull all military storms and cause contestants to stand in awe of His glorious presence.

He is controlling the governments of earth in His exalted position, as in His career of humiliation He controlled the roaring elements in the lone and dismal night on Galilee. When the “sea and the waves shall be roaring, and men's hearts failing them for fear,” His Majesty will again appear amid the shock of the storm, and the trembling nations will hear when His voice of unlimited power shall again address His chosen toilers: “It is I; be not afraid.”

Oh, name above every name, and power superior to all the combinations of human forces though skillfully trained and cultured, whose transition from the thorn-crowned warrior of earth to the celestial coronation, swaying all the elements of the natural world and the “armies of heaven” as well! “He hath given him a name that is above every name, that at the name of Jesus every knee should bow, and every tongue confess that he is Lord to the glory of God the Father.”

Blessed are they whose names are enrolled among His warriors, and whose vigilant eyes can “discern the signs of the times,” and can discriminate clearly between the precious and the vile, who amid the clamor of earth and time are raising the ensign of the cross and proving their identity with their once “lowly,” but now “exalted Lord.” In the midst of national contests and blood and carnage, they are commanded to lift up their heads, for their redemption draweth nigh.

The perils amid the darkness of the night are precursors

of the fast approaching day. “The sea and the waves roaring” is symbolic of human commotions, the culminating paroxysms of sin in the polluted veins of humanity, when “the nations shall be angry,” as they charge in the deadly fray. The close observer cannot fail to discern the “signs of the times,” and if these thrilling events do not awaken the energies of the church to redeem her waning power, she will find her deplorable position at the “midnight cry,” in the ranks of the foolish virgins.

GOD'S GREAT DISCOVERIES

THE BUSINESS OF DISCOVERY in the natural world is to clear away hindrances and to make channels for forces which were long ago reposed in nature, right under our hands and so near that they actually touch us. Just as the great discoveries in electricity consist in giving direction to the mighty power that it may become a thing of service rather than a means of destruction, so the chief business of religion is to clear away the difficulties in the divine path so that God may work naturally in the hearts of men.

—Lloyd Lee.

TRUE THOUGHTS OF GOD

IT IS FAR MORE IMPORTANT to possess true thoughts of God than it is to be in possession of other knowledge that comes through observation and experience. Is it, after all, such an impossible thing to have true conceptions of God? And yet our true conceptions, it must be admitted, come very short of actually and fully measuring God in His person and attributes.

The loving and tender thought of a little child toward God is a true and beautiful thought; so is the feeling of the same child toward those he at the fireside calls father and mother. The thought in both instances is immature and childish, but it is, as far as it goes, true. It does no violence to the character of the heavenly Father or the earthly parents. But this true thought of the child will grow larger and more comprehensive as the years go by and its powers of conception are unfolded and disciplined; but it will be no more true than is that of the child in the nursery kneeling down by its cot and repeating the beautiful prayers of infancy.

This is what is meant when it is said there is nothing in this world so important as that our thoughts of God be true thoughts; that is, such as do no violence to His loving and gracious and fatherly nature, and such as we can take with us in all the times to come. The child which has mastered the alphabet or primer will always have need of its letters and its easy words, though in its maturity it may have become both scholarly and learned. The little lessons of God we have now mastered in this school house of time will always be helpful, if they are true to God.

And so the words written by the prophets descriptive of God's loving and watchful care and fatherhood are as valuable as though they had been written today, with all the light of the intervening years to shed radiance upon them. And this is so, for they are true — true yesterday, today, and forever. The truth about God changes not, though all things else change and pass away.—*Methodist Recorder*.

DEATH AND HELL

(Continued from page 35)

the Greek word *hades*, we are confronted with the fact that it had been in use by the Greeks for centuries, and was of natural consequence, in harmony with their mythological traditions. It has become the embodiment of Satan's lie, "Thou shalt not surely die." To the Greek, *hades* was the world of darkness, the spirit world, or intermediate state, as it is used by spiritists today, symbolizing and spiritualizing, which permeates the orthodox theology.

For truth seekers, a consideration of the evidence which the Holy Spirit lays before us should settle the question. Compare Acts 2:27-31, in which *hades* is used by the Spirit as the equivalent of the Hebrew *sheol* in the quotation of Psalm 16:10, which is a divine commentary that *hades* in the Greek scriptures is to embody the meaning of *sheol* in the Hebrew scriptures.

HADES

We may also be profited by a study of the literal meaning of the Greek word, *hades*, apart from any traditions, through its component elements. It is made up of the element *a*, which is a prefix, equivalent to UN, or not, and *idein*, meaning, "to perceive." These united, give us the unquestionable significance of the word in its purity: "not to perceive, or the unseen." This definition is in strict accord with divine usage of the words, both *sheol* and *hades*, in the Scriptures.

The body returns to the soil; the spirit, the source of life, returns to God; and the soul, or sensation, returns to the unseen — *sheol* or *hades*. A point very helpful in this study is the fact that the soul only is coupled with *sheol* or *hades*. The spirit is never associated with either *sheol* or *hades*. The body is never related to *sheol* or *hades* except in the extraordinary cases of the sons of Korah, Dathan, and Abiram, who went down alive into *sheol*, and Jonah, who found his *sheol* in the great fish.

In contrast with this, the soul is definitely spoken of as being in *sheol* (Psalm 16:10; 30:3; 49:15; 86:13; 89:48); and in *hades* (Acts 2:27-31). In confirmation of this evidence is the fact that in every context the thought is always concerned with sensation "which corresponds to the soul" when the reference is to humanity.

Our next word in the Greek scriptures in the study of hell, is *gehenna*. (To be continued)

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 except 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 — these are little guide-posts on the footpath to peace! — *Selected*.

AFTER THE STORM

There is a peace which cometh after sorrow,
Of hope surrendered, not of hope fulfilled;
A peace that looketh not upon tomorrow,
But calmly on the tempest that is stilled.

A peace that lives, not now in joy's excesses,
Nor in the happy life of love secure,
But in th' unerring strength the heart possesses,
Of conflicts won while learning to endure.

A peace there is in sacrifice secluded,
A life subdued, from will and passion free;
'Tis not the peace that over Eden brooded,
But that which triumphed in Gethsemane.

—A Selection.

ADAM'S PENALTY

By R. H. Judd

WITH REFERENCE to the penalty threatened to Adam I have long since come to the conclusion that the general ideas of both Conditionalist and "Orthodox" are wrong in their interpretation of it. I am convinced that Adam was a man with like passions as ourselves, and that the threat — "In the day that thou eatest thereof thou shalt surely die" — meant precisely the same as it would mean to any man today. It was not a threat of natural death, but a threat to cut short his natural life, as in the case of any man under sentence of death today, with the date set for his execution.

Further proof that such is the correct understanding is that the word "day" could not possibly be any other than a natural day of twenty-four hours. It could not be a day of one thousand years, for Adam did not live even one of such days. The verse plainly *distinguishes* between the day in which Adam ate the fruit and other days of his natural life, which could not be done under the aforesaid theory.

The penalty was not carried out, nor is there any record that it was. See Jer. 18:7-10 and Ezek. 18:21, 22, 27. The man who repents is forgiven, and God repented of the evil He said He would do. The fact that Adam repented is proved by his acceptance of the skins. But lest he should "live for ever" in sin, he was turned out of the garden. See Gen. 3:22. The logical conclusion is that access to the tree of life would have been given in due time.

That Adam died in the day is entirely assumed. Scripture nowhere states it. Then why should we? Scripture does tell us when Adam died. But strange to say, men say that Adam died, when God does not say one word about it. And when God says that Adam died, men do their utmost to try and prove that it is not death at all.

DAILY SCRIPTURE READINGS

FROM WEAKNESS TO STRENGTH

PETER'S CONFESSION

Monday, October 27 — Mark 8:27-30.

"And Peter answereth and saith unto him, Thou art the Christ." — V. 29.

THE WOMAN AT JACOB'S WELL said unto Jesus, John 4:25, "I know that Messiah cometh, which is called Christ." The scriptures of Moses, of the prophets and Psalms had taught her this. She was confident that the Messiah was to appear. After having heard some of the Savior's words and after having experienced some of His revelations to her, she went into the city and asked her neighbors, v. 29, "Come, see a man, which told me all things that ever I did: is not this the Christ?"

Peter had followed Him many days. He had heard many words from the Master, seen many miracles. Peter was bold to announce, "Thou art the Christ."

PETER'S PRESUMPTION

Tuesday, October 28 — Luke 22:31-34.

"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat." — V. 31.

IT WAS JESUS WHO WARNED SIMON. His statement, "Satan hath desired to have you," does not refer particularly to Peter, but to the twelve apostles, the word "you" being plural, not singular. His desire was to sift the apostles.

Contrary to the first thought on reading this text, the word "sift" is that particular word which refers to the sifting out of the wheat to get rid of the good, to leave the tares. Coming to realize Satan's purpose, Peter made bold to assure Jesus, "I am ready to go with thee, both into prison, and to death."

How much Peter is like you and me today! We think we know ourselves. We feel that nothing can deflect us from our purposes in Christ, and like Peter we depend upon the thoughts that arise from our flesh. Peter forgot. The same evening in answer to the questions of the maidens, he thrice denied the Master, even though the question as to punishment therefor had not been mentioned. It could truly be said of Peter, "The spirit is willing, but the flesh is weak."

Would that Peter had and that all Christians would depend more upon Heaven and less upon the decisions of the earthly.

PETER'S DENIAL

Wednesday, October 29 — John 18:19-27.

"Woman, I know him not." — Luke 22:57.

PETER'S DENIAL OF HAVING been with Jesus was more than a mere denial as to what he himself had, or had not, done. His denial was really a denial of Christ himself — a denial of Christ's power, of Christ's authority and position, of His Sonship. He denied the Master. Such denial,

had it come from his heart would have been the same as completely and forever turning away from the Master. But it is evident that Peter was falsifying when he denied his Lord. At heart he did not deny Him. He tried to convince his accusers that he was not a follower of the Messiah. Such a false claim revealed Peter's great weakness.

For Peter to try to stand as one opposed to Christ when at heart he was thoroughly for Him was not only difficult for Peter, but was also a blow, so to speak, in the face of the Master. As now, so then, our Lord seeks people to serve Him who are willing to serve in the presence of any company whatsoever. He wants people to stand openly and above board for Him.

Denial of the Master was not a privilege peculiar to Peter. The same opportunity is open today. It is sad to realize that today also many, who before the Lord desire to be known to Him, when in the company of His opponents are ever too ready, not only to remain wrongfully silent as regards due praise unto our Lord, but are ready to even deny their allegiance to Him.

PETER'S MISSION

Thursday, October 30 — John 21:15-23.

"He saith unto him, Feed my lambs." — V. 15.

ALL OF THE SADNESS of the Savior's life was not to be seen in the judgment hall, nor at Calvary. When He came to the time to leave this world, to leave behind those newly coming to follow Him and even those longer in the way, namely, His lambs and His sheep, it was a sad day to the Savior. Many were the evils that surrounded the flock from which the Shepherd had been called to the right hand of God. Jesus in a measure provided for His sheep. To Peter He said, "Feed my lambs."

Here the word "feed" does not stop with the mere thought of conveying portions of food to the mouth. The Savior used a larger word, one with more meaning. It means, "Shepherd my sheep." Such feeding did not pertain to the natural man, but to the new man in Christ. It was this new creature for whom Peter was to care.

He who today volunteers to do likewise, bears a responsibility, second to none, for man before God. To so shepherd followers of Christ is to work the works of God with a view to glorifying the Father and His Son by the works wrought.

PETER'S MESSAGE

Friday, October 31 — Acts 2:14-21.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." — Verse 17.

God had previously poured out His Spirit principally

upon Israel. Moses and the prophets were Israelites. The Spirit of God upon them had given to the world that master book termed by man, the Old Testament. It had given a nation which, when loyal, was second to none. Lastly, it had given to the world a Savior of the tribe of Judah. But Peter announced that the day had arrived when God's prophecy through Joel, His spokesman, should be fulfilled and that God would no longer restrict the outpouring of His Spirit to Israel, for He would pour out of His Spirit upon all nations, all flesh.

PETER'S COURAGE

Saturday, November 1 — Acts 4:13-22.

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

PETER'S DIFFIDENCE which was manifested in the judgment hall is manifested here no more. The beauty of faith is striking. Neither the judgment of his neighbors nor their threats, nor their power as officers of the law weakened Peter in his declaration in behalf of the Master. Peter had been wonderfully confirmed. He was strong for the Lord. He revealed that attitude that is evidently most proper for Christians of all times to reveal.

HAVING THE MIND OF CHRIST

Sunday, November 2 — Philippians 2:1-11.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." — VV. 1, 2.

ONE'S WHOLE LIFE CAREER is determined step by step by his mind. As he thinketh, so is he. Paul exhorts Christians to partake of the mind of Christ. Having that mind Christians will go forward in like service with and for Christ. Service never fails to reveal the mind.

THE BOOK OF ZECHARIAH

By Lyman Booth

(Continued from last week)

THE STATE OF THINGS IN GENERAL during the succeeding ages, to the restoration of the Jews, and the rebuilding again of their city, and the arrival of the millennium, when all the nations will be either destroyed or become worshipers of God, and the cause of holiness will prevail throughout the entire world are found in chapters 13 and 14. This is, in general, the outline of the book, as I view it, though I may differ much with many others in their views concerning its interpretation.

The object which Zechariah had in view was the same as that of Haggai which was to rouse the people from their lethargy, but his style is somewhat different. While the re-

building of the temple was going on, he received in vision a message by which he sought to arouse in the people a national enthusiasm for the great work. His prophecy is flavored with Persian imagery on account, perhaps, of his being in exile among the Persians for so many years.

The book may be divided into three parts, the first from chapters 1 to 6; the second, chapters 7 and 8; the third, chapters 9 to 14. Part one narrates a series of visions, the vision of the angel hidden among the myrtle trees, 1:7-17; vision two, four horns and four smiths, symbolizing the approaching judgment of the heathen, 1:18-21, R. V. Vision three shows a man with a measuring line enlarging the boundaries of Jerusalem, symbolizing the inclusion of the Gentiles, 2:1-9; vision four, the cleansing of the priesthood, and the appearance of the Branch, chapter three.

Vision five includes the golden candelabrum fed by the two olive trees, symbolizing the rebuilding of the temple and the future glorification of the church, by the unction of the Holy Spirit. 4:1-14. In vision six we see the flying roll, bringing vengeance on the ungodly. 5:1-4. Vision seven portrays the woman pressed in the ephah and borne eastward, symbolizing the repression and final banishment of idolatry. 5:5-11. Vision eight shows the four chariots issuing from the two brazen mountains, or the course of Divine Providence. 6:1-8. Vision nine reveals the crowning of Joshua, the high priest, a type of the union of the regal and priestly offices of the Branch. 6:9-15.

Part two: after the last vision there is a pause in his prophetic activity. But in the fourth year of Darius, about 518 B. C., the word of the Lord came again to Zechariah. The people of Beth-el send two messengers, 7:2, whose Assyrian names, Sharezer and Regem-melech (friend of the king) reveal traces of the captivity, to put a question about fasting on other days than those prescribed by the Mosaic law. The prophet explains to them the nature of a true fast by command of the Lord (7) and the conversions of fasts into feasts of joy and gladness, when many nations shall encourage each other to go and worship at Jerusalem (8).

Part three presents greater difficulties than the rest of the book. Some writers hold that the chapters it covers are really earlier than the prophet's time. Others claim that there is not evidence enough to prove such a claim, and that the difficulty would still exist even if we were to place them back in Hosea's day. Chapter 9 describes the future destiny of the Jewish worship, and the coming of their King as the Prince of Peace, who shall win the Gentiles to himself while engaged in delivering Israel from the oppressors.

Chapter ten shows that Israel will share with Judah in the coming prosperity, being restored as from Egypt. Chapter 11 attributes the troubles which had befallen them to their rejection of the Messiah, whom they had merely valued at the price of a slave. Chapters 11 to 14 give a pictorial description of the process of restitution, presenting a bright prospect when the Holy City should be purified and the nations should acknowledge Jehovah and worship Him there.

The references in the New Testament to this prophet

are many and are important. The lowly One comes riding on an ass (Zech. 9:9) is quoted in Matt. 21:4, 5 and John 12:14-16; the betrayal of the Good Shepherd (11:12, 13) for thirty pieces of silver, in Matt. 27:9; they shall "look upon me whom they have pierced" (12:10, R. V.), in John 19:37; the fate of the Shepherd of the sheep (13:7-9) in Matt. 26:31 and Mark 14:27.

While parts of the book are difficult of interpretation owing to the conciseness of the diction, the numerous symbols and the peculiar character of its Messianic references, yet mysterious as many of these representations are, the general purport is not to be mistaken.

BUYING MAKES CRIME

Declared Hon. William D. Mitchell in his First Public pronouncement as U. S. Attorney General.

"Most crimes are committed to obtain money: bank robberies, postal frauds, counterfeiting, frauds against the Government, violations of the anti-narcotic statute and the National Prohibition Act and various others that might be named, all for the purposes of gain; but there is one essential point that distinguishes some of these offenses from others.

"In respect to some crimes, money is gained from victims by fraud or force.

THE GREAT DIFFICULTY IN LAW ENFORCEMENT is not with these crimes. The difficulty is with those crimes where

GAIN COMES TO THE LAW BREAKER by the voluntary act of those who buy from him illicit goods.

"This is the distinguishing feature of offenses against the National Prohibition Act.

The bootlegger is in the business for gain, and the gain results

BECAUSE THERE ARE THOSE WHO ARE WILLING TO BUY.

"Let me quote from the President's Inaugural Address," continued the United States Attorney General. "The President said:

'A large responsibility rests directly upon our citizens.

THERE WOULD BE LITTLE TRAFFIC IN
ILLEGAL LIQUOR IF ONLY CRIMINALS
PATRONIZED IT.

'We must awake to the fact that this patronage from large numbers of lawabiding citizens is supplying the rewards and stimulating crime.

IF CITIZENS DO NOT LIKE A LAW
THEIR DUTY AS HONEST
MEN AND WOMEN
IS TO DISCOURAGE ITS VIOLATION.' "

THERE ARE 31,536,000 seconds in a year. How many of these seconds are we dedicating to the Lord with whom we expect to spend eternity? and how many to self-gratification? Does the former get a niggardly half? — S. E. H.

THE MILLENNIUM

(Continued from front page)

earth. The scene of the activity of Satan who "shall be loosed," verse 7, "when the thousand years are expired" is definitely and positively an activity on the earth. This *loosing* is not during the thousand years but *after* the millennium years. Those deceived by him, verse 9, go up "on the breadth of the earth."

In fact, there is no other inference than that the whole picture takes place on the earth. It is impossible if this be true to apply Jeremiah 4:23 to the period of the thousand years. Especially is this true if the interpretation of Jeremiah 4:23-28 is to be understood as teaching that the earth will be uninhabited, a desolate, fire-destroyed region during the millennium. Also Revelation 20 definitely states that the fire and destruction that is prophesied of the earth in the future takes place, not *before* or *during*, nor immediately after the thousand years, but that this judgment of fire will not follow until after Satan, having been loosed, verse 7, shall have deceived the nations, verse 8, and they shall have gathered around "the beloved city." Verse 9.

Nor will the complete results of this judgment follow then, immediately. Rather, the "great white throne" scene of verse 11 follows the events of verses 7 to 19 and the resurrection of all takes place thereafter. Verse 12. A period of judgment then follows and after that yet the rebellious and ungodly are destroyed in "the lake of fire." Verse 14.

The chapter itself forbids any interpretation of Jeremiah 4:23, or of any other scripture, that would apply destruction and waste to the period of the thousand years spoken of in Revelation 20. The same might be said concerning Jeremiah 25:33. While the text distinctly refers to the punishment and captivity that was to result from Babylon's oppression of Judah, yet should anyone think to apply that prophecy differently, it would be impossible to apply it to the thousand years' reign of Christ in harmony with the teachings of Revelation 20:4-6.

The same should be noted as regards 2 Peter 3:5-10. The destruction of the earth there spoken of is in harmony with the revealed word of Revelation 20 when we associate it, not with the period of the thousand years, but with the period that intervenes between the close of the thousand years, verse 7, and the new heaven and the new earth.

To the writer it appears that he who would sully the thousand years of Satan's bondage and of Christ's reign with a condition like unto that prophesied in Jeremiah 4:23-28 or of 2 Peter 3:6-10, fails to recognize the redemptive plan of God and the glories of God's work.

That there will be much of world-wide tribulation, much of international confusion and devastation before the coming of Christ to sit upon the throne of His glory with His perfected church by His side, is abundantly taught in the Scripture. But for man to confuse this period which precedes the millennium with the millennium period is to miss greatly the beauties and comforts of God's prophesied work.

Let us consider all these things in the order and in the arrangement that are indicated by the Scriptures themselves.

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"THE TEMPLE OF GOD IS HOLY, WHICH TEMPLE YE ARE."—FIRST CORINTHIANS 3:17

THE TEMPLE OF GOD

INTO THE KEEPING of each one of us has been given a wonderful possession — a human body. There are but few of the large majority who appreciate the value of their lives or take any special care to preserve them. If one has a valuable watch he takes every precaution to handle it carefully, wind it regularly, and is extremely careful that its delicate mechanism is not damaged. Yet the same one may never give a thought to the care that he gives his own body, a much more complicated and valuable creation. Its delicate composition and intricate mechanism will always be a mystery to mortal man, yet it is not without strength and endurance. The One who gave it meant that it should be cared for and protected. It is our duty to see that we do all in our power to keep ourselves fit, that we may be able to give our full measure of service.

We can do much to keep our bodies healthy. Hygienic literature is available to everyone and there is no excuse for ignorance. We should avoid bad habits, intemperate eating, harmful drugs, tobacco, etc. They tear down our resistance. Dissipation wrecks our health and makes us unfit for the work that we have to do. There are many who wreck their lives by attempting to do more than they are physically able. This may be a Christian work done in the Master's service, but we can be of far greater service by conserving a part of our health and energy to use in later years.

Greatest things take longest in development. Don't take foolish chances with your lives, nor with the talents that God has given you. Every gift of God is for a purpose and if we squander these gifts foolishly we cannot expect to receive them again. Worth while results cannot be accomplished without an effort. While some insects reach their full size in a few hours, they live only for a day; an elephant is a long time in reaching its maturity, but it may live to be hundreds of years old. Webster worked thirty-six years before he completed his dictionary. It has endured. We must not become discouraged if we do not see the results of our labors as quickly as some. We are building for eternity.

Fire and water are good servants but poor masters. The passions given to man are quite necessary to his development but if overexercised often prove to be his destruction. Passion for money can lead one to resort to dishonesty in

obtaining it, and its possession will too frequently make one forget the way that it is meant to be used. We see passion for power taking away humility and kindness. Passion for art and beauty becomes exaggerated to the neglect of the lowly and necessary things of life. Desire for knowledge may become so great a passion that in the search for it one does not have time to apply it and so never gains that greater quality — wisdom.

We should play in our lives but not with them. God surely means for us to be happy. Has He not given us a beautiful hope to brighten the way and make us rejoice? He also provides means whereby we may mix recreation and diversion with the cares and worries of the day. I cannot believe that God would condemn anyone for indulging in healthy sports and clean pleasures. Without a little fun our minds become warped and we cannot work willingly or as efficiently.

However we should never forget that our minds are a part of that temple of God. We must above all things keep them free from unclean thoughts, jealousy and hatred. Our minds must have a little recreation, but let it be of a type so clean that it leaves no shadow of a doubt as to its advisability. Avoid those companions who lessen the desire to serve God and draw us away from spiritual things. Only by so doing can we present our bodies "a living sacrifice, holy, acceptable unto God."

"The company in which you learn the most, will be least expensive to you."— *Washington*.

BEREAN PAGE CONTRIBUTIONS

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EVERY PERSON OUGHT TO GO to church to get away from himself.

"A GOOD TIME TO BE RELIGIOUS is when you don't feel like it."

THE CHRISTIAN on his knees sees more than the philosopher on tip toes.



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



SIMON PETER

And Peter answereth and saith unto him, Thou art the Christ."

PETER WAS AN UNLEARNED FISHERMAN. But Jesus recognized Peter's faithfulness and true worth, and so He called him to be a "fisher of men". And Peter grew in understanding, and truly loved his Master.

One day Jesus was walking with His 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 and that God only could have told him what to say. Jesus told Peter that great blessing had come to him and that he would receive even greater blessings.

Then Jesus told the disciples about the dreadful things that were to happen to Him. He was to suffer, be rejected and put to death. It was too much for Peter to bear.

The Lord told Peter that he had prayed for him that his faith would not fail. Moreover, when his confidence was restored he was to help strengthen his brethren. However Peter was confident of his strength, and gallantly declared that he was ready to go to prison or even to death for his Lord. But Jesus, loving Peter, yet knowing the limit of his strength said, "Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

That night Jesus was taken prisoner, and Peter, in his zeal, cut off the ear of one of the soldiers. Jesus healed the ear at once. And Peter, not knowing what else to do, followed with the crowd.

While the false trial was in session Peter stood without, warming himself. Someone near said, "Art not thou also one of his disciples?"

But Peter denied it, saying, "I am not."

Soon a relative of the soldier whose ear had been cut off said to Peter, "Did not I see thee in the garden with him?" And as Peter denied this, the cock crew and Peter remembered what Jesus had said.

Jesus understood Peter better than he did himself, and forgave him this sign of weakness. After Jesus was resurrected, one morning He went down to the seashore near where the fishermen were fishing. He told them to cast their

net into the sea. They did so, and the net was filled. And when 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 the breakfast was eaten Jesus said to Peter, "Simon Peter, Simon, son of Jonas, lovest thou me more than these?"

"Yea, Lord, thou knowest that 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 that I love thee."

And even again Jesus said, "Feed my sheep." And Peter understood that Jesus meant others who would be followers of Jesus.

SOMETHING TO DO

1. Read Acts 2.
2. Learn Matthew 16:16.
3. Find five other things about Peter that are not told in this story.
4. Copy:—Peter, a disciple of Jesus. Leader in the church.

THANKFULNESS

WHAT LITTLE FOLKS CAN DO

Little songs, all full of joy, little lips can sing;
Little voices, soft and sweet, may their tribute bring:
Little verses can express what we wish to tell
Of a loving care that keeps little folks so well.

Kindly on us little ones beams a Father's smile;
Tender care and watchfulness guard us all the while;
For the pleasant things we have, clothing, shelter, food,
We would, in our happy songs, show our gratitude.

A FULL SERMON

"Ethel," said the Bishop to the little girl, "you seem to be a bright little girl. Can you repeat a verse from the Bible?"

"I'll say I can."

"Well, my dear, let us have it."

"The Lord is my shepherd — I should not worry."

With Our Sunday Schools

LESSON V. — November 2, 1930

SIMON PETER

Mark 8:27-29; Luke 22:31-34; John 18:25-27; 21:15-17

Devotional Reading: Philippians 2:1-11

GOLDEN TEXT

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. — Acts 4:13.

A STUDY OF THE SUBJECT

Topic. From Weakness to Strength.

Basic Truth. "Christ Jesus . . . emptied himself, taking the form of a servant, being made in the likeness of men; . . . he humbled himself, becoming obedient even unto death. Wherefore also God highly exalted him, . . ." — Phil. 2:5-11, R. V.

Outline. I. All Strength Comes From Heaven. II. How Christ Gives Strength. III. Peter Became Strong.

I. All Strength Comes From Heaven. The greatness of this truth is grandly expressed by Isa. 64:8: "O LORD, Thou art our Father; we are the clay, and Thou our Potter; and we are the work of Thy hand." — C. B. In the beginning "God formed", i. e., molded, gave shape and outline to "man", Gen. 2:7. Yet though perfectly formed, man was entirely without strength. He was utter weakness. He had not so much strength as is required for the beating of the heart, nor for the performance of breathing. It was God who breathed or conveyed into him the force or strength of living.

Napoleon, as a newborn babe, though possessing the undeveloped faculties for a great man, was nevertheless, as a babe, utterly helpless and, in himself, unable.

Jesus in the manger at Bethlehem was as weak as weakness itself.

All power, whether pertaining to the physical, to the mental, or to the spiritual, originates with God. It has been, is, and will be distributed by Him.

On the day of his ascension Jesus told His apostles, Acts 1:8, "Ye shall receive power (Gr., *dunamis*, i. e., strength, ability, force) after that the Holy Ghost is come upon you." God's Spirit conveyed to them such power for service as was requisite.

It was strength from God, not from Isaiah, Ezekiel, Daniel, that enabled these or other prophets to declare great past or future truths. They, as all others, "out of weakness were made strong," Heb. 11:34.

Christ, as no other, grasped the fullness of this truth. He accepted the weakness of His creation, nor deigned like Adam to endeavor to seize strength. He acceded to utter weakness, even to the weakness of death realizing that from such a void of strength God could raise and exalt Him to all power. Heb. 2:5-9. "Though he was crucified through weakness, yet he liveth by the power of God." — 2 Cor. 13:4.

II. How Christ Gives Strength. Having exemplified the strength of God as manifested in His miracles, Christ drew others into a

faith unto himself. Though of less degree, yet such faith in principle was like unto the faith of Christ which motivated Him unto obedience to God even unto death. Such faith in man is justification for God to implant added strength and power.

In such way Jesus leads to God. Coming to God, Jesus the great Mediator, through intercession and administration, acquires for those of such faith, spirit from God for strength, for ability unto all faithful living before the Father. "Though we are weak with him, yet we shall live with him from God's power." — 2 Cor. 13:4, Diag.

III. Peter Became Strong. Peter must first sense his own weakness. He who deems himself strong in himself is incapable of accepting the strength of God. The vigorous, enthusiastic and impulsive Simon must be brought to understand that weak, sin-scarred self was wholly powerless. Though Simon in his weakness knew it not, Jesus by His God-given mental strength revealed it to him that Satan was about to sift the apostles, Luke 22:31. The Savior's words revealed further that He was really concerned as to Peter's outcome under such sifting. He prayed "concerning" (so the Gr.) Peter's faith. If his faith should remain constant, then Peter would be found able. But if his faith should fail, i. e., cease, leave him, then Peter was in danger. Peter's blasphemy before the damsels in the hall of judgment, John 18:25-27, revealed the rising of self-strength in the impulsive man. He thought to rely upon his own power. Peter's bitter weeping, Luke 22:62, revealed his depth of repentance. His race to the opened sepulchre, John 20:3, 4, speaks of the constancy of his faith and of his deep longing for his Master. Thrice did he declare to the Master, John 21:15-17, his affection for Him. Result: cognizant of his own weakness, turning to the Master, power from on high came upon him and as on others. Acts 2:1-4. This power was renewed day by day throughout their Christian experiences, always strengthening them for speech, for work, for influence according to their needs. As is the case with all others, so with Peter, out of weakness was he made strong. Heb. 11:34.

SENIOR AND ADULT CLASSES

Topic: Peter, the Strong.

Peter was the flower of flesh strength among the twelve. He was bold and fearless even to the drawing of one sword against constituted authority in defense of loved ones and self. He was self-confident, always first to declare his unflinching belief in Jesus, and ready to

rebuke the Master when His decisions were contrary to what was reasonable to him. He was patriotic. He was loyal to ideals and friends to the laying down of his life. He was ambitious. He was a hard worker. He possessed all the best qualities of flesh life.

But this beautiful flower of flesh strength was broken by the Potter who chose him. The sword was made to hang at his side, a futile thing. His bold avowals of belief were cancelled by three hot and angry denials when circumstances declared Jesus to be a weakling and impostor.

Thus broken and weak, Peter stood before the resurrected Christ and received from Him, through forgiveness, the Christ's own strength, a strength which made him able to feed sheep and lambs, instead of seeking a seat of glory in the kingdom; a strength that enabled him to appear in the role of weakling by refusing all recourse to the sword and its destruction.

As the beautiful strength of Peter was broken that he might receive the strength of the Christ, so must the flesh strength of all who desire discipleship under Jesus be broken, that they might draw upon His perfect strength.

— A. K.

PRACTICAL APPLICATIONS

Peter is one of the outstanding characters of the New Testament, not only in works, but by way of example. Notice some of his characteristics as given below and show how they can be used to one's advantage or to his injury:

Outspoken
Courageous
Energetic
Impulsive
Willing to try.

Peter's many errors and mistakes are very prominent and should contain some very helpful lessons to all by assisting us in avoiding those things which were stumbling-stones to him. His denial of the Master should be especially emphasized. Bring out by discussion ways in which we deny Christ. Can it be said that we deny Christ when we deny or reject portions of His Word? There was one outstanding characteristic of Peter and that was his willingness to repent of his wrongs. His mistakes were incentives for greater effort.

Blackboard Sermonette:

Peter

- was always willing to try;
- became strong through weakness;
- never let defeat defeat him;
- proved Christ's willingness to forgive;
- triumphed as a Christian by repeated effort. — C. E. R.

DOINGS AMONG THE CHURCHES

RALLY DAY AT EDEN VALLEY

Eden Valley's Rally Day was held Sunday, October 12, with Pastor Sydney Magaw conducting both preaching services. The Sunday School attendance was 161, morning service attendance, 210, and evening service attendance, 112, making a total attendance of 483. Vernice L. Ruhn, S. S. Sec.

GOOD NEWS FROM CLEVELAND

We have good news to report from "The Church of the Golden Rule" Sunday School. We had a record attendance on Rally Day of 171 (our previous high mark being 161) and an offering of \$15.59. Average attendance for previous quarter was 113, average offering, \$8.59.

Twenty-two members of the Sunday School received their second year pins for attendance; seven of those who received pins were teachers.

Starting September 9, 1928, with an enrollment of 84 members, the following month we inaugurated the Crown and Cross pin merit system for attendance. So approximately 26 percent of our first enrollment of two years ago received their reward for attendance. Grand Rapids, we hand you the banner for Rally Day, but beat the above record for consistency.

Yours for the success of our Master's work,
W. J. Halls, Supt.

ANOTHER GOOD RALLY DAY

Rally Day at the South Bend, Indiana, church was observed on October 5. We had Bro. Cedric Pope of Cortland, Illinois, with us for two sermons. Bro. Pope presents lessons in practical living in a very forceful way. After the morning services of Sunday School, preaching and communion, a pot luck dinner was spread at the home of Sr. Lydia Railsback and Bro. and Sr. Lynn Leighty. Afternoon services were held at this home.

Fifty-three were present at the morning church service which is about twenty-five percent more than we have had.

The South Bend Senior Bereans are resuming their weekly classes and the Ladies' Aid—the Golden Rule Society—are also at work again under the leadership of Mrs. Bert Thompson.

Idona Romine.

THE GRAND RAPIDS CHURCH ANNIVERSARY

Next Sunday, October 26, is the fourth anniversary of the Grand Rapids Church. To properly observe the occasion a special and full day is planned. Pot luck dinner will be served in the basement, and an afternoon service held in addition to the regular Sunday meetings. Special music and other features will help to brighten the day, and an urgent invitation is extended to those living at a distance, as well as nearby, to come and help us celebrate. Remember that the church is located at the corner of Jefferson and Abbie Streets, S. E.

Our Sunday School numbered 200 on October 12, which was only 18 less than Rally Day itself.

A healthy, contented spirit of labor is found in the air, and all are doing their best to hold aloft the gospel in a Christian spirit.

F. E. Siple, Pastor.

DIXON ACTIVITIES

After a rest of about two months, the ladies' sewing circle has begun its work for the holiday season. Friday, October 10, they met at the home of Miss Mary Goodyear for an all-day meeting. A delicious scramble dinner was partaken of at noon.

This circle makes and sells many aprons, fancy work and other articles, and we are now preparing for a two-day sale, which will be held in one of the vacant store buildings some time in November. The proceeds from these sales are used to help the church work, and to aid in other useful ways.

We trust that God will guide us in our work for the coming year, and that much may be done to honor His name. Jessie Ford, Sec.

The "Happy Thought" class of the Dixon church accompanied by their teacher, Mrs. Eckert, hiked to Assembly Park Saturday afternoon where foot ball and other games were played, after which a "weenie" and marshmallow roast was enjoyed.

Rally Day was held at Dixon on October 12, and proved to be of much interest and enjoyment to all. Much credit is due the committee in charge, for the beautiful appearance of the interior of the church. Willing hands had garnered the beauties of autumn, a wealth of flowers, glowing leaves and vines, and so arranged them, that a veritable bower of loveliness greeted the eyes of all those entering the church.

Sunday classes were well attended, sixty-five being present. Sickness in several cases made it impossible for quite a number to attend.

Bro. Conner was present and surely gave encouragement and inspiration to all, with a wonderful discourse on Repentance. Over seventy were present to enjoy this service.

A basket dinner was appreciated to the fullest extent by members and friends in the basement of the church. At two-thirty a program, given by the younger members of the Sunday School, was enjoyed by a large number of interested spectators. The excellence of the program, due to the untiring labor of the teachers in charge, and the eager cooperation of each child, made the afternoon service a very pleasing one.

Evening service brought out a goodly number, over seventy being present, to hear some more of the good things from God's Word so ably presented by Bro. Conner, thus closing the day's services. Rally Day will long be remembered in Dixon, for its pleasant associates, interest, enjoyment and spiritual uplift.

Edith E. Miller, Sec.

CHICAGO SERVICES

Sunday School and church services will be held at the Austin-Whitehead home at 5439 Ohio St., on October 26. This is a new venture on the part of the Chicago church. Will all members in Chicago and vicinity put forth an effort to be present. Bro. Paul C. Johnson will be the speaker. Grace Laning, Sec.

ADELINE, ILLINOIS

On Sunday, October 26, Bro. Paul Hatch will be with the brethren at Adeline, Illinois. We hope that these folks will give him a warm reception and receive with open hearts the messages which he has to give to them. All of our members in that vicinity are urged to be out with as many others as they can possibly bring. Make this your Rally Day.

NEWS FROM HERE AND THERE

We are glad to learn that Bro. J. H. Anderson was announced for the Brumfield, Kentucky, church over Tuesday, October 14. We trust that a goodly number greeted him at that place.

We learn that Bro. P. L. Curtis is now in Louisville, Kentucky, and that Sr. Quincy Carpenter of Brumfield, Kentucky, was the guest of Sr. Amy Weaver of Louisville.

Word reaches the office that Sr. Harriet E. Boice of 1009 S. Wright St., Champaign, Illinois, has been in poor health for some time. However Sr. Boice writes that she is busy getting out a new volume of the "Visitor". Many Herald readers will be glad to be able to secure another work from the pen of Sr. Boice.

Sr. Myrtle Cooper and her two daughters and son who are spending the winter in Oregon, making a home for the members of the Bible Training Class, could not refrain from returning to Ripley, Illinois, over last Sunday to attend the rededication of the Ripley church and to visit the poor bachelor husband and father. We do not blame them.

LOS ANGELES

Sr. Agnes Murray, of 301 N. Euclid Ave., Pasadena, is in a very critical condition, with a brain affection. She was removed to the hospital on October third.

Bro. and Sr. Orchard are very nicely situated under the new arrangement. The niece who is caring for them seems to have the happy faculty of keeping everyone smiling and contented.

Bro. J. Conaway, who is nearing the ninety-first anniversary of his birth, had a fall recently which caused him to be confined to his couch for several days, but he thinks he has now overcome its effects.

Sr. Emma Railsback accompanied Bro. and Sr. Austin Seroggs to Red Bluff in September, where they visited Bro. and Sr. Howard Moore. Austin and Jessie traveled on north for a vacation in Oregon where they visited old friends and enjoyed trips to Crater Lake, Columbia River highway, and Mt. Hood. On the return trip they were privileged to see a sunset at Golden Gate. It was a beautiful sight.

NIAGARA FALLS ANNUAL MEETING

Sunday, October 26, is the date set for the annual meeting at Niagara Falls, New York. Bro. Austin will be present to conduct the services. You will be benefited by being in attendance. Come!

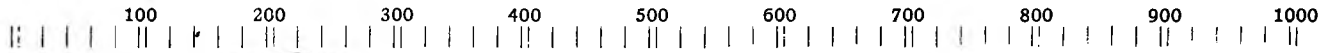
MARSHALL, ILLINOIS

The writer was privileged to be with the Marshall, Illinois, brethren from September 23 to September 28, beginning services on Thursday night and holding through until Sunday evening. Fairly good audiences were present at each service. I was glad to make an intimate acquaintance in that field where my grandfather Hatch labored many years ago.

Paul M. Hatch.

What's the Goal?

1000 Dollar-A-Month Pledges!!



Everybody!

Sign!

Solicit!

Watch!

DOLLAR-A-MONTH BY STATES

We give herewith a list of the Dollar-A-Month pledges classified by states:

Illinois	84	Virginia	5
California	34	Wisconsin	4
Indiana	34	Ontario	4
Ohio	33	Kansas	4
Nebraska	19	Oklahoma	3
Iowa	17	Wyoming	3
New York	10	Oregon	3
Louisiana	9	Florida	2
Michigan	9	Pennsylvania	1
Minnesota	8	Maryland	1
Texas	7	South Dakota	1
Washington	7	Colorado	1
Missouri	6	Idaho	1
Maryland	1		

JAMES CASSEN

James Cassen was born at White Plains, New York, September 22, 1866. The family later settled in Black Hawk county, Iowa, in Eagle township, where he was married to Miss Eliza M. Gifford, February 24, 1892. The couple lived on the farm in that vicinity for over twenty years, then retired to Waterloo sixteen years ago to care for Mrs. Cassen's aging parents.

A few months ago Bro. Cassen suffered a stroke of apoplexy and was in a serious condition for several weeks. He was taken to the hospital and returned home apparently in much improved health, and with every prospect of restoration to normal condition, but the end came suddenly and unexpectedly from heart failure on October 2, 1930, at midnight, after only three hours of failing strength. A few weeks ago it was the writer's happy privilege to immerse him into the saving name of Christ Jesus, and this comforting event is a solace to the survivors, who are his widow and his three brothers, Thomas B., John F., and Edward, all of Sioux City.

His specialty was friendship, and rich and poor, common and aristocratic, all felt the charm of his hospitality and cheer. He was a sincere man of honor and virtue, and was a special friend of the writer, which made it harder to speak at the funeral, which was held at the Kistner mortuary, Sunday afternoon, October 5, after which we laid him to rest in Elmwood cemetery till the Lord of life shall come.

J. W. Williams.

MARY DAVENPORT

Mary McKelligott, daughter of John and Susan McKelligott, was born on January 27, 1855, in Galatin county, Illinois, and died on October 6, 1930. On November 1, 1882, she was married to George Davenport, and to this union two children were born, both of which survive her. They are Randall, with whom she had made her life for the past eleven years, and Mrs. Rhoda Leithliter.

Mrs. Davenport was left a widow by the death of her husband on February 5, 1922. She leaves to mourn her loss, two children, seven grandchildren, and a host of friends and admirers. On Thanksgiving Day, 1921, Mrs. Davenport yielded her heart and life in obe-

dience to her Lord, and was baptized in the likeness of Jesus' death, burial and resurrection. From then till the hour of death she lived a devoted, consecrated Christian life, and fell asleep with the firm assurance of the resurrection of the dead.

Funeral services were conducted by the writer from the home and a nearby church on Wednesday afternoon, October 8, and Sr. Davenport was laid quietly to rest in Wesley cemetery.

F. E. Siple.

Bro. Sidney Jackson and wife, who were visiting at Golden Rule Home for a few days, awoke at four o'clock Monday morning, October 20, to find their little baby boy (two months old) a very sick child. The doctor was immediately called, but the baby was gone before he arrived.

Bro. Austin will officiate at the Farrell undertaking parlor, Tuesday morning, after which Sr. Jackson will accompany the parents to their lonely home in Waterloo, Iowa.

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 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.

HERALD RECEIPTS

Mrs. W. Hadicke; Mrs. Harriet Reed; Mrs. Carrie E. Hilsabeck; Mrs. Martha Platts; M. J. Osborn; D. W. Kirkpatrick; Ethel Walrath Chesnut; Emma C. Railsback; Mrs. J. H. Williams; Floyd Kessler; Mrs. Ethel Johnson; Mrs. Roscoe Dunbar.

M. A. Woodward.

THE WAY OF SALVATION

By Samuel E. Haney

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." — Acts 16:30, 31.

THIS REALISTIC DRAMA was enacted in a prison of Philippi, a chief city of Macedonia. Paul and Silas had been thrust into the inner prison for preaching the gospel. The jailer's agonized question was caused by a great earthquake that shook the foundation of the prison and elicited the inspired reply.

The most common mistake of Christendom is the belief that the reply of Paul and Silas to the jailer — "Believe on the Lord Jesus Christ, and thou shalt be saved" — constitutes the alpha and the omega — the beginning and the ending of salvation. The underlying thought is that Christ's vicarious death was an acquittal (release) of their condemnatory status with God, based largely on Rom. 5:18 and 6:23 — "Even so by the righteousness of one the free gift came upon all men unto justification of life . . . For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

The man of the street overlooks the fact that, while Christ's death is a general acquittal of the condemnation brought about by the fall, he must qualify himself as being worthy of this free gift of God through Jesus Christ our Lord. He must first be brought to see the necessity of co-operating with God's great sacrifice in his behalf, before he can constantly sing:

"I need Thee every hour, stay Thou nearby;
Temptations lose their power when Thou art nigh."

If man is saved and justified by belief only, he is immune from the danger of temptations. And if a man is saved and prepared for either the "sleep" of death or translation by simply believing, how verbose were the words of Jesus in Mark 13:36, 37, "Watch, in case he comes suddenly and finds you asleep. Watch: I say it to you, and I say it to all." Moffatt. Why the trouble of keeping awake and watching if by simply believing we are saved and prepared to meet the Bridegroom? "Devils also believe, and tremble"; and many people are doing likewise when they ought to be rejoicing. Unconverted and unconsecrated people believe, but they are not prepared for the change (1 Cor. 15:51) which is due at His return. Read again 2 Thess. 1:7-10. People holding to this error have but little desire to make progress; many are standing on the same spot they did forty years ago.

Suppose a young man desirous of becoming an important officer in the U. S. army should ask, "What must I do first?" He would be told to enlist. And then his promotions would depend upon his obedience to the rules and orders from his superior officers, his application to duty and the efficiency of his work. He would also be told that "many" enlist, but "few" become officers. So he is ever zealous to

achieve the approval of the head of his profession, his goal being the insignia of a general.

Thus in similitude is the Christian's warfare. Paul describes it in this manner, 2 Tim. 2:3-5, "As a good soldier of Christ Jesus accept your share of suffering. Every one who serves as a soldier keeps himself from becoming entangled in the world's business — so that he may satisfy the officer who enlisted him. And if any one takes part in an athletic contest, he gets no prize unless he obeys the rules." Weymouth. The Christian's warfare is a continuous battle from start to finish, desertion (everlasting death, Luke 9:62) being the only means of exemption.

A deserter regrets he ever transferred his "affection" (Col. 3:2) from earthly to heavenly things, and takes back his ardor that the "old man" may again be coddled. But the consecrated Christian will weather the storms of these days because he ever looks to God for help, "For God is able to make him stand," Rom. 14:4, having fully surrendered self and all, which makes heavenly strength ever accessible to him. The man who is not willing to give up all, and follow Jesus has not the reciprocal love of 1 Cor. 13 — he doesn't rightly appreciate what Heaven has done for him.

Paul's life, as a conspicuous example, with myriad others, is worthy of emulation. He was converted; he believed; was baptized, "and labored more abundantly than they all." His consecration reads thus, "But for Christ's sake I have learned to count my former gains a loss; indeed I count anything a loss, compared to the supreme value of knowing Christ Jesus my Lord. For his sake I have lost everything (I count it all the veriest refuse) in order to gain Christ and be found at death in him, possessing no legal righteousness of my own, but the righteousness of faith in Christ, the divine righteousness that rests on faith." Phil. 3:8, 9, Moffatt.

Thus he continues, explaining that he was not yet saved — sure of salvation, "Not that I have already attained this or am already perfect, but I press forward to appropriate it, because I have been appropriated myself by Christ Jesus. Brethren, I for one do not consider myself to have appropriated this; my one thought is, by forgetting what lies behind me and straining to what lies before me, to press on to the goal for the prize of God's high call in Christ Jesus."

How easy in these days salvation has become! It is like traveling by railroad — purchase a ticket; be seated upon a nicely upholstered seat and enjoy the scenery and the association of others traveling our way, everything having been settled at the ticket window. The spider said to the fly, "Step in and see what a beautiful parlor I have." The fly strolls in, and the spider enjoys the feast.

The one who is rejoicing in anticipation of the happiness of the next age could more profitably utilize his excess mental energy by watching, and keeping his garments, lest he walk naked, and they see his shame (Rev. 16:15); ever remembering that there is but one "WAY" of escape from the pending trouble such as never was. That way is, by keeping himself unspotted from the world. James 1:27; Romans 12:2.

THE RESTITUTION HERALD

VOLUME 20

OREGON, ILLINOIS, OCTOBER 28, 1930

NUMBER 4

A TIMELY WARNING

By G. Eldred Marsh

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." — 1 Timothy 4:1.

AN ALARMING DECREASE in church membership is being reported from all quarters of the world. Dr. Charles Aked, recently returned from a European tour, told his congregation in All Souls' Congregational Church, Los Angeles, that "The church has witnessed a decided depression everywhere since the war. There are millions of people, I am sorry to say, who have a total disregard of the church or its value as an agency of righteousness. . . There are few outstanding preachers in Great Britain with large congregations and the smaller churches are rapidly dying out. I see no bright side of the picture for at least two generations, unless something unforeseen happens to restore the world's faith in those who are preaching the gospel."

In our own country the condition is growing steadily worse. In 1880, according to government reports, seventy-three percent of our population were church members. In 1925, forty-five years later, but thirty-two percent were connected with the churches. This decline in religious interest does not confine itself to Christianity, for there is a widespread falling away from all of the leading non-Christian religious systems as well. In many quarters organized efforts are being made to destroy all forms of religious worship, Christian, Jewish, Mohamédan, or otherwise.

As disciples of the Lord, however, we are chiefly concerned with the Christian phase of the great apostasy. Impressive and numerous are the predictions and warnings of

the apostles pertaining to the cause and significance of this latter-day development in the religious world. Paul, writing of these events, says, "This know also, that in the last days perilous times shall come. For men shall be lovers of

their own selves, . . . traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3:1-5.

This is more than a prediction, more than a sign of the last days: it is a solemn warning to the Church of God today to "turn away" from those who seek to lead it astray from the simple truths of the historic faith. Continuing his description of future conditions in the church, he says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of. . ." 2 Timothy 3:13-14.

The necessity of voicing this warning is found in the succeeding

chapter: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:3-4.

Peter echoes the warning and the admonition of his "beloved brother Paul": "There shall be false teachers among you" (that is, within the church itself), "who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon (Continued on page 58)

A NEW SERIES

Our readers will anticipate with much interest the new series of articles by Bro. Marsh, the first of which is given here. This series will comprise such subjects as, "The Jewish Faith of the Early Church," "The Faith of the Church Fathers," the belief of our church people in Scotland, England and America, and kindred topics.

These articles represent the work of the author through several years of study and we know that you will find them worthy of your attention. You will not want to miss one of them.

— Assistant Editor.

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

“Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man.”—Proverbs 3:3, 4.

THE GOSPEL IS NOT SOMETHING to be bandied about by various contenders. It is God's own recipe for salvation. He who aids another in his understanding and application of the gospel to his true life, not only aids man but God himself.

SIXTY-FIVE THOUSAND MASSACRED by the Communistic bandits of China is the gist of the news that flashed in on the twenty-second. Regardless of where the doctrine of communism originated, it is well for the Christian student to realize the rapid spread which it is making throughout the world. Wherever this agitation goes, atheism, godlessness and all like things become rampant. As godlessness increases, preparation advances toward that day when there will be a great willingness to band together under one great head of lawlessness, which head shall be both inclined and encouraged to set itself up, declaring itself to be God and demanding that all, both small and great, shall heed its commands and render devotions to its cause. Rev. 13:2-8 and other like scriptures indicate to the end that this or something similar will soon arrive.

THE POLITICAL CAMPAIGN is at its height. Men and women everywhere are soliciting votes that will place them respectively in seats of power. Endurance tests, both physical and financial are being pressed to the limit with a view to success. Organization, cooperation, everything is being done in order to achieve victory.

What lessons for Christians! No Christian is knowingly trying to get the world of men and women to one and all vote for the Master. This is far from the facts. But Christians are supposed to be endeavoring to promote and to strengthen the great cause of Christ and of salvation. It should be their bounden duty, not only to strive for higher ground upon which each worker may stand, but also that they should the more fully and effectively interest multitudes of others in the cause itself.

Queer, isn't it, that many a so-called Christian will devote months of time and hundreds and thousands of dollars in a common political campaign, and if a loser, he feels that after all he has been rewarded for his devotion. But if that same Christian were urged to devote an equal portion of time and energy and an equal amount of money value to the cause of Christian advancement, no matter how favor-

able results were his, he would too often feel that he had made bitter sacrifice.

Christians! Awake! Stop for a moment to realize that the cause which you have in name at least espoused is the greatest cause before the face of man. No other cause known to the human race is worthy of so much of your best energy and time, so much of your financial ability, so large a token of your heart's devotion as is the cause of Christian truth, the gospel of salvation.

Would that we could unify our efforts, systematize our labors, concentrate on our drives and this with the strongest, loyal acclaim due our Master, all with a view to doing severally our little parts in the great cause which God has placed before us.

GOLIATH

THE PHILISTINES HAD COME UP against the Israelites. Saul was the anointed king of Israel. David had been anointed to succeed Saul, but had not yet taken the throne.

According to an occasional custom of the day, one man from each side sometimes entered upon the area between the two armies and they fought a duel with the understanding that the side of him who in the duel was victor should be the victorious army. Goliath, a man of giant stature, marched boastfully toward the center, challenging Israel to send one of its men out and settle all in a duel. The inexperienced lad, David, who had but recently been anointed, heard the challenge and for the honor of his God, moved by faith in his God, stepped out to accept the challenge. Neither sword nor spear was in his hand — nought but the little innocent sling which was an insult to the giant. The battle was fought. The youth was victor. The giant was beheaded. The Philistines were frustrated. God's chosen nation was advanced.

How like the closing days of this age! The great world is steadily rising up against the cause of God and therefore against the effort of His people. He who is to be the future King has already been anointed. The throne will not be occupied by Him until He shall have come at His Father's bidding.

In the meantime, yea, long ago, after He was by the Father anointed, He engaged in the great duel against sin. Not with spear, nor sword, nor staff, but with His own be-

ing, He marched out upon the battlefield of death and voluntarily submitted to Calvary. With but little time intervening he quickly arose triumphant over death and over every phase of sin. The duel was fought. The Son of David, even David's Lord, the Son of God, was victor. Indeed He was victor over "him that had the power of death, that is, the devil," Heb. 2:14. Because of this victory, the people of God have been exalted to first position in the

presence of Jehovah.

Just as every Israelite rejoiced in the opportunity for advancement as a result of David's championship over the giant, so today every one who really looks to God should rejoice in the opportunity of advancement because of the championship of Christ, the greater David, over the greater giant, sin and death. Let us never be untrue to Him who gained for us the victory.

DEATH AND HELL

By C. W. Dean

GEHENNA

THE WORD *gehenna* OCCURS TWELVE TIMES, and is translated "hell" in every instance. Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6. It is evidently not a Greek word, as it does not occur in any classic author. It seems to be the Grecian mode of spelling the Hebrew words which mean, "The Ravine of Hinnom." There is nothing Greek about it except the letters. Our translators had no more authority for translating *gehenna*, "hell", than they would have had for translating Sodom or Gomorrah, "hell". The word is seldom translated in foreign versions.

Originally the ravine of the son of Hinnom was a vale on the southwestern side of Jerusalem, planted with trees and beautiful with fountains, watered by the torrent Kedron. Later for idolatrous worship, the kings of Judah erected there a brazen image of Molech (1 Kings 11:7; Acts 7:43), which had the face of a calf, and a body resembling a man in sitting posture with extended arms. Here the Jews, accustomed to sacrificing doves and rams, calves and bulls, idolatrously sacrificed their own children. The valley is also called Tophet (Jer. 7:31), meaning a destruction and abomination. Others derive it from *toph*, meaning a drum, because the perpetrators of these horrible sacrifices beat drums, so that the shrieks of the infants who were being burned in the arms of the image could not be heard.

Later, king Josiah caused this ravine to be polluted and made a place of desecration. "And he defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech." 2 Kings 23:10. It became the incinerator for all the filth and garbage of the city, together with the carcasses of beasts and the unburied bodies of criminals who had been executed. Continual fires were necessary in order to consume these, lest the putrefaction should infect the air. There the worms or maggots were ever feeding on the portions of the corrupted bodies not yet consumed by

the fire. Thus the valley became a place of loathing and abhorrence.

It is with this significance that Christ related it to transgressors of Jehovah's law in the future day of the millennial kingdom. At that time, the least infraction of the law will receive immediate adjudication, and those deserving of death will be executed and the whole body cast into the fire of Gehenna (Matt. 5:22, 29, 30; Isaiah 66:24). Hence the admonition of Christ to the sons of Israel: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Gehenna." Matt. 10:28.

With the kingdom of the heavens at hand in the days of the Lord, and in the future during the time of great tribulation, many of the sons of Israel will be killed because of the testimony of Jesus and because of the word of God. Yet with the establishment of the kingdom they will be resurrected to priestly sovereignty and enjoy the good things promised them in that era. Under the reign of Messiah, transgressors of the law will not only be executed, but the soul (the seat of sensation by which they enjoy the fullness of the blessings of the kingdom) and body will be destroyed in Gehenna. Such a judgment gives them no further right to the blessings of the kingdom, and the Jews, to whom these teachings of Christ were addressed, apprehended the truth it involved, and the shame and abhorrence that would be the portion of those coming under the accursed judgment (Daniel 12:2).

TARTARUS

The word, *tartarus*, occurs only once in the Greek scriptures and has been translated, "hell", by our translators. Let us read it. "For if God spared not the angels that sinned, but cast them down to tartarus, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4. Of these same angels, Jude speaks. Let us read it: "And the angels which kept not their first estate,

(Continued on page 58)

THE LORD'S GIFT TO MAN

By M. A. Woodward

ON SUNDAY MORNING, September seventh, as I listened to my son's very instructive sermon on "The Christ," I did wish so much that my ears were quick enough to catch every sentence. But as they were not, I caught myself several times filling in the gaps with thoughts that would keep thronging in my mind. I very much desired to give a synopsis of his sermon, but having missed so much I am just going to give what I can remember and add my own along the way.

The text alone filled me with more than my mind could hold. Isaiah 7:14 was the text, "The Lord himself shall give you a sign." The thought thrilled me, that God himself, 768 years before His purpose was to be fulfilled, should feel the necessity of calling attention to such a sign. It must have been a very necessary sign, for listen to His warning to the house of David in the thirteenth verse: "Hear ye now, O house of David; Is it a small thing for you to weary man, but will ye weary my God also? Therefore (for a reason) the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" — "God with us," Matt. 1:23.

But God had been with His people for many years. Was He to be more to the whole world in the future than ever before? Moses had lived in God's very presence through many trying scenes, one especially when after Aaron, his brother and helper had died, God sent the fiery serpents among the rebellious Israelites to punish their sins of disobedience. They only were saved by looking at the wonderful sign of the cross which God told Moses to make.

Isaiah visioned this wondrous Babe of Bethlehem. God had taught that "man of God", Abraham, what sacrifice meant, and the same infinite God had stayed the father's hand that he should not take the life of his beloved Isaac.

God listened and heard Elisha's prayer that the young man's eyes should be opened, that he might see the mountain fastnesses filled with horses and chariots of fire to strengthen his heart amidst the impending foe, to show His might and power, and how this same God could rule the hosts of heaven and the hearts of men.

All this! And now what more could the world need? But it did need more. It needed Immanuel, God with us.

All the rest of the way through the weary pilgrimage of life would that Son bring the blessings, the joys, the sweet peace and rest to the children of God. Are we willing to be watchers with Him? to be true, loyal workers? Are we His children, chosen because we have been "holden by his right hand" and found faithful to the end of life?

How beautifully the Psalmist portrays God's wisdom to us. Listen: "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? Or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there. If I make my bed in hell (grave), behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. . . . How precious also are thy thoughts unto me, O God: how great is the sum of them."

Wondrous Protector! Wonderful Father!

Still we seek for more, for the golden promise is like strands of diamonds in the prophet Isaiah's mind. He saw the glorious Helper so near. The Lord himself, One no less than Jehovah, is to give this wonderful gift to man, the blessed "Son of man."

Let us sing again:

"Savior, lead me lest I stray;
Gently lead me all the way,
I am safe when by Thy side,
I will in Thy love abide."

And, beloveds, we are not safe away from His presence. God help us to be patient. Leaning on Him for strength, not on ourselves, we are safe. God help us.

THE HORNET SONG

When the Canaanites hardened their hearts against God,
And grieved Him because of their sin,
God sent along hornets to bring them to time
And to help His own people to win.
The hornets persuaded them that it was best
To move quick and not to go slow;
They did not compel them to go 'gainst their will,
But they just made them willing to go.

When Moses was sent to lead Israel out
Into Canaan's rich, fruit-bearing land,
They rebelled 'gainst His spirit and worshiped a calf,
And refused to obey God's command.
God did not compel them to go to the land,
Which with wine, milk and honey did flow;
But fed them on manna for forty long years,
Till He got them all ready to go.

When Jonah was sent to the work of the Lord,
The outlook was not very bright;
He never had tried such a hard thing before,
So he shirked and ran back from the fight.
God sent a big fish then to swallow him up;
The story I'm sure you all know;
He didn't compel him to go 'gainst his will,
But He just made him willing to go.

When Balaam was sent with the Prince of Moab,
He wanted things run his own way;
But his mule, ever faithful, spoke at the right time,
Made him willing God's voice to obey.
God can use any man, since He used Balaam's mule,
For He is Almighty you know;
He doesn't compel us to go 'gainst our will,
But He just makes us willing to go.

— Selected by A. N. Hartlan.

ONE FAMILY

By T. C. Eggerking

“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.” 1 Cor. 12:12, 13.

We read, “It is the Spirit that quickeneth, the flesh profiteth nothing,” John 6, and truly have you ever seen a robust, healthy looking individual without expression or fire in his eye? What a useless object he is and well do we know of the great hulking husband ruled by a little slip of a wife.

Therefore, if the flesh profits nothing, why cling so tightly to our family tree, nationality and general social standing? Of course we bear names that the world knows us by, but that is according to the flesh. When we are baptized we put on a Name — the name of a Spirit — *Divinity!* All are baptized into one name, born again of water and spirit, not flesh. Even as all born of the same flesh (one family group) have one family name, so those born of water and spirit likewise have one family name. They are truly one family.

Do the Scriptures teach “no scisms in the body,” 1 Cor. 12, “the same care, one for another”? Do they eliminate all fleshly lines — Jew or Greek, bond or free? Gal. 3. Do they not clearly point out that all are truly “one”? John 17. Are we not admonished to “serve one another”? John 13.

Now then, we read that he who will not work should not eat, 2 Thess. 3, and that one should not be eased and another burdened, 2 Cor. 8:13-15. And even as Paul labored so as to be chargeable to none, so should we also strive to maintain an independent station in life — dependent only upon God. 1 Thess. 1:9. But, when adversity strikes and one or more members weaken, then, I say, comes the opportunity for demonstrating the “one family” spirit. Is this easy? Not for the writer, I can assure you, but the triumph of the Spirit is assured where the desire of the heart is sincere. I press forward.

There is but “one faith, one hope, one baptism,” Eph. 4. All are of one Father and therefore one family, so to speak.

Jesus said He came in His Father’s name, John 5. What is the name He came in? Was it not “Jesus Christ”? Therefore if He came in the name of Jesus Christ, was the “firstborn among many brethren” (Rom. 8) not named after the Father of us all, those in Christ?

According to the flesh, the child takes its male parent’s name. So the “firstborn” and all the others born of the Spirit later take the name of the Spirit revealed in the New Covenant between God and man — even the name of God Almighty — Jesus Christ. That name, Jesus Christ, could not have been according to the flesh; for no marriage took

place. The line would have started and stopped with the “firstborn”. But it did not, for child after child was born, of water and the Spirit. All bear the same name — the name of one big family — that name “above every name”, that name at which “every knee shall bow”? Phil. 2. To whom only should man bow the knee? To his equal, mankind, or to Divinity, his Creator — God?

THE FOREST’S BEAUTY

THE FOREST’S LEAVES again mottle the landscape with their myriad hues of beauteous colors. Mountain sides are bedecked with a grandeur of glory far beyond the ability of the most artistic of human minds to depict. The valleys, the banks of the gurgling brooks, all of them bespeak the grandeurs of nature. And nature bespeaks the majesty of God.

Midsummer’s burning heat withered and prematurely ripened many acres of leaf and plant and while it drew scars that are now visible across these beauteous landscapes, yet those effects are seen in but scars. Even though thus marred, the landscape of today is a grandeur that is unspeakable by man.

With it all we are brought to the season of the last of harvests. The goodness of God to His creatures is again being sounded. While many homes and individuals have suffered because of the stress of times in different localities, yet the picture thrown across the ways of humanity is, on the whole, one of goodness and blessing from the Father.

We are again brought to the season of Thanksgiving. With it we are urged, both by Christian duty and by national custom, to prepare for a giving of thanks to our God. Accordingly we are asking all those who unite with us in this gospel service to at once make ready a Thanksgiving that may be poured out at the assigned season therefor.

Let us have for our own good two phases of this giving of thanks. We ask that all readers of THE HERALD, who find it opportune, will at once mail to THE HERALD for publication in its Thanksgiving number a brief note or prayer expressive of thankfulness to God for His abundant goodness to the children of men.

Also, we ask that all those who feel it a service to the Father will again unite in contributing to our annual Thanksgiving fund for the furtherance of our General Conference labors.

While some have been handicapped and restricted by the condition of business, others have been favored with a continuance of God’s blessings, and in some instances have even been enriched more than formerly. Let all in proportion to their blessings pour forth a Thanksgiving offering for the furtherance of our gospel labors in various directions. May this be in addition to the regular quota which every one endeavors to present for the Master’s work.

May this Thanksgiving offering of pen and coin be abundant and result in honor to our Father and to His Son.

F. L. Austin.

DAILY SCRIPTURE READINGS

THOMAS THE HONEST DOUBTER

THOMAS DESPAIRING

Monday, November 3 — John 11:11-16.

“Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.” — V. 16.

JESUS HAD SEVERAL TIMES told His apostles that He must suffer death at the hands of man. More and more were the Jews rising against the Master. When Jesus announced that He was going to the tomb of Lazarus, Thomas, anticipating that it might mean the death of his Lord, exhorted the other disciples that they might also go, and die with Him. This reveals the real heart-thought of Thomas. In thought he shrank not. He would follow the Master to life's end.

THOMAS INQUIRING

Tuesday, November 4 — John 14:1-7.

“Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?” — V. 5.

“WE KNOW NOT whither thou goest” expresses the reason for the inquiry of Thomas. With an unsettled mind, a mind that had no knowledge of what might be expected, Thomas would make honest inquiry. The answer came quickly, “I am the way.” This is the same way that Saul, the persecutor, mentioned in Acts 9:2. If he found anyone in *that way*, he purposed committing them for punishment. “The way” was the way of Christ, who was also “the truth and the life.”

THOMAS CONVINCED

Wednesday, November 5 — John 20:24-29.

“And Thomas answered and said unto him, My Lord and my God.” — V. 28.

FIRST THOMAS HEARD the voice speaking to him; it was the same voice which he had heard before. He looked upon the Speaker; it was the same face which he had oft looked upon. He touched the nail prints with his own hands; they were there. Everything became evidence to him that this was none other than He whom Thomas had seen dying upon the cross. His was no longer the evidence conveyed to him by others; it came to him direct. Evidence to him meant action; for, apparently, when Thomas was convinced, he moved.

THOMAS ENLIGHTENED

Thursday, November 6 — John 21:1-8.

“And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.” — V. 6.

THOMAS WAS ONE of those who had been in the boat on the Sea of Galilee all night fishing. Nothing had been

caught. Someone stood on the shore. He called. They answered. The voice came from the shore to cast the net around on the other side of the ship. It was done. The net was full of fishes.

“It is the Lord,” was John's spontaneous remark. Immediately the disciples rushed for shore. They found the Master, and saw new and enlightening evidences of the Savior's life and power and greatness. Increasing conviction fell upon all.

PRAYER FOR BELIEF

Friday, November 7 — Mark 9:21-29.

“Jesus said unto him, If thou canst believe, all things are possible to him that believeth.” — V. 23.

DOUBT WAS REMOVED in the minds of Christ's hearers by the evidences which He presented to convince them of the truthfulness of His words and works. Conviction is the one only thing that supplants doubt. In this way faith takes the place of doubt. “Lord, I believe; help thou mine unbelief,” was the great statement of v. 24.

Its strength of meaning in all of its fullness is just as appropriate today as in any day of the world. Belief is that one only victory that overcomes the world. Faith, put to the test, brings new evidences which, in turn, increase faith. As with Thomas and his fellow-disciples, so with present day disciples of Christ, faith needs to be put to the test, put to work that it may continue both healthy and true and that it may increase the more.

THE CURE FOR DOUBT

Saturday, November 8 — John 7:10-18.

“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” — V. 17.

HE WHO DETERMINES TO DO God's will “shall know of the doctrine.” God does not leave such an one in doubt. He gives him to know.

To completely eliminate one's own will and to seek only the will of God or of His Son is one of the most difficult things. Many imagine that they are seeking and appropriating God's will, when in reality they eventually discover that they were merely seeking God's support to execute their own wills. Truly, to seek God and His will above self is to place one's self in a position where God can have full direction of the man and where God can reveal himself most fully. Such revelation can but erase all doubt in the mind of him who is truly seeking God.

THE MIND OF WISDOM

Sunday, November 9 — Proverbs 3:13-18.

“Happy is the man that findeth wisdom, and the man that getteth understanding.” — V. 13.

FULL WISDOM AND UNDERSTANDING must of necessity entirely remove all doubt. "Happy is the man that findeth wisdom." The wisdom of which the wise man here speaks is undoubtedly the wisdom of God and not the wisdom of finite man. Its value is referred to in the verses following. It is more than silver or gold. It is more than rubies. It is that which when possessed lengthens life and surrounds man with pleasantness and peace. It was by wisdom that the Lord "founded the earth." No doubt was in His mind as to the outcome.

LAMPS DO NOT TALK, but they do shine. A lighthouse sounds no drum; it beats no gong; and yet far over the waters its friendly spark is seen. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct. — *Spurgeon*.

GOD'S FOREKNOWN PLAN

By *E. O. Stewart*

I LOVE TO BELIEVE IN A GOD of order — One who could see the end from the beginning; One who knows all His works from the beginning, and hath set aside certain dispensations in which to accomplish certain ends. "Known unto God are all his works from the beginning."

"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: 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. Hearken unto me ye stout hearted, that are far from righteousness . . . it shall not be far off, and my salvation shall not tarry, and I will place salvation in Zion for Israel my glory." Isaiah 46:9 to 13.

GOD HAD A PLAN BEFORE THE WORLD BEGAN

Listen to the voice of wisdom on this very point. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was . . . While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there." Prov. 8:22-27.

God's way was marked out, and wisely planned, even before He made the earth, according to wisdom's claim. He possessed her in the beginning of His way, His plan, before His works of old.

Did He plan wisely? Did He foresee the entrance of sin into the world, and plan to exterminate it through the sacrifice of His Son? Or, did sin steal its way into the universe without His knowledge of it, and force Him to change His plan?

Such a claim would reduce Him to a God of experiment, leaving Him to guess at the final outcome. For if sin entered without His foreknowledge, and caused Him to change His original plan, who knows but that such may happen again, and upset all of His wonderful already foretold plan of the infinite ages to come?

Let us begin with the birth of Christ and run back through the ages and see if we cannot find that God had a foreordained plan to be accomplished through His Son Jesus Christ.

The angel told Joseph that Mary should bring forth a Son and they should call His name Jesus, for He should save His people from their sins. Now all this was done that it might be fulfilled which was spoken by the Lord by the prophet, saying, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel." Matt. 1:21-23; Isa. 7:14.

How did God know that He would save His people from their sins? How did He foreknow that Christ would eat butter and honey until He should know to refuse the evil and choose the good?

If God was able to tell seven hundred and fifty years before Christ was born, just what He would eat that He might know to refuse the evil and choose the good, why should He not also foreknow just which tree Adam would eat of? I just wonder how God had become so wise as to foretell this, and so ignorant as to which course Adam would pursue. Please read Isa. 7:15 and be convinced.

But, says one, if God knew Adam would sin, why did He put him on trial? I will answer that by asking, Why did He put Christ on trial, after swearing and would not repent, that after foretelling in Isa. 42:4, that He should be a priest forever, after the order of Melchizedek? Psa. 110:4. Why put Him to the test? Why put Him on trial after foretelling that the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace? Why test Him after telling Abraham two thousand years before Christ was born, "All the land which thou seest, unto thee will I give it and to thy seed for ever"? Gen. 13:14-15. The Seed was Christ. (Gal. 3:16.) Why have Him pass through the test after foretelling four thousand years before He was born and tested, that He shall bruise the serpent's head? How did God know all this, if it is necessary for Him to first try a man to know what He will do?

The whole thing is summed up in 1 Peter 1:20. Christ was foreordained before the foundation of the world, and He came to do the will of His Father. And Paul says that God hath made known unto us the mystery of His will according to His good pleasure; "that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and on earth, even in him." Eph. 1:9, 10.

God grant that we may be able to open the fountain of knowledge, and give to the readers those glorious truths for which they are hungering and thirsting. — *Selected by A. N. Harlan*.

IN HIS CARE

When the early morning breaking,
 Slumber from my eyelids shaking,
 Comes the blessed thought with waking,
 I am in His keeping.
 Day advances, labor bringing,
 Care, her mantle 'round me flinging,
 Yet midst all my soul keeps singing,
 "I am in His care."

Sometimes dark clouds hang o'er me,
 Not one step I see before me,
 Still, my Savior, I adore Thee,
 I am in His keeping.
 I can trust His hand to guide me,
 'Neath His wings He'll safely hide me,
 And no harm can e'er betide me,
 "I am in His care."

Gentle eventide is nearing,
 Light from heaven disappearing,
 Still the blessed thought so cheering,
 I am in His keeping.
 Now night's curtains gather 'round me,
 Yet its dangers have not found me,
 For His angel guards surround me,
 "I am in His care."

— *Mrs. C. H. Morris.*

THE FINAL BOOK OF THE OLD TESTAMENT

By *Lyman Booth*

THE NAME OF THIS PROPHET signifies "My Angel," or "My Messenger," and is the same word that Malachi used concerning the forerunner of Christ, and nearly the same that he used about Christ himself. (3:1). Perhaps he was called Malachi with reference to these predictions, as well as to his prophetic office; and probably he had another name. He seems to have been the last of the prophets whose writings were transmitted to posterity, and to have been contemporary with Nehemiah, or to have lived shortly after his time.

The scope of Malachi's prophecy was to reprove and to reform many abuses that prevailed among the Jews, and especially the priests; to announce the near approach of the Messiah; to declare the effects of His coming to men of different characters; and to teach the people in what manner they ought to wait and prepare for that event. But it also contains predictions of the calling of the Gentiles and the extensive proclamation of the gospel.

Probably the prophetic office ceased with Malachi or was suspended till the coming of Christ, which was about four hundred years later. As this prophet particularly

foretold the ministry of John the Baptist and the speedy coming of Christ, he is very frequently quoted or referred to in the New Testament.

Malachi was the last and is therefore called, "The Seal of the Prophets." His name is probably a contraction of Malachijah, as Abi (2 Kings 18:2) is contracted from Abijah (2 Chron. 29:1). Of his personal history there seems to be no record of a single fact. It seems probable that he was of the priestly order, or had close relations with the priesthood.

As to the time of his writing, the internal evidence favors the thought of his having written in the period after the exile, after Ezra was dead and the second immigration of captives had taken place. The indications point to the days when Nehemiah was absent twelve years at the court of Artaxerxes. The abuses which that governor had sought to check had broken out afresh, and the mixed marriages and the profanity of the priests had again become conspicuous. Compare Mal. 2:8 with Neh. 13:15-29; Mal. 2:10, 16 with Neh. 13:23-27. We may, therefore, place the beginning of his prophecy about 420 B. C. Thus we see that he stood in the same relation to Nehemiah during the latter portion of his work at Jerusalem that Haggai and Zechariah had occupied to Zerubbabel.

In the Seventy and the Vulgate, the Book consists of four chapters, as in our version, but in the Hebrew chapters three and four form but one. After dwelling on the affection of God for Judah as a loving Father and Ruler of His people, he rebukes the priests as the leaders of the spiritual deflection (1:2-9). He rebuked mixed marriages and divorces, portrayed by the deserted wives weeping at the altar (2:10-16). He predicted the coming of a faithful Messenger who shall carry out a sifting of the true ore from the dross in Israel, purge their silver and gold as in a furnace. He bids them remember Moses, who had given the law, revived by Nehemiah and Ezra, and look forward "to the coming of Elijah before the great and dreadful day of the Lord." Chapter 2:17 and 4:6. In this manner the last prophet of the Old Dispensation closes with the promise of the forerunner of the New.

In the New Testament we have three very prominent references to the prophecy of Malachi. His prediction of the Messenger of the Covenant (3:1), is found in Mark 1:2; Luke 1:76; 7:27. The coming of the prophet Elijah (4:5), is referred to in Matt. 11:14 and 17:12. The approach of the day of the Lord (4:1-3), is described in Matt. 3:12; also the love of God for Jacob in preference to Esau (1:2, 3), in Rom. 9:13.

Thus the Old Testament closes with predictions of the Messiah, and the New opens with the record of their fulfillment.

THE SEVEN SCIENTIFIC achievements which have been designated as the seven wonders of the modern world are wireless telegraphy and telephony, the automobile and locomotive, the airplane, the discovery of radium, the discovery of anesthetics, antiseptics and antitoxins, spectrum analysis, the discovery of x-rays and ultra-violet rays.

— *S. E. Haney.*

THE MILLENNIUM

By F. L. Austin

IT SEEMS TO BE A DIFFICULT THING for the human mind to explore the Word of God and discover its truths and accept them without wittingly or unwittingly drawing round about them some of the cocoons that are spun by man's own imagination. The finite mind is proved to be incapable of grasping very much of the revealed purposes of the Infinite. We grasp thoughts of God apparently only so far as we, in our finite ability, are able to analyze them according to what seems to be our own standard of reasonableness.

Accordingly many of God's rich truths are nullified either by being enclosed in man-made cocoons, never to be opened, or are blocked off by man who then detours over some crooked and rough circuit around the truths. This analysis is not by the writer applied to others more than to self. But rather with the intent that one and all may endeavor with honesty to check up his conclusions with the Bible in an effort to eliminate everything that is found to be out of harmony with the sacred Word.

Two long established conclusions of man have made it impossible for those holding these to advance in their Bible study through the period of the millennium without detouring around portions of God's Word. One such conclusion is that, today being the day of salvation, when Christ returns He will gather out those who are true to Him and obliterate the balance of the human race. Another conclusion is that man being by nature immortal, passes to his reward at the time of death, or to his punishment at the time of death, that the coming of Christ to reign and judge can have little bearing upon the plan of salvation. It is the first thought that we wish to consider today.

Peter, writing to Christians, even to Jewish Christians, explaining where Christianity advances them as well as Gentile Christians, in favor with God, says in 2 Peter 3:7-12, that "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Also that "the heavens shall melt with fervent heat, the earth also and the works that are therein shall be burned up." This prophecy has been assumed to belong to the beginning of the millennium. It is said that this burning will take place at the coming of Christ; that the earth, having been completely burned up, will be a desolate, barren, uninhabited region during the thousand years of Christ's reign.

The apparent reason for this conclusion seems to be the above mentioned thought, namely, that when Christ comes He gathers unto himself all whom He will save and destroys all the balance. Therefore there is no one for Him to reign over. Therefore the earth must of necessity, according to such conclusion, be barren and waste. But the sacred Word is clear and plain in its outline to the contrary.

The fire of which Peter speaks is referred to again in Rev. 20:9, "Fire came down from God out of heaven and

devoured them." Also, the beast, the false prophet and Satan are each committed to this same fire. Also, death and hell and those whose names shall not be "found written in the book of life" shall be cast into the same fire. Here is the destruction of the present heaven and earth. It is to be destroyed similarly as was the former heaven and earth destroyed by water, 2 Peter 3:6, that is, the wickedness, the wrong, the curse is to be purged from it, though the terra firma, the globe, the earth, as earth, is to remain. Compare 2 Peter 3:6; Gen. 7 and 8; Rev. 20:9 to 21:1.

But the Bible distinctly states that it is "when the thousand years are expired", Rev. 20:7, that Satan is to be loosed and that the devouring fire shall come upon earth. It is beyond the thousand years, not at its beginning. It is during the little season that shall prevail after the expiration of the millennium and before the new heavens and new earth are declared. The new heavens and new earth of Rev. 21:1 are quite evidently the same as the new heavens and new earth of 2 Peter 3:13.

The error in misplacing this judgment execution of God has led to the greater error of nullifying the rule and reign of Christ over the nations of the earth preparatory to this great judgment scene and the new earth that shall follow.

THE NEW HEAVENS AND NEW EARTH

The indescribable beauties of John's picture of God's new order, Rev. 21 and 22, reveal a few things which the finite mind seemingly ought to grasp. He distinctly assures that in this new order "the tabernacle of God is with men, and he will dwell with them, and they shall be his people." Continuing, John reveals in verse 4, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," and in 22:3, "There shall be no more curse."

These descriptive conditions that shall prevail in the new earth cannot possibly be dated as preceding the destruction of the great judgment process of Rev. 20. For that process brings in abundance of death, and destruction, and sorrow, and pain, and curse. Therefore the new earth of Rev. 21 and 22 must be understood as following the destruction of Rev. 20:7-15.

CHRIST'S REIGN

Again, Isaiah tells of a day in which the word of the Lord should go forth from Jerusalem. At that time God will judge among many nations and shall rebuke many people. He distinctly says that "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." Isaiah 2:3-5.

Some object by criticizing that it is the nations who are going to declare these things, but Isaiah asserts that "many people shall come and say." Isaiah tells what they are definitely going to do. He tells specifically what the results will be and why the results will attain. The reason is because of the word and the law of the Lord issuing from Jerusalem. Few doubt but that the reason why the law and the word of Jehovah shall then issue forth from Jerusalem

is that the Lord's Anointed, David's Son, Luke 1:32, 33, will then have returned, will occupy "the throne of his father David," and that some of the nations learning of Him will proceed as spoken by Isaiah.

Two things are certain. This could not take place in the new heavens and new earth, for the conditions here revealed are in process of consummation, but in the new heavens and new earth the conditions will have been accomplished. Second, these things could not develop without Christ occupying the throne given Him of God. He will not occupy that throne until He returns. He returns at the *beginning* of the thousand years.

Certain ones, Rev. 20:4-6, will live and reign with Him during that time. Isaiah 2; Amos 8:11-15; Jer. 31:31-34; 23:5-8; Micah 4:1-4 and many other prophecies depend upon the return of Christ and of His occupancy of His throne for fulfillment. That they must each and all be fulfilled prior to the new earth is evident because of the impossibility of these fulfillments taking place after the establishment of the new earth. The only time when they fit into God's Word is the time of the thousand years' reign of Christ, the period when, Rev. 20, He shall reign a thousand years.

THE MOSQUITO has twenty-two teeth of which we are reminded the instant it bites. There are many little sins that are considered too small to have sharp teeth. But unlike the mosquito their bite is not always recognized until the whole soul becomes infected. — *S. E. H.*

A TIMELY WARNING

(Continued from front page)

themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Peter 2:1-2.

The apostle concludes his admonition in the third chapter: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also be led away with the error of the wicked, and fall from your own steadfastness." 2 Peter 3:17.

Brethren of the Church of God: when these predictions, which are to occur just before the Lord comes (2 Thessalonians 2:1-15), are being definitely fulfilled around us, and among us, when we see a growing tendency in the church to regard as nonessential the great fundamental truths of the Gospel of the Kingdom of God, when "many" are following the pernicious ways of indifference, uncertainty, and doubt, it is high time that the Church of God be aroused to a sense of her danger, and exhorted to "earnestly contend for the faith which was once delivered to the saints." Jude 3.

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Ephesians 4:14-15.

DEATH AND HELL

(Continued from page 51)

but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

These passages speak of angels or messengers and not men, nor mankind; and they do not refer to a final state, but to a place where they are kept in imperceptible bonds under gloom for the judgment of the great day. There is not the faintest intimation of any torment in *tartarus*, but simply a temporary dungeon where sinning angels, or messengers are kept for chastening judgment at the great white throne. There is not the slightest suggestion in text or context of the Scriptures that *tartarus* carries the horrible conception which "hell" brings to the minds of people in general, and there is not the slightest justification for so translating it. It is simply forcing ideas into God's Word which He never intended to be there, and must be accounted for by those who, knowing better, continue to spread error among the Lord's people.

Second Peter 2:4 is a favorite passage of some to prove that sinful mankind is in a hell of torture. This passage does not refer to man or mankind but to sinning angels. The Scripture leaves no room for quibble or doubt. "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, yet quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." 1 Peter 3:17-20. They are the same that Peter mentions in his second epistle (2:4) who were thrust down to the gloomy caverns of *tartarus*, and also the angels of Jude's epistle. This identifies them with the sixth chapter of Genesis (Gen. 6:1-4).

The conventional idea of "hell" should never be thought of in connection with the passages where *gehenna* is used, likewise *tartarus*. To do so is a monstrous perversion of the idea conveyed by the original term. Our next word in the Greek scriptures in the study of "hell" is the "lake of fire."

THE GREATEST DEPTH in the Pacific Ocean is 32,088 feet, or more than six miles, near Mindano, Philippine Islands. While Mount Everest of the Himalayas in Nepal is the highest peak in the world, 29,140 feet, or nearly six miles. What a peculiar looking world this should be were all surface water removed! It would be, however, in keeping with the ups and downs of human life. But there are scriptures indicating quite noticeably a pending readjustment of earth's and man's incongruities. Recent numerous earthquakes and volcanic eruptions are also indicative of the former and of the soon return of earth's King of kings, resulting in the eradication of sin, of the latter. — *S. E. Haney.*

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"THEREFORE IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE." — SECOND CORINTHIANS 5:17.

THE DIVIDING LINE

WE VERY OFTEN DIVIDE humanity into two classes. We speak of the rich and the poor, the aristocrat and plebeian, or the educated and the ignorant. But in none of these divisions is there a distinct dividing line. However, when we classify men as Christians we have one definite line to separate the two classes: they are either "in Christ" or "out of Christ", according to the Scripture.

To be "in Christ" one must needs have been baptized as a believer in Christ and the Word of God. Baptism, then, though seemingly a simple act, constitutes the dividing line, because it expresses absolute belief.

Being "in Christ" immediately places one on a separate plane. Past sins are erased; Christ becomes a Mediator so there is the privilege of communing with God; succeeding sins can be forgiven; and one becomes an heir to all the promises of God. Also, through submission and obedience, one's attitude is changed so that he can accept the guidance of God's Spirit through His Word.

Being "in Christ" does not signify that one is saved, but a righteous life must follow. Being "out of Christ" does not mean one is not righteous; yet he has not fulfilled his whole duty. He is on the unsaved side of the line where he has not the temporal blessings of God, nor the title to the kingdom of God. Mildred Stantial, Los Angeles.

CLEVELAND SOCIETY BOOMS

FOR THE FIRST TIME in the three and a half years of its existence, the Cleveland Berean Society appears to have found itself, and is beginning to become a real influence in the church. A reorganization was made after the summer vacation; a membership committee was appointed; and printed programs for the coming three months were distributed. These programs provide a special feature in the way of entertainment for about five minutes each week, sometimes a poem, sometimes a solo, or duet, or some other attraction, varied each week.

In five weeks the enrollment has jumped 350 percent and is still climbing. The first meeting of the season was on September 5, with 10 present. This is about the general average for years back. The record since then is: Sept. 12, 12; Sept. 19, 24; Sept. 26, 21; Oct. 3, 27; Oct. 10, 38; and Oct. 17, 41.

Ten new members were added to the register of the senior class on the night of Oct. 10. A junior class was organized Sept. 12. On Oct. 17 both juniors and seniors had grown to such an extent that both had to be divided, making one class for the small girls, one for the small boys, and the original senior class of advanced young people, from which the adult members, numbering 11, were removed to form a fourth class.

Enthusiasm is high, and everyone is encouraged over the new life which the Berean Society has been showing. We are looking for another record breaking attendance next Friday night. Plans are under way for a Hallowe'en party which will be given Oct. 31. Each Berean will have the privilege of inviting one guest, and admission will be by ticket only. Other social activities are planned from time to time. A Berean society, rightly managed, can be a most effective factor in building up a church, and we are encouraged to hope ours may become just that. M. W. Lyon, Sec.

ILLINOIS BEREANS

OCTOBER IS SELF-DENIAL MONTH. On the last day of the month we are to send all the money that we have saved either to our local treasurers or to the state treasurer, Sister Esta Starbuck, 420 South Third St., Rockford. We trust that all of you have found real pleasure and satisfaction in the sacrifices you have made.

BEREAN PAGE CONTRIBUTIONS

IT WAS OUR INTENTION to conclude this little contest with this issue. So many have written expressing their interest in its progress, however, that we have decided to start over and continue for another six months. This will give any of you who have become discouraged because other states were so far ahead an excellent chance to take the lead. No one is ahead of you now, so don't delay in sending your contributions. Notices, reports and communications will give just as much credit as long articles.

Results for the past six months are: Illinois, 18; California, 10; Ohio, 5; Indiana, 6; Nebraska, 3; Minnesota, 2; Michigan, 2; Florida, 1; Louisiana, 1; Arkansas, 1; Missouri, 1; Virginia, 1; New York, 1; Texas, 1; Alabama, 1.



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THOMAS

"And Thomas answered and said unto him, My Lord and my God."

HOW OFTEN HAVE YOU HEARD people say, "Oh, he is a doubting Thomas," or "She is a doubting Thomas"? Do you know how people have come to say that?

As you know, Jesus selected twelve men to help Him in His ministry. Among these twelve helpers was one called Thomas, or Didymus. He is first mentioned when Jesus told the disciples that Lazarus was dead. Jesus said, "Let us go unto him."

Lazarus had lived in Bethany, a small village not far from Jerusalem. To go to Bethany meant danger for Jesus, as the Jews were seeking to stone Him. Stoning meant death, so when Jesus suggested they go to Bethany it meant they might all suffer death. Evidently, Thomas loved Jesus very much and was ready to die with or for Him, for he said to the other disciples, "Let us also go, that we may die with him." There was not any doubt in that resolution.

Thomas was present on the night of the "Last Supper". Jesus was talking about the events soon coming to pass, and that He would leave them and go where they could not come. He said, "If I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know."

But Thomas seemed not to understand; for he said, "Lord, we know not whither thou goest, and 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."

Thomas asked a vital question and we are glad that he did. We now know that by being baptized into Jesus we become a part of Him, and through Him we come to the Father.

The next mention of Thomas is after Jesus was resurrected. The disciples were discouraged and had gone back to their usual occupations. When Jesus came to them the first time, Thomas was not present. And when he came in later, one of the disciples said to him, "We have seen the Lord!"

But Thomas had probably become so hopeless it seemed impossible that Jesus could have come to life again. He said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

And eight days later Thomas was given this very opportunity. The disciples were together, Thomas also, when again Jesus stood in their midst and said, "Peace be unto you." And to Thomas He said, "Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

How delighted Thomas must have been! He exclaimed, "My Lord and my God!" There was no doubt now.

Jesus said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed."

So you see why we say anyone is a "doubting Thomas" when he does not believe. But Thomas did believe, and gladly, when the evidence was presented. He really wanted to be sure.

The last mention of Thomas is when Jesus appears to the disciples at the Sea of Tiberias.

Let us not doubt, but have faith in the words of the Master and the Book of Life.

THINK! Do we wilfully doubt, or do we believe?

SOMETHING TO DO

1. Locate Bethany and the Sea of Tiberias.
2. Read John 21.
3. Learn John 20:29.
4. Copy:— Thomas (Didymus) one of the twelve disciples, believed when shown evidence.

"The books which help you most are those which make you think!" — *Parker*.

JUST ONE BOOK

When Sir Walter Scott was dying, he said to his secretary: Give me the Book." "What book?" asked the secretary. "There's just one Book," replied Sir Walter, "the Bible!" Truly in the "making of many books there is no end," but there is just one Book that stands out apart from all the others. The Bible is not "a" book, but the Book.

"There's just one Book for the tender years,
One Book alone for guiding
The little feet through the joys and fears
That unknown ways are hiding.
There's just one Book,

"There's just one Book for life's gladness;
One Book for the toilsome days;
One Book that can cure life's sadness;
One Book that can voice life's praise.
There's just one Book,

With Our Sunday Schools

LESSON VI. — November 9, 1930

T H O M A S

John 11:14-16; 14:5-8; 20:24-29; 21:1, 2

Devotional Reading: Proverbs 3:13-20

GOLDEN TEXT

And Thomas answered and said unto him, My Lord and my God. — John 20:28.

A STUDY OF THE SUBJECT

Topic. The Honest Doubter.

Basic Truth. "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens." — Prov. 3:19.

Outline. I. Doubt. II. The Value and Peril of Doubt. III. Learning to Trust Jesus.

I. Doubt. When used in the sense of honestly questioning the correctness of a presentation, doubt becomes one of the valuable experiences in life. Possibly at every step of advancement on the way from the cradle to the grave, one moves forward on the reliance of convincing evidence. The child, first urged to jump to the father's arms, doubts.

Honest doubt seeks to organize ways and means to discover the right. At the burning bush, Moses at first was a doubter. Before Pharaoh, Aaron and Moses, at first, were doubters. At the base of the burning mountain, Israel doubted. Thomas doubted. These and many other Bible examples prove the value of doubt, providing the doubter is open and anxious for truth.

II. The Value and Peril of Doubt. To doubt is to be open, ready for truth. Saul the persecuter was not a doubter; he was an opposer. Better, usually, a Thomas than a Saul. Thomas, because doubting, came to see much greater evidence and testimony of the truth of that which he doubted. His unbelief was not necessarily disbelief.

III. Learning to Trust Jesus. More than learning to walk on the water, Peter was learning to trust when, Matt. 14:28, 33, he asked Jesus to bid him to come out of the boat. Peter, v. 29, "walked on the water" "but when he saw the wind boisterous, he was afraid." The boisterous winds, the rolling waves in their physical greatness and strength of movement at once created a doubt in the mind of Peter as to the ability of his Savior to protect him.

Time and again the works of our Savior committed the people before Him to the test of their trust or faith in Him. Witness Matt. 9:29, "According to your faith be it unto you." There is no doubt in true faith. Doubt has been vanquished. Matt. 9:22 reveals the same truth: "Thy faith hath made thee whole." Again, Luke 7:50, "Thy faith hath saved thee." Learning to trust Jesus is climbing the stairway of doubt to the floor of implicit faith and placing all upon Him.

So it was with Thomas. He would go and die with Him, John 11:16; but he didn't. He would go to the judgment hall with Him; but, like the others, he failed to appear for Him. He would go to the cross with Him; but he was likely with those disciples who stood in the distance. Now at resurrection it was too

much for his faith. Being beyond comprehension, he could not place faith therein till he had experienced the touch of the Savior's hand and of His side. His schooling was finished; his confidence was complete; his adoration was overpowering. "My Lord and my God."

PRACTICAL APPLICATIONS

Doubting: Thomas is called a "doubter", yet he was honest and sincere. He was the kind that "prove all things". There are many today that are doubters, who in reality are deniers. In the majority of cases doubting is but to deny. Show how one can doubt

- God;
- Christ;
- The Word;
- Resurrection;
- Parents.

When Thomas had seen his Lord, he not only believed, but publicly acknowledged Him as "My Lord and my God." It is one thing to believe and a vastly different thing to confess. Confession gives life to belief. Discuss how we can confess Christ. It would be well for members of the class to tell of ways in which they have been most successful in acknowledging and testifying of Christ to the unsaved and winning them for Christ.

Blackboard Sermonette:

- Doubting**
- despoils confidence;
 - might be easier, but is never safe;
 - may be popular, but never a reason;
 - is a stepping-stone to unbelief;
 - is truth's greatest enemy. — C. E. R.

SENIOR AND ADULT CLASSES

Topic: Belief in Jesus.

A short time before crucifixion Jesus said to the twelve, "I came forth from the Father . . . I leave the world and go to the Father." The disciples' confidence in the man Jesus responded quickly, "Now we are sure . . . by this we believe that thou camest forth from God." But Jesus rejected this confidence in himself as a man. He said, "Do ye now believe? Behold the hour is now come when ye shall be scattered every man to his own and shall leave me alone."

Jesus did not seek belief in himself as a man. He was living and the mission it was to work in the life of man. But He knew that man man. He sought belief in the resurrected life could not experience such belief without the evidence tangible to the physical senses that physical death and resurrection would furnish. Without that evidence, only He and the Father could know of the inner life He was living. The words of Thomas, "I will not believe except I shall see in his hands the print of the nails," shows how utterly dependent the disciples were on their physical senses for con-

viction and belief. Their early assurance that Jesus was from God counted for nothing when circumstances made it appear that the man Jesus was accepting the role of weakling and impostor.

The quick response of Thomas, "My Lord and my God," after he had seen the nail prints, is but the spontaneous belief in the resurrection life that was made possible to man for the first time by the resurrection of Jesus. But through the word of the twelve who had physical contact with resurrection life, belief without seeing has been made possible to you and me. And this belief is more "blessed" (happy) than was the belief experienced by the twelve, just as a blazed trail is more happy to the traveler than an unbroken forest. — A. K.

JUNIOR CLASS

Topic: Doubting Thomas.

You have often heard the expression, "I'll not believe it until I see it." This may be a good attitude to have about some things, but yet it shows that there is doubt in our minds.

It did not matter to Thomas, one of the twelve apostles, if the other apostles did say they had seen Jesus. Thomas said, "Except I see the nail prints, and put my fingers in the nail prints in His hands and side, I will not believe." Is it any wonder he is often called doubting Thomas?

But are we any better than Thomas? How many times do we offer prayer to the Father and have away back in our minds a great big doubt whether our prayer will ever be answered. We trust fully as long as things go well, but let things go wrong and see how quickly we begin to doubt. We actually feel, "Does it pay to be a Christian?"

Jesus said, "Blessed are they that have not seen, and yet believe." Let us believe, without doubt, that it pays to serve Jesus each step of the way. — V. C. T.

THE GOLDEN TEXT

"Thomas answered and said unto him, My Lord and my God!" — John 20:28.

Thomas is spoken of the country over as "Doubting Thomas." With him, seeing was believing. When he was convinced by seeing he was willing to believe and acknowledge Christ by exclaiming, "My Lord and my God!"

There are still doubters the world over, and some just like Thomas, because they have not seen, they will not believe. They forget that they never saw Washington, Jefferson and many others, whom they believe to be just as history describes them. But they think they should see the Christ to believe in Him. This is a sad mistake, for Christ said to Thomas, "Blessed are they that have not seen, and yet have believed." — L. A. R.

DOINGS AMONG THE CHURCHES

DEDICATION SERVICE AT RIPLEY

The Church of God at Ripley, Illinois, spent one of the best days in its history, Sunday, October 19. Bro. Austin was with us and delivered a dedication sermon on Sunday morning, followed with communion service.

The church, with its remodeling and touch of paint, new paper, electric lights, etc., gave a very inviting appearance. Some of our members from a distance who were here are Bro. and Sr. Hightower, Golden; Sr. Emma Swan, Quincy; Sr. Helen Schafer, Springfield, Mo.; Bro. and Sr. Wm. McGraw and children and Sr. Elizabeth Parker, Macomb.

At seven o'clock Sunday evening the children and young people gave a short program, followed by the evening sermon on "Signs of the Times." A large crowd attended each service. When the invitation was extended Elna Schafer of Springfield, Mo., expressed her desire to be baptized in the all-saving name of Jesus. Her wish was complied with Monday morning in the little creek below the church. That evening a fellowship meeting was held at the church and with glad hearts she was given the right hand of fellowship. And as we parted all gave God the thanks for being able to have again met in Christian service.

Tessa Laning, Sec.

NOVEMBER SECOND AT ROCKFORD

The congregation at Rockford, Ill., will hold its regular preaching service next Sunday, November 2, at 1904 N. Main St. Bro. Paul Hatch is the speaker. This wide-awake group has Sunday School every Sunday morning and Berean meeting every Friday evening at the regular meeting place. All those finding it possible to attend will receive much benefit as well as a warm welcome.

TRAINING CLASS NEWS

In answer to our announcement of immediate needs of the Class we have been helped very materially during the past week. Sr. Paul Friebe of the Oregon congregation has loaned us a small cook stove with an oven. She has also offered to do our washing, gratis, providing we dry and iron it ourselves. Thank you very much, Sr. Friebe. We appreciate your spirit of giving.

We are indebted to Bro. Austin for the use of his furniture, some others also having given us some. Sr. Pearl Hatten has offered to do our mending, for which we are also most appreciative.

May we say to those who love the Lord and wish to see this work go forward, the giving of services and of the things that help supply our temporal needs, form an inspiration to work harder than ever before that we may prepare ourselves for service to others in the work of the Master.

We wish to thank you one and all for this help and we pray that God will richly bless you.

Bible Training Class.

DOLLAR-A MONTH PLEDGES

The following new pledges have been received since October 14:

Minnesota, 2; Iowa, 2; Nebraska, 1; Illinois, 2; New York, 1; Ontario, 1.

An error was made in the number of pledges reported in last Herald for Wisconsin. The number should be 9. Beg your pardon, Wisconsin!

COME TO THEIR RESCUE

On account of the business depression and the number of men out of work there will be many demands made this winter on all charitable organizations. These organizations are preparing to meet any demands that may be made on them to feed, clothe and house families who are in need.

The effect of this depression is being felt among our Church of God people also. Are we going to be able to meet this need? Some of our people have been so kind to cooperate in the relief work in the past that I am hopeful that we will be, but with conditions as they exist at the present time I think this winter will mean hardships for many more than usual. I have found more families reported to me as being in need at this time of the year than ever before.

Perhaps some of you have never helped in this work of caring for our unfortunate ones in the church and are preparing for comforts in your own home for the winter. I am going to ask you to think of the ones who on account of sickness and other worthy causes can see no comfort ahead of them. You who are living in a warm climate and do not have the cold winters to contend with, will you not also be among the faithful ones that are helping to carry this work on, so that we will be prepared to take care of our own? We can be engaged in no greater work for God than this.

We should not overlook those of our number who may need assistance and do not let their wants be known. I am asking your cooperation in this. If you find any such families, please let me know.

The joy and comfort that has been given to our unfortunate ones from the donations given will never be known in this life, but we know some day God will reveal all things and then we will know.

Please send donations and communications to my address.

Mrs. Orpha Sanford,
5424 Race Ave., Chicago, Illinois.
Chairman of National Berean Relief Committee of the Church of God.

AT OREGON, ILLINOIS

We were favored on Sunday morning, October 19, with a fine sermon from Bro. Richard LeCrone. He gave us some good thoughts concerning the ancient people of God to whom Jehovah gave such rich promises, if they would wisely walk in the path He had marked out for them. Because they did not, God turned to other hearts who rejoiced to know God had come to them through His Son, the dear Christ, offering them salvation, teaching them the way of life. Bro. LeCrone concluded with a plea to all to accept the call from the Master and gain eternal life.

In the evening Bro. Denchfield wrapped the love of Christ around all his thoughts, exhorting all to accept the love awaiting those who will seek and find the Christ, who has promised all His faithful children, a home in his restored earth.

May God bless our boys who have consecrated their lives to the work of the ministry. May many souls be saved by their faithful, honest service.

M. A. Woodward.

GRAND RAPIDS, MICHIGAN

On Sunday, October 19, the church cooperated to the fullest possible extent with the quarterly conference held at Dutton, where Bro. Jas. A. Patrick was the principal speaker. Our regular services were all conducted at the home church, but some went to Dutton for the entire day and nearly all drove down for the afternoon.

The Grand Rapids church was glad to have Bro. Patrick come and speak in their pulpit on Sunday night, making it possible for many in the neighborhood to hear him again.

As these words are being written plans are being worked out for a big church birthday for our anniversary, October 26, which we hope to report next week. A special offering is to be taken toward the church debt on that occasion.

Social events for the various ages will be staged at the Hallowe'en season. The Dorcas society is sponsoring an adult social at the pastor's home, 50 Cherryvale Drive, for Friday night, October 31.

The work is progressing steadily, with every evidence of the church family becoming more and more firmly united for the cause, and for this we are humbly thankful to our heavenly Father.

F. E. Siple, Pastor.

"THE RICH MAN AND LAZARUS"

"The Rich Man and Lazarus" in the name of a twelve page tract by Bro. J. H. Anderson which was recently printed in The Herald shop. Bro. Anderson gives very clearly his views on this parable which is so generally misinterpreted. Copies may be obtained at Five Cents each from Mrs. Mabel Edney, Dana, North Carolina.

It is expected that another tract by Bro. Anderson will be published soon on "Present Events in the Light of Prophecy" or "The Cause of the Present Unrest, and the Remedy." Further announcement will be made later.

HERALD RECEIPTS

G. E. Coats; Mrs. J. F. Richardson; Etta S. Elton; Mrs. Ida Eastman; Mrs. L. J. Sweet; Alice A. Blyth; Mrs. Tennie Long; Mrs. Fred Paisley; Lillian A. Greiner; Claus Storjohann; A. L. Corbaley; Mrs. A. Balch; Mrs. Eliza Cassen; Mrs. Hugh Longman; Mrs. Will Scott; Mrs. James Brush.

THE RESTITUTION HERALD

Published by

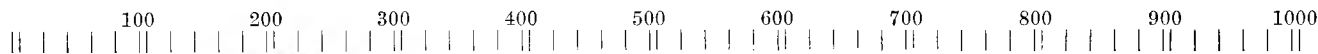
NATIONAL BIBLE INSTITUTION

Oregon, Illinois

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 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.

What's the Goal?

1000 Dollar-A-Month Pledges!!



When I reach the goal it will be because you — a thousand of you — have helped me along. And when that goal has been reached and the Gospel work which I am to do is done, it will not be I who has done it, but you, with a small portion of what the Giver of All has given to each one.

Remember! I progress only so far as I am pushed by YOU!

Everybody!

Sign!

Solicit!

Watch!

TRACTS AND BOOKS

TRACTS

Name	Pages	Dozen	100
The Reasons Why	2	\$0.05	\$0.30
Essential Truths	1	.05	.30
God's Promises, by Anna E. Drew	2	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
Who Owns the Wool?	4	.05	.30
The Coming of Christ, S. J. Lindsay	2	.05	.30
What Is a Christian, J. W. Williams	4	.10	.60
Where Do We Go When We Die?	4	.10	.60
Immortality of the Human Soul	4	.10	.60
Shall Never Die	4	.10	.60
The Voice of Prophecy	4	.10	.60
Immortality	4	.10	.60
Did Christ Pre-exist? R. H. Judd	4	.10	.60
The Thief on the Cross, F. E. Siple	4	.10	.60
What Do the Scriptures Teach? Judd	6	.15	.90
What Must I Do to Be Saved?	4	.10	.60
Hell, What Is It	8	.20	1.25
The Coming of Christ, R. A. Curtis	6	.20	1.25
The Rich Man and Lazarus, F. E. Siple	8	.20	1.25
A Few Thoughts	8	.20	1.25
Baptism, S. J. Lindsay	8	.20	1.50

Name	Pages	Each	Dozen	100
God, R. H. Judd	16	.04	.30	1.75
The First Resurrection, Wm. Leask	20	.05	.40	3.00
A Letter to a Friend	32	.10	1.00	8.00
Where Are the Dead?	36	.05	.50	4.00

Name

Pages Each Dozen

The Resurrection, J. L. Wince (For cost of Postage)	32	.03	.12
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BOOKS

Name

Pages Each Per 6

Death Reigned from Adam to Moses, paper cover	58	\$0.10	
Sin, A. H. Zilmer, paper covers	84	.25	
Destiny of Russia and Signs of the Times, W. H. Wilson, board cloth	96	.25	\$1.25
Book of Revelation Made Easy to Understand, Ancient Mysteries, George Johnston	116	.50	
W. H. Wilson, board cloth	96	.25	1.25
Christ in the Old Testament, R. H. Judd, paper	88	.40	
The Way of Life Eternal, Lyman Booth, paper	88	.40	
Student's Text Book, Wilson, board cloth	200	.45	2.60
The Visitor, Boice, paper	212	.50	
The Mystery of Iniquity, Booth, paper	220	.75	
Pine Woods Bible Class, Wilson, board cloth, Emphatic Diaglott, Benjamin Wilson	480	.85	5.00
Neatly bound, and in clear type,			2.50

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Flexible Cloth	.45	4.00	33.00
Board Cloth	.50	4.50	40.00

PROHIBITION IN RUSSIA

NOT OF LIQUOR, BUT OF WORSHIP OF GOD

By *Mary A. Gesin*

IN THE COLUMNS OF THE *CHICAGO Tribune* of October 20, we read that prohibition of religion in Russia is similar to prohibition of liquor in the United States. The Rev. Mr. Prokhanoff, president of the all-Russian Evangelical Christian Union, the largest Protestant group in that country, is quoted as saying that "religious persecution under the leadership of the bolshevik organization, Besboshniki — Godless — has made religion contraband throughout Russia."

This same gentleman, who has visited America several times, says that many of the clergy are "bootlegging" religion in Russia, and that they run greater risks in so doing than do those who carry on illegal traffic in liquor in this country. For the latter risk merely fines, and they have plenty of money to pay these fines, or short terms of imprisonment; while Russian religious leaders face death from starvation, exile in the lumber camps of the far north, and what is worse, the dread uncertainty of the lot that may befall their dear ones, helpless women and children.

"In the early years of bolshevism, the communists concentrated their attacks against the orthodox church, and the Protestant religion was left comparatively in peace," continues the clergyman. "Later the godless organization widened its attack, seeking to discredit the churches by inviting priests and preachers to engage in debates before the workers. This popularized the church and when the campaign failed, terrible persecutions resulted, thousands of churches were closed, and the leaders exiled. Rome under Nero was a summer resort compared to Moscow of today!"

Under such terrifying circumstances it became impossible to print any sort of religious literature and former methods had to be abandoned. Their only recourse was to "bootleg" religion, and conduct services secretly. And the persecution that immediately followed and still insidiously pursues them as a baleful specter, merely shows the fear and hatred with which the Reds regard religion.

And do they permit these atrocities to chill their ardor? Many of the worshipers of God have become more devout than ever, according to this fearless Protestant leader. And they will risk torture, starvation, even death, to continue the privilege, gathering together in secret meeting places underground.

In our own country we are heartsick over the prevalence of crime, disregard of law, the outlook of suffering ahead because of unemployment, and like conditions. But we are still permitted to worship God in the manner that we choose. Are we zealous in Christian service? Do we appreciate our religious liberty? Perhaps because of the very fact of our free access to it, we have become lukewarm toward our religion.

Let us visualize our attitude if we knew that on January

1, 1931, we would be compelled to forego attendance at all public services, to hide our Bibles, to close our Sunday Schools. The prospect is appalling, isn't it, fellow workers in the cause of Christ? We think life would hardly be worth living without freedom to honor our heavenly Father and teach others the wonderful gospel of Christ.

As we see these conditions gathering thickly over the world as a dark pall, let us increase our faith in God and redouble our zeal in His cause. Just because we are not restricted in our worship let's not go at it half-heartedly. Let us serve each day as though that day were our last in which to serve and honor Him. God's promises are sure and His rewards are certain if we prove faithful.

"CHRISTIANITY IS THE MOST EXTENSIVE of all pipe-lines. Its system of distribution reaches to the ends of the world. . . . Every Christian is a necessary link in the process. There must be no stoppage in any life. The blessed current must flow on, and we must count it our deepest disgrace, having received the love of God through our Savior, not to pass it on to others." — *Christian Herald*.

THE GREAT HYPOCRISY

By *Senator Arthur Capper*

THERE IS NO GREATER HYPOCRISY in this country than the declaration of the wets that they are for the repeal of the Eighteenth Amendment and also opposed to the return of the saloon.

EITHER PROHIBITION OR SALOON

If you are for prohibition you are against the saloon.

If you are against prohibition you are for the saloon.

The lawless fight that is being waged against the Eighteenth Amendment; the fight that is being waged to repeal the Eighteenth Amendment — both are being waged by those who desire the return of the saloon.

The legalized sale of intoxicating liquor for beverage purposes means the return of the saloon. Making Uncle Sam the bartender, or allowing the states to become bartenders, would not change the situation. You would still have the saloon, with all its accompanying evils.

The issue is clear cut. It cannot be evaded. It must be faced squarely. We will have the saloon.

NO MIDDLE GROUND

Under prohibition we ultimately will have law observance or we will have the return of the saloon.

There is no middle ground, and the thinking man who tells you there is a middle ground, by which we can have legalized liquor sales without the place of sale, is a hypocrite.

The unthinking man or woman who preaches repeal of the prohibitory amendment and prohibition laws, without the return of the saloon, is simply the dupe of smarter people who want the manufacture and sale of liquor legalized.

THE RESTITUTION HERALD

VOLUME 20

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NUMBER 5

THE JUDGMENT

By F. L. Austin

"He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead."

THE SUBJECT OF THE MILLENNIUM which has been briefly treated in the last few preceding issues of THE HERALD is a subject which is intimately connected with that of the judgment.

Judgment is the act of the judge. The Bible student should endeavor to understand the biblical usage of these words rather than the current political usage. Altogether too many times readers of the Bible look upon judgment as some great punishment placed upon a class by a decree from Heaven.

In the writer's mind from early youth judgment, at first thought, always reminded him of the prevailing doctrine of eternal torment after death. It is a common inference, both from pulpit and from press, that the eternal, unending fires of hell and the inexpressible suffering of those who are cast thereinto reveal God's judgment upon sinful man. While the writer has never believed that this was in harmony with Bible teaching and has never believed that the dead are so treated, yet it is such a prevailing opinion among the churches that this thought first flashes over the writer's mind whenever he hears people speak of judgment.

A second thought, one that follows the first, has been that death, the sentence pronounced upon Adam for sin, Genesis 2, is the judgment of God. This is but a modified expression of the former more prevalent thought. For a number of years the writer presumed that this latter thought was the correct one. But as soon as he began to study the Bible for himself, he quickly came to the conclusion that this too was equally erroneous with the thought that hell and purgatory were expressive of God's judgment. Let us proceed to investigate the Bible and discover the usage of the word "judgment".

First, as illustration of biblical use, the reader is asked

to turn to Heb. 8:1-4 and carefully note that the old Mosaic tabernacle and its services were illustrative of a following "true tabernacle" and its services; that the priest of the former tabernacle was illustrative of the priest of the true tabernacle. Again, turning to Heb. 9:1 and following, this lesson is emphasized the more. Also another lesson is therein brought out, namely, verses 7-12, that the entrance of the priest into the holy of holies upon the day of Atonement, while illustrative of the entrance of Christ into the holy of holies of the true tabernacle, yet it was not accurately illustrative in that it was impossible under the old to fully and completely illustrate the new.

Again, Heb. 10:1, the law itself was "a shadow" or illustration of things yet to come. Paul, in Rom. 15:4, tells us that "whatsoever things were written aforetime were written for our learning". And in 1 Cor. 10:11, referring to several matters which precede, he says, "Now all these things happened unto them for ensamples." By these and other texts the writer is made to believe that things spiritual are better understood when they have been illustrated by things fleshly, and that the illustrations under the programs of the first tabernacle and of the Mosaic law and of the Israelitish nation are not only instructive in fact, but are also illustrative of God's method of procedure under the new and spiritual development.

God's usage of the judges following the liberation of Israel from Egypt and from the wilderness is, in the writer's opinion, illustrative of God's usage of the term as it is applied to Him whom God has designated to be Judge of both the living and the dead. The reader is therefore asked to go back to the book of Judges and there discover the Bible usage of the work of God's judges.

"The anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, . . ." Judges 2:14 here declares God's attitude toward the Israelites and His consequent dealings with them. Because

(Continued on page 71)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

"These were 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.

TRUTHS FOR WHICH THE HERALD STANDS

THE RESTITUTION HERALD exists and is published for the purpose of declaring certain tenets which are most truly believed by the people who are responsible for THE HERALD. The majority of these tenets have been held for many years. They have come to be believed as a result of a biblical study and research.

Those who have banded themselves together for the purpose of proclaiming these truths do not deign to think that they have comprehended and recognized all biblical truth. But they do feel most earnestly that certain important truths of the Bible should, for the benefit of all readers, be emphasized and widely proclaimed.

The people behind THE HERALD are anxious to grow in truth. They are anxious to advance toward a fullness of knowledge of God. To this end every encouragement is given that students of the Bible will present newly discovered thoughts. It is desirous that they will offer these for the careful consideration of HERALD readers. But should those thoughts newly presented prove, by a more thorough investigation of scriptures, to be erroneous in the candid judgment of those fostering THE HERALD, it then seems proper that THE HERALD should discontinue the advocacy of such new thoughts.

GOD

The first and fundamental thought which THE HERALD stands for is God in all of His greatness and sovereignty as outlined in the Bible. THE HERALD advocates that God "is, and that he is a rewarder of them that diligently seek him". Heb. 11:6. We believe that God is Creator and Master of all things. At no time does THE HERALD uphold any thought entering its columns to the contrary.

MAN

We believe that man is the creature of God. As such, he is completely under the sovereignty of God. In the exercise of His sovereignty over man God, in man's beginning, extended to him the privilege of choosing one of two lines of action: to obey God and live, or to disobey God and die. In His sovereignty, God allowed man his own choice and informed him of the result of each choice as it would work out under the sovereignty of his Maker.

MORTALITY

Contrary to all mythological teachings of the ancient Egyptians, Syrians, Grecians and others, and contrary to the prevailing opinion of many recent, though earnest, people, we believe that the Bible teaches that God created man as a mortal being; that in every particular he was in his creation subject to death; that God's sovereignty pronounced death as the eventual wage of sin. Gen. 3:19; Rom. 4:12; James 1:15. We believe that the cutting off of life by death is the punishment which God in His sovereignty placed upon man for sin.

JESUS

We believe that Jesus is the creature of God and as such is God's Son. He is termed, 1 Cor. 15:45, "the last Adam" in distinction from "the first man Adam" who lost his life because of his sin. Jesus was created by God that He might be man's Savior, Matt. 1:21, from the death into which he was committed because of his sin, Luke 9:56. Accordingly Jesus is called man's Lifegiver. Rom. 6:23. He is more than that. He is also the Resurrection and the Life. John 11:25. Death, unto which sin consigned man by God's edict, is under God's announced provision discontinued only by a resurrection therefrom. Resurrection is the only revealed way of God for curtailing or discontinuing death, and that resurrection power has been by God in His sovereignty committed to Jesus. John 5:21; 6:39, 40, 44.

DOMINION AND AUTHORITY

The dominion which God, in Gen. 1:26-28, tendered to Adam for himself and for his posterity was by Adam's sin discontinued. In sinning Adam disqualified himself therefor. To Jesus, because that He loved righteousness and hated iniquity, Heb. 1:9, has been assigned the throne and the dominion even "for ever and ever", Heb. 1:8. In Him God's "kingdom is an everlasting kingdom, and all dominions (rulers, margin) shall serve and obey him."—Dan. 7:27. His dominion shall be, Psa. 72:8, "from sea to sea, and from the river unto the ends of the earth". Read Psa. 72:1-19. In His rule God has designated Him to become "King of kings, and Lord of lords".—Rev. 19:16.

Thus through His Son Jesus, whom He anointed for King, God will exercise His sovereign power over man.

BELIEF

Not only with Adam in Genesis 2, but also under Christ

as well as formerly under Moses, God has made all promises and assurances unto man conditional upon man's voluntary belief in Him. God, in His sovereignty, because of the sin of Adam, pronounced death upon Adam and upon Adam's posterity, Rom. 5:12. Likewise because of Christ's righteousness, God assured resurrection and return to life for all those who had fallen under the wage of sin. But the benefits of that life through Christ are, by God, apportioned in accordance with faith of the individual receiving the benefits.

Just as Adam's blessing of life and posterity were dependent upon his faith in and obedience to God, so even resurrected life shall have its lasting blessing and prosperity dependent upon the individual's faith in and obedience to God. In no sense, do we find the Bible to teach that God purposes and determines life unending unto all. Rather, in each individual such life or salvation is made conditional upon his personal attitude and standing before God.

In this light, the promise of John 5:28, 29 is readily understood. Telling of the resurrection, Jesus says, "They that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." He distinguishes here between those raised. One type will be raised unto life, another type unto judgment, as the word "damnation" here means. This is more clearly referred to in Rev. 2:12. In reading this scripture we must necessarily keep in mind the period of time referred to. It is after Christ shall have come again and shall have raised a certain type who will "reign with him a thousand years,"

v. 6. It is after "the thousand years are expired," v. 7, that v. 12 pertains. The resurrection here spoken of in v. 12 is evidently unto judgment. Following that resurrection, it is evident by the following verses that some will fail of registering their names in the book of life, v. 15, and as a result will again come under God's punishment for sin.

Everywhere we find the sacred promises made upon condition that man by his faith in and obedience to his Creator comes to be worthy of God's blessings and gifts.

OTHER TRUTHS

There are many other Bible truths for which THE HERALD clearly stands, but these are mentioned for the benefit of readers, new and old, that they may realize anew what the editorial policy of THE RESTITUTION HERALD is, as indicated by the vast majority of the people who are behind this work.

It is hoped that the foregoing will set some of these things clearly before new readers.

The doctrines of eternal torment after death, of reward for the righteous previous to the coming of Christ and previous to the resurrection from the dead, of predestination in the sense that God has predestined and ordered the end of every individual, of universal salvation or universal reconciliation, or of any other doctrine that distinctly contradicts the above mentioned doctrines which HERALD promoters earnestly believe to be biblical, these views are not sustained nor encouraged by this publication.

THE WRITTEN WORD

A MISSIONARY IN BRAZIL, Mr. Harold Cook, writes: "On a journey I met an old man sixty odd years of age. His was a most interesting case. Prior to the meeting at which he heard me preach, he had only attended some three or four meetings in all his life, and these only during the last two or three months. Yet his knowledge of the gospel was astonishing, and is explained by the fact that about twenty years ago he came into possession of a Bible, and as a result of which he was seriously converted. His is a remarkable case of the Holy Spirit working in the heart of a man, illuminating the Word of God and revealing salvation to an obedient heart. For this man was far from anyone who could explain it to him and it was many years before he even discovered where he could get in touch with other Christians. Yet he not only found salvation, but grew in grace and in the knowledge of our Lord Jesus. He is a single man without family or relatives, and by trade a traveling stone mason. During all these years he has been evangelizing among the people to whom his work took him. Like the blind man, he just told what he knew, and wherever he went his Bible went too. It is not surprising that in conversation his phraseology had acquired a biblical turn." — *Selected.*

EVERLASTING PUNISHMENT

EVERLASTING PUNISHMENT is not necessarily everlasting misery or torment. Thus a fine, a whipping, an imprisonment, a scolding, as well as death, are all punishments of a kind. Which kind does God mean? That is the question.

His Word says: "The wages of sin is *death*," Romans 6:23; "Whosoever believeth (in Christ) shall not *perish*," John 3:16; "shall be *punished* with everlasting *destruction*," 2 Thess. 1:9; and numerous similar statements.

Moreover everlasting punishment represents a completed transaction, in contrast with *punishing*, which implies a process. Therefore just as everlasting redemption means a completed redemption and not that we are eternally being redeemed; so sinners are not eternally dying or being tormented, but will be eternally *dead* or *punished*, after judgment.

In order to make these terms — *death*, *perish*, *destruction* — fit in with "suffering", the natural immortality of the soul has first to be assumed, and each word made to mean the opposite of what it says. Thus death is made to mean *life in misery*, perishing and destruction, to mean preservation. This is both adding to and altering the written Word. — *J. Balfour.*

IS LIFE WORTH LIVING?

By M. A. Woodward

FOR MANY GENERATIONS this question has been asked, and perhaps it is asked more earnestly today than ever before, because of present unheard of conditions. If we believe that the infinite God planned this life and was interested in its plan, would we ask the question?

Man has spoiled God's plan in many ways, and caused the great surge of tortured minds to wonder what it is all for. We forget that these discouragements and disappointments are but stepping-stones in the upward way. God wants us to be happy or He would not have devised so many ways for us to find happiness. Happiness is a by-product and comes to us in the daily walks of life, when we have done our best to merit it.

Life is filled with opportunities for all of us to help each other in the little things of life. It is not by any means always necessary to reach into the pocket and hand out dollars and cents. Life is more than "meat and drink." It is worth everything to know that you have met true friendship; that you can rely upon one you dare to trust.

If our aim in life is above the sordid, selfish pleasures, an aim to make the best of present opportunities, an aim to do our part with God's help, life will be to us well worth living. But if we are selfish, unappreciative, willful, not willing to take the blessings offered us, our path will not be rosy, but will be, by our own conduct, strewn with many thorns. Our days will be full of bitterness, with nothing to blame but our own waywardness and lack of true spirituality.

We are here for some good purpose. God will change our condition when He needs us in some other place. If we do not make good use of our present life and its opportunities, I am afraid of what the future will bring to us. For it will not help us any to look beyond this life for more peaceful days, more joy, unless we live here and now worthy of more joy, worthy of the home God is preparing for those who merit it.

The dear Christ said, "I go to prepare a place for you." That prepared place is for a prepared people. Are we ready for it? Or have we forgotten the words, "He that overcometh will I grant to sit with me in my throne, etc."? Have we tried to be among the overcomers? Are we living in God's blessed sunshine, or are we always behind the clouds in an attitude of sour despair?

Let us remember that "our capacity for enjoyment in the next life will be increased in proportion to our capacity for making the most of every experience that comes our way, here and now. To be given the chance to help in God's great work is a great honor. Since life is that opportunity, dare we say that it is not worth living?"

We can all make our lives well worth living, if we only will. And in making this life worth while, we are assured of the next life also.

THE FORE OF FOREKNOWLEDGE

By Alta King

A LARGE ENGINEERING FEAT is to be accomplished. The engineer, before beginning his work, visualizes the finished product, and not only the finished product, but the methods and the instrumentalities by which it is to be accomplished. He "foreknows" his work in the process of becoming and in its finished status.

In order to thus foreknow his work, he must do two things. First, he must study to know the materials and the tools he is going to have to work with, and the laws that govern them. Second, he must plan accurately and logically the development of his work in accordance with his materials and tools and the laws that govern them. No foreknowledge is possible without this background of knowledge and fore-planning, or foreordination. Foreknowledge of that which "is-to-be", based on definite knowledge of that which "is" and on fore-planning, is necessary to the engineer's final victory in his work. Coupled with two other factors, this assures him victory.

These other two factors are: first, power within himself to keep the unfolding of his plan by and under his determined will; second, such love for the work of his hands as will enable him to persevere with patience to the finish. To such an engineer, and to such an engineer alone, will the materials and instruments yield their full service toward the consummation of the work to be accomplished. To such an engineer comes victory.

Thus it is with God and His work, except that where the engineer is finite in his foreknowledge because of finite knowledge of materials and laws, finite fore-planning and finite power to will and love, God is infinitely infinite.

God conceived of a great purpose. That purpose was to create a universe that should show forth His own fulness — the fulness of the power, wisdom and love that resided within himself. The finish, the fulness of such a creation could be nothing short of man in His own image and likeness. God foreknew such a universe, headed by Man in His image and likeness, at the time He conceived of it as a purpose. He foreknew it in every step of its becoming. He foreknew it finished. He now thus foreknows it. He foreknows it first, because He knows the materials with which He works and the laws that govern them — knows them not with the knowledge that is the engineer's through study, but with the intimate and exact knowledge of the Creator of the materials and the Maker of the laws; second, because He fore-ordered, fore-planned, His activity before He raised a finger to do.

This solid, scientific foreknowledge, based on knowledge of facts and on fore-ordering, is the Alpha and Omega of God's victory in His purpose. This foreknowledge, coupled with His power to keep the unfolding of His plan by and under the mighty force of His determined will, and coupled also with His mighty love for the works of His hands that

begets the perseverance and the patience of the ages, leaves no room for failure in any detail of His purpose.

Man is the chiefest of the materials God is working with and through, to reveal His own fulness. Man contributes most to the final consummation of God's purpose when he becomes conscious of the mighty and flawless power, and wisdom, and love that are His. For only through such consciousness can there be faith that is proof against doubts, in the face of so much in which human vision and reason can see only lack of wisdom, and power, and love. Only through such consciousness does man yield his all into the keeping of God. And only in man thus yielded does God work the fulness of himself in grace and truth.

He who is keenly sensitive to the wrongs, and hurts, and ugliness that are in the world, and he who is tested as by fire because these are here in conflict with the right and beautiful, can testify to the necessity of this consciousness of God in foreordination and its foreknowledge as the only bulwark of faith.

This consciousness of God comes to us with definite clarity in the person and in the work of Jesus, the fulness of God made flesh. Only as we yield to all of God as manifested in Jesus, can we render to God the full reverence and faith that are His due, and contribute most to the consummation of His purpose.

IT WILL BITE AS LONG AS IT IS ABLE TO BARK

NOTHING SHORT OF UNLIMITED liquor ever did satisfy the liquor business.

It opposed the total abstinence movement and pleaded for moderation with sneers.

It opposed temperance instruction in the schools.

It systematically opposed every law imposing restraint upon the grosser evils of the saloon business; at every stage prating of personal liberty.

It opposed every form of local option, favoring instead what it had formerly opposed, namely, restrictive regulation.

It opposed public dispensaries which it now cites as models of propriety.

It opposed state prohibition, urging instead the divine right of local option.

It systematically haunted the borders of prohibition states with a flood of illicit traffic and a horde of law-breakers and bootleggers.

At no stage did it ever fail to violate the law, any law, wholesale. Now it raves at national prohibition, crying out hypocritically for license, local option, state prohibition, strict regulation, state-controlled dispensaries — for heaven's sake, anything it used to hate. And now as always it breeds bootlegging and all forms of lawlessness, and boasts of its patriotism in doing so.

Just one thing and only one thing will satisfy it. That thing is utter freedom to besot the nation for the profit

which a base and inhuman avarice can get out of the business.

That is the monster we are dealing with, and there is no point of compromise at which it will consent to behave itself with moral decency. While it exists, the nation is in danger. — *The Baptist*.

“It is not the length but the strength of the prayer that counts.”

WHAT IS BEST

We do not know! Thou knowest!
As children in the dark
We lift our hearts, our hands to Thee,
And find a rest, an ark;
We trust Thee in our ignorance,
O Wise, O Good, O Strong;
And though the shades encompass us
We find Thee with our song.

We think we know! Thou knowest!
We dream and hope and plan,
And make mistakes, and sigh to know
How frail and weak is man;
But Thou, from the beginning,
Canst see the end of all,
We rest upon Thy knowledge,
Father, on whom we call.

We do not know the best for us,
And so we strive in vain;
And for our sowing often reap
A harvest dire of pain;
We fall and fall, and then at last
We cry to Thee for aid,
And only rest when Thou dost say,
“ ’Tis I, be not afraid.”

O God, we would be wiser yet,
And only pray: “Choose Thou.
Lead as one leads the little ones,
We are Thy children now,”
And day by day, and step by step,
We need Thy guiding hand;
Oh, let us cling to Thee until
We reach the safe homeland.

And then let days be fair or dark,
The journey short or long,
Our hearts will rest in comfort,
And we will sing our song;
Since Thou dost know, our ignorance
And weakness matter not,
We trust in Thy great love, O God,
And Thou dost choose our lot.

— *Marrianna Farningham*.

DAILY SCRIPTURE READINGS

THE GOSPEL FOR GENTILES AS WELL AS FOR JEWS

THE BELIEVING CENTURION

Monday, November 10 — Matthew 8:5-13.

"The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed."

THE CENTURION WAS A ROMAN CAPTAIN over a company of Roman soldiers. Though with the Savior very little, yet he learned what the Jews were slow to learn, that Jesus was Savior, not only of Jews and Israelites, but of all who turned to God through Him. The centurion's faith was beautifully evidenced by his approach to the Savior. He didn't ask for the Savior's presence; he asked only for the Savior's saving power.

The Master recognized not only the righteousness of the centurion's request, but also the righteousness of His own service to Gentiles. The Master's reply was, "Go thy way; and as thou hast believed, so be it done unto thee." Evidently the centurion fully believed, for "his servant was healed in the selfsame hour."

THE NINEVITES

Tuesday, November 11 — Jonah 4:6-11.

"Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" VV. 10, 11.

GRANTING THAT JONAH was a good sample of humanity as a whole, the conclusion is certain that God was justified in pouring out His blessing upon the people of Nineveh. Selfish Jonah rejoiced when the gourd sprang up to shade him from the noonday heat. He was grieved when the shade was removed. How much more should he have rejoiced when God's wisdom prepared a shade and blessing for the foreign Gentiles in Nineveh.

ALL OF ONE BLOOD

Wednesday, November 12 — Acts 17:22-28.

"And he 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 after the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." VV. 26, 27.

THOUGH STRANGERS and foreigners to one another, all are known and acknowledged by the God of heaven. Jews and Gentiles were alike made by Him. Though God called Israel to be a chosen nation before Him, the call was not made in the sense of rejecting other nations, but rather in the sense of exalting the chosen nation. In no sense did

God thus remove others from Him, rather, through the uplifting of Israel, He purposed to draw all nearer to himself.

PETER'S VISION

Thursday, November 13 — Acts 10:9-16.

"And the voice spake unto him again the second time, What God hath cleansed, that call not thou common." — V. 15.

"WHAT GOD HATH CLEANSED" is a word of deep meaning. He has provided One, His only begotten Son, that by Him all who believe may receive cleansing.

Peter was an ardent follower of our Master. He was also an avowed Hebrew of the Hebrews. He had failed to realize that Israel's position of exaltation did not in any way remove other nations farther from their Creator. Failing thus, he boasted himself of being more desirable by God than were Gentiles. In the lesson of this scripture, He came to learn that God is not partial to any man who accepts of His cleansing power in Christ Jesus.

Nor was this truth alone for Peter. It is of equal value to all people who will allow themselves faith in Christ.

PETER'S OBEDIENCE

Friday, November 14 — Acts 10:24-29.

"And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." — V. 28.

HOW MUCH BRIGHTER and larger must the world have appeared to Peter after he learned his lesson from God: "God hath shewed me that I should not call any man common or unclean". In sin all are unclean. Cleansed from sin by Christ our Lord, none are unclean. The cleansing is from God and His Son; it cannot be wrought by man upon his fellow. All are dependent upon Christ for it. Therefore no man is justified in looking upon a fellow man as common or unclean. For whenever the other properly approaches his Master his uncleanness is removed; his sins are forgiven; and the blessings of God through Christ await him.

PETER'S WORDS

Saturday, November 15 — Acts 10:34-43.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons." V. 34.

IT IS NOT THE PERSON that God respects; it is the person's attitude before God. Every son and daughter of Adam were equally affected by the punishment placed upon Adam for his sin. Likewise every son and daughter of Adam were, to a degree, equally affected by God's righteousness placed upon Christ for obedience. In addition to

this, each person is responsible for his own particular sins before God, or for his own particular obedience to God. The blessings for such obedience are provided through Christ, "that through his name, whosoever believeth in him shall receive remission of sins."

THE JUDGMENT

(Continued from front page)

of their wrong, God himself, "delivered them" and "sold them" and "was against them". This expresses His punishment upon them. The punishment was because of Israel's disobedience to God, because of her rebellion and transgression.

The sixteenth verse continues with the thought, "Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them." In delivering them out of the hands of their spoilers the judges delivered (saved) them from the punishment placed upon them by God. It was all God's arrangement. He himself punished them for their wrongs. Then, after they repented, He raised up judges for the purpose of delivering them therefrom. The judges were then to continue over Israel.

The statement in Judges 2 seems to be a statement of principle. It refers to no specific instance. Coming to chapter 3 a specific instance is referred to which is in full harmony with the principle stated in chapter 2, "The children of Israel did evil in the sight of the LORD", v. 7; God "sold them into the hand of Cushanrishathaim", v. 8. "When the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them", v. 9. Because of their repentance God raised up a judge. The first work of the judge was to deliver them from the punishment which God had placed over them. After having delivered them, the judge taught them and led them, "and the land had rest forty years", v. 11.

But this deliverance and this leading did not prohibit the people from afterward turning away from God. In fact, as soon as the judge had died, "the children of Israel did evil again in the sight of the LORD", v. 12. Because of this God punished them. He punished them for the evil they then did, for the attitude which they maintained before Him. As a result, "the children of Israel served Eglon, the king of Moab, eighteen years", v. 14. "But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer", v. 15. By him they were freed from their punishment. The punishment was discontinued. He did not sit in trial over them for the wrong which they had done before God punished them. God had attended to that and had punished them for their wrong. All that Ehud, the judge, did was to deliver them from that punishment and then to lead, teach, direct them in the ways of God so long as he remained judge.

Judges 4 continues with further illustrations of this same kind. The principle seems to be established, that God is able to punish His people for their wrong. He did

not create judges to sit in trial upon the people, but rather He created judges to be their saviors, their deliverers, at such time as they in their repentance called unto the Lord for mercy.

Coming to the New Testament, we ask the question whether or not Christ is to be a Judge like unto them; whether or not His first work is that of deliverance which is to be followed up with instruction in the ways of God and with blessings upon those obeying and with chastenings upon those disobeying; whether or not Christ is to sit as a trial Judge, according to the meaning of the term as used politically today, to try the people for the things which they have done in long centuries past? It is necessary that the answers to these questions be postponed till another time, but let us here consider one phase of the answer.

"The wages of sin is death." Rom. 6:23. Death was God's punishment for sin. The gospel has been sent out into all the world. This gospel teaches the purposes and the goodnesses of God. By it certain ones are awakened from sin and turned toward the Father and toward His Son. Because of faith in God and in Christ, they voluntarily repent of the ways of man and turn imploringly to the ways of God. They turn to God's Son. They turn to Christ whom God has already lifted up as Savior and Leader. Sin is upon them. Sin's punishment both attends and, to the end, awaits them. Christ at once delivers them from condemnation and frees them unto service for himself. Paul expresses this thought beautifully in Rom. 6:4 by saying, "Even so we also should walk in newness of life".

Perhaps Col. 2:12 is even more expressive of this deliverance: "Ye are risen with him through the faith of the operation of God." This coming forth from condemnation, rising to a new life, following after the Savior even while we continue in mortality is indeed a wonderful deliverance. That deliverance is made effective in connection with man's repentance, calling upon God, turning to Him. From the moment of such deliverance, the individual Christian is under the guidance and instruction and watch care of Christ. Christ is the Judge. As Judge He has freed the individual from his Adamic condemnation, has delivered him to be, as it were, "a new creature" in Christ, 2 Cor. 5:17, and has brought him under the guidance of himself the Judge.

True, the punishment of sin is death. It was pronounced by God, first upon Adam, Gen. 2:17; 3:19; Rom. 5:12; James 1:15. It is not time yet for deliverance from that death, but it is time for deliverance from the condemnation of sin, Rom. 8:1-3. And because of such deliverance and of loyalty to the Master, all such are assured that when deliverance from death shall take place at the resurrection, they shall stand altogether approved before Christ, the Judge and before God, the Father.

Thus today the church is made up of those who have been delivered by Him who is Judge over all. They are delivered because of their repentance. Having been delivered, they are under the guidance of the Judge.

In a future article we may consider Christ as the One who shall judge the world.

THAT BLESSED HOPE

By Alice B. Curtis

God gives us hope, a living hope,
To cheer life's weary way,
And make the path the Christian walks,
Grow brighter day by day.
The blessed hope, the gospel hope,
For it Paul wore a chain,
For it he lived, and for it died,
The Christian's prize to gain.

Hope whispers of the blessings great
God has for us in store,
Joy, peace and love, eternal life,
And many, many more.
God gives the precious seeds of truth,
From which hope's flowers grow,
And her sweet blossoms deck the paths,
Alike of high and low.

The flowers of hope we cherish here
Time's changes will not blast,
And we their fruitage shall enjoy,
In Paradise at last.
Hope sets the eastern skies aglow,
With portents of the day,
When the millennium shall dawn,
And Christ on earth hold sway.

Christ's coming is the Christian's hope,
He comes, the Prince of peace,
And all that mars the present life,
In His blest reign shall cease.
Hope thou in God, and wear a crown
That Christ will give some day
To those who for His coming hope,
And watch, and work, and pray.

SALT IN CHARACTER

THERE IS A LOFTIER AMBITION than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventive of corruption.

Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellow men; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to the efforts which tend to elevate and purify the human life of the world — *that* is what it means to have salt in your character! — *H. V. D.*

THE PROPHECY OF ZECHARIAH

THE FUTURE FORETOLD

THAT THE HORSES AND CHARIOTS of the vision given to Zechariah in the sixth chapter are appropriate symbols of God's sovereignty over and defence of His people whom He had delivered from Babylon and settled again in their own land is illustrated in 2 Kings 6:8-12. The king of Syria had sent horses and chariots and men to take Elisha prisoner, because Elisha, being a prophet of God, was able to give warnings to the king of Israel of the movements of any invading army. Hence a quiet raid was planned to remove the prophet from Samaria to Syria. They came by night, and surrounded the city of Dothan, where Elisha was.

When Elisha's servant rose next morning and saw the city surrounded he was afraid. Elisha said to him, "Fear not: for they that be with us are more than they that be with them." In demonstration of this truth, and in answer to Elisha's prayer, the young man was given a vision; "and behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:16, 17.

Thus was God's protective power symbolized, for none of these horses and chariots of fire was actually used in Elisha's defence. Elisha was saved by a miraculous blinding of the invaders, and by strategy. For, when they could not see, he led them easily to the king of Israel in the midst of Samaria. The king would have despatched them at once, but Elisha pled for their lives, and they were provisioned and sent away to return to the king of Syria.

Thus God protected both Elisha and the kingdom of Israel from the Syrians. The Psalmist had written: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psalm 34:7. The difference between Israel when they were obedient and the other nations was that the latter leaned on an arm of flesh, while the Israelites relied on the power of God. See 2 Chronicles 32:7, 8.

We also, although living in a different age and under a different covenant, do well to see by faith the horses and chariots of God arrayed in our defence when we are obedient to His will. "If God be for us, who can be against us?" Romans 8:31; Psalm 118:6; Hebrews 13:6.

"The young man's heart was filled with fear
When he beheld the foe so near;
'Alas! what shall we do?' he cried;
His Master, strong in faith, replied:
'Then fear ye not, fresh courage take,
The God ye serve will ne'er forsake;
Though now unseen, around us lies
God's mighty army of the skies.'"

In verse 8 of Zechariah 6, we have the statement that God's Spirit had been quieted in the north country. Leeser's translation of the Hebrew reads: "have quieted (the indignation of) my spirit." God sought no more to punish the nations of the north for their ravages of the Holy Land.

That incident was now closed. Compare Judges 8:3, margin.

This vision was evidently intended as an assurance to the Jews that God would watch over them and protect them from outside interference and would also assist them in the maintenance of peace and order among themselves. And doubtless, as with other of the Lord's providential dealings, the length of this peace and security would rest largely with themselves, according to the terms of their covenant, that if they were obedient and walked in harmony with God they should be prospered in every way. Leviticus 26:40-45 shows God's mercy to be extended to them during and following their captivity in Babylon and their repentance for their sins.

The Jews by the favor of God were thus granted a great opportunity to turn over a new leaf, abandon former wrong practices, and worship Him in the new temple with sincerity and good will.

JOSHUA CROWNED

Joshua, the high priest, had been indicated in the vision of chapter 3 as the first of a line of rulers over Israel who should occupy the double office of High Priest and Ruler, in the latter respect taking the place of the kings who in the first place had been craved contrary to God's knowledge and protests concerning what would be best for them as a theocratic nation. 1 Samuel 8:1-22. It was desirable that Joshua be installed in this office in the presence of witnesses. This was accomplished after the manner described in verses 9-15 of Zechariah 6.

Who were Heldai, Tobijah, and Jedaiah, who had come from Babylon, who were called as witnesses? (Verse 10.) They were Jews who belonged to "the captivity," a name given to the Jews taken captive to Babylon and their descendants, many of whom remained resident there notwithstanding the opening of the holy land to resettlement. The description sounds as though they were recent arrivals and would likely be returning. They might have been merchants regularly traveling back and forth, and hence in a good position to tell the Jews still in Babylon what was taking place in the homeland. Or they might have belonged to the priestly tribe, and hence been in touch with Zechariah, who also belonged to that tribe. Nehemiah 12:4; Zechariah 1:1.

Some commentators think the name Helem, or Chelem, in verse 14, is another form of the name Heldai, or Cheldai, in verse 10. Hen, or Chen, verse 14, may be another form of Josiah, verse 10, or may be the name of another son of Zephaniah, at whose house these persons were asked to meet Zechariah the prophet.

Nothing is said as to the source of the gold and silver used to make the crowns, whether they were brought from Babylon by the three men named, as gifts to the temple and used by Zechariah for this purpose, or whether Zechariah provided the precious metals from other sources. Perhaps it is not material, but one would think it likely, seeing they were to be used for this very special and sacred purpose, that the metals had been offerings at the temple.

The object in having many crowns seems to be explained by verse 14, which states that three were to remain in the custody of the men come from Babylon who were witnesses of the crowning, and one in the custody of a son of Zephaniah, at whose house the crowning took place. Whether these four crowns were ultimately to be laid up as memorials at the temple, or whether other crowns had been made for that purpose, is not clear, since the total number of crowns made is not stated, nor is it clear whether an equal number of gold and of silver crowns were made, or whether each crown combined silver and gold in its manufacture. Young's translation and the Revised Version have "a crown" in verses 11 and 14, but Leeser's translation has "crowns," as in the Authorized Version.

For our part we see no objection to the crowning of Joshua the high priest with four crowns, one for Judah, one for Benjamin, one for the Levitical tribe, and one for a memorial to be laid up in the temple, or even to represent the four winds, or four quarters of the earth, thus being symbolical of the universal reign of the Coming One. Several crowns would not be out of harmony with the modern commemorative medals, of value later if required in establishing the event commemorated.

Moses was told to place in the ark of the tabernacle Aaron's rod that budded and a bowl of manna, miraculously preserved from corrupting, as memorials of God's dealings with Israel. Hebrews 9:4. To place in the temple one or more of the crowns set upon the head of Joshua would be useful evidence in later times that he had been thus placed by the Lord at the head of the kingdom as well as of the priesthood, that he was a type of "the Branch." Zechariah 6:12. — *Selected.*

OUR HIGH PRIEST

The work of Jesus as High Priest is not confined to the offering of the Sacrifice for man's redemption. He is not High Priest after the order of Aaron, each of whom died and was in turn succeeded by another. Our Lord is High Priest after the order of Melchisedec, to whom Abraham paid tithes, who was both a king and a priest, and to whom we have no record of a successor.

Our High Priest, like Melchisedec, is a King as well as a Priest and will have no successor. "Wherefore," says Hebrews 7:25, "he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them." No one need fear to enter into the high calling, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews 4:15.

Our Lord's supreme love for us did not cease with His death on the cross. He can be and is now most sympathetic and loving, and is ever willing to plead for our forgiveness before God, if we only confess our sins. 1 John 1:9; 2:1. — *Selected.*

YOUTH'S CHOICE

IT IS SAID that when Benjamin Franklin was Minister of the United States in France, he was spending an evening with a company of literary people, and the conversation drifted on to oriental life. He read to them the story of Ruth and they were so charmed with its beautiful simplicity that they eagerly asked in what book the story was found. They were very much surprised when Mr. Franklin told them it was a portion of sacred Scripture.

There is certainly a fascination about this story that calls forth our admiration. And although the characters lived in the remote past, the whole scene lies amidst the commonest walks of life, and its lessons are valuable and instructive.

Look at the story as recorded. Elimelech and Naomi, with their two sons, are compelled, by the famine in the land, to seek a new home. They, therefore, went into the country of Moab and dwelt there ten years. In the meantime, and it would appear soon after they settled, Elimelech died, and Naomi is left with her two sons. Then they marry two Moabitish maidens, and afterward they both die, and their young wives are left to the care of Naomi, both being childless.

In the midst of their grief, Naomi decides to return to her own land and kindred. Orpah and Ruth join her, and together they set out for the land of Judah. It would seem that Naomi had her doubts as to the wisdom of the two young women going with her into what would be to them a strange land, surrounded with a strange people, and strange religious customs.

How far they had gone I do not know, but having taken a judicious view of the material side of the subject, Naomi approaches them with a view of persuading them to return to their own people. At first they both decide to continue the journey with her, but after further persuasion Orpah decides to return. She therefore gives Naomi the farewell kiss and departs. "But Ruth clave unto her." Then Naomi pleads with Ruth alone, and entreats her to join her sister-in-law, and go back to her own people and their gods.

Now we have in Ruth's reply, and final decision, one of the most beautiful declarations of love and loyalty to be found in the old world history. Look at each sentence!

"And Ruth said, Entreat me not to leave thee, or to return from following after thee: 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; where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

Such a firm but loving declaration of loyalty silenced Naomi, and the two went together until they arrived at Bethlehem.

Ponder well the lessons of Ruth's choice, young people of today, and I venture to hope you will be profited thereby. Take the lesson of surrender. To give up the old life with its associations, and that which is dear, with no brighter prospect, is no easy matter.

I do not know where it took place. I have thought that probably they had reached the boundary line, ready to cross over; but be that as it may, there stands this brave Moabitish woman between the old life and the new. By a strong, courageous decision she surrenders all — the land of her birth, her family ties and affections — and resolves to cling to, and accompany, her grief-stricken mother-in-law, into the new life — unknown and untried. In that surrender she reveals a character of no mean quality. What a depth of nature! How deeply she is rooted in the rich soil of true humanity.

No wonder she is chosen and brought into the line of progenitors of the Lord Jesus Christ. Nothing shallow and superficial about her, like those we see around us today, and which the Great Teacher so truly described in the parable of the Sower, as lacking depth.

How many young women we see, whose whole being is on the surface, and who have no hidden springs welling up within them. They are trees decked with showy blossoms and plenty of foliage, but on which no golden fruit is seen. We have many Orpahs, that can give a cheap kiss of farewell rather than face an unknown morrow; but very few Ruths, who can sacrifice all on the altar for another's sake, not knowing what the result will be.

It calls forth all the strength of character to decide for the right, and to abide by that decision. O, that some who read these lines would step out and face the unknown with unflinching courage, prompted by a love and loyalty for the Lord Jesus Christ, as Ruth did for Naomi.

It is worth while to ask, What is the secret of such a surrender? Of course there are to be found secondary motives, but what is the great central motive? It is Love. Is there anything stronger than home and loved ones and earthly ambitions, that force us to toil, to struggle, to sacrifice all? I answer, with the apostle Paul, Yes! — "The love of Christ" is stronger — it "constraineth us." That love transforms us from the selfishness of our human nature, into the sacrifice ready for the altar. Nothing else can do it but the love of Christ for us.

Let your prayer be:

"Each moment draw from earth away
My heart, that lowly waits Thy call;
Speak to my inmost soul, and say,
I am thy Love, thy God, thy All.
To feel Thy power, to hear Thy voice,
To taste Thy love, be all my choice."

"THE WORD *news* aptly describes the world's happenings. Each letter stands for one of the points of the compass. N for North, E for East, W for West and S for South.

"The Gosel is the Good News for every part of the world. This will be fully realized when they come from the North and the South and the East and the West to sit down with Christ in the Kingdom of God when it is established upon the earth at the return of Christ."

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"OUT OF THE ABUNDANCE OF THE HEART THE MOUTH SPEAKETH." — MATTHEW 12:34.

BEREAN LEADERSHIP

THERE ARE MANY who are born leaders. They are used to taking the initiative wherever groups of people get together. When called upon to lead Berean classes they do so easily, instinctively. There are many of us for whom it is more difficult to direct the minds of the class. There is no one who is so poor a leader that he can not improve himself with a little thought and effort.

In order to be successful, a leader must have confidence in himself and gain the confidence of the class. This necessitates having studied the lesson well beforehand. This means more than having read over the lesson, looked up the references, and answered all the questions satisfactorily. In studying the lesson the one who intends to lead it should bear in mind his class and every individual member.

A good leader must know his class. Very often one can answer a question or discuss a topic much better than the rest because of his personal experiences or its direct application to himself. Unless a leader realizes this much of the interest is lost by simply going down the line and asking each a question in his turn.

The lesson books have been prepared merely as an outline to encourage further thought and study. Keeping this in mind we should not try to hasten through the lesson. Much more good can be accomplished by taking only one paragraph, studying it until its hidden truths are found and making the knowledge thus gained practical by applying it to our lives, than by covering many pages from which we gain no wisdom. However this does not mean that the class should wander off onto any subject that anyone happens to feel like talking about. It is the duty of the leader to see that all discussion is pertinent to the lesson under consideration; otherwise, the outlines are of no use.

A good leader does not do all the talking, nor does he allow one member to monopolize the floor. There are always those who are backward about speaking in public. There are those who think that their thoughts are not worth expressing. Unless the leader encourages them their very excellent ideas are often never known. If we wait for volunteers one or two will do all the talking and others will never be heard from.

Before we go further we might say a few words to the rest of the class as well as to the leader. It takes a great deal of courage for one who has had very little experience

to speak up in class when there are older, more experienced members present. The thing that he says may sound queer to some of the others; it may have little or no value. If someone laughs at it, though, or throws it aside as ridiculous as is often done, that one may never venture another suggestion. Valuable members have been known to leave a class for that reason alone. Make everyone feel that he knows just as much and that his opinion is just as valuable as the one sitting next to him and the results will be much more gratifying.

It is not necessary to settle every point of discussion in class. We need not agree in every minor detail. If a leader can arouse sufficient interest to promote in each one a desire to study, he has led his lesson well. For if one hears several different viewpoints expressed, and then gives the question careful thought and diligent study he will undoubtedly be able to form for himself a satisfactory conclusion.

FOR ONE WEEK

"LIFE IS TOO SHORT to be wasted in saying mean things about other people. Did you ever go a whole week without speaking unkindly to or about anybody? It isn't easy. It's astonishing the number of harsh things we say without actually meaning to make others uncomfortable.

"Try to take a generous view of other people's actions; even if you can't bring yourself to think kindly, at least hold your tongue. It is nearly all a matter of habit. You get in the way of making spiteful remarks without realizing how much harm it does you.

"Just try the scheme of refraining from unkind criticism. Try it for a week, anyway. It can't hurt you and it may do you a world of good."

A REORGANIZED CLASS

The Bereans of Oregon, Illinois, have recently reorganized their society under new leadership, and they are going forward with renewed zeal and enthusiasm. They are studying book number two. These Bereans are also sponsors for the social activities of the church. A full report of this organization will be given next week.



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE RICH YOUNG RULER

"And he answered and said unto him, Master, all these things have I observed from my youth."

WE ALL WANT TO HAVE A PLACE in God's kingdom. What must we do to receive such a part? Almost similar was the question a rich young man asked of Jesus.

One day Jesus was walking along the way when a young man ran up to Him, knelt at His feet and asked, "Good Master, what shall I do that I may inherit eternal life?" He seemed very much in earnest and as though he truly desired to become a follower of Jesus.

Jesus replied, "Why callest thou me good? there is none good but one, that is God." Then Jesus continued, "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother."

The young man answered, "Yes, Master, I have observed these commandments all my life."

Jesus looked at him and loved him. He then said, "There is only one thing you lack. You have too many earthly treasures. Go sell your goods, and give to the poor and then you shall have treasure in heaven, and come, take up the cross, and follow me."

But the young man loved his wealth, enjoyed his comfort, and thought of what it would mean to give it all up for hardships and suffering. It all meant so much to him that he could not choose the life of those who followed Jesus. Instead, he became very sad, and went back to his old life.

You see he was thinking only of the present instead of the future life, not appreciating how much more life eternal meant, and that it cannot be bought with money.

Jesus looked around and then said to His disciples, "How hardly shall they that have riches enter into the kingdom of God!" And when the disciples seemed astonished, He added, "Children, how hard is it for them that trust in riches to enter into the kingdom of God."

"Well, who can be saved then?" asked the disciples.

Jesus answered, "With men it is impossible, but not with God: for with God all things are possible."

Did Jesus say it was wrong to have riches? Not if they are rightly used, but some treasure friendship, social life and position like the young man did his riches. If one has riches, what an opportunity for helping those less fortunate!

Think! Are we using what we have to help others?

SOMETHING TO DO

1. Read Mark 10:23-31 and 1 Timothy 6:3-10.
2. Learn second part of Mark 10:24.
3. Copy: The Rich Young Ruler loved comfort and ease more than eternal life.

THANKFULNESS

THANKSGIVING

We're thankful on Thanksgiving Day
For peace and plenty, rest and play;
For all the things that God will give
And the pleasant life we live.

We're thankful to our very heart
That all of us can do our part;
The God above is very kind;
He enriches our body and our mind.
Yes, we're thankful for everything
Given to us by God our King.

— Frank Daniels Marne, ten years old.

John Martin Magazine.

ALMOST REASON

Some time since, a pair of sparrows, which had built in the thatch roof of a house, in England, were observed to continue their regular visits to the nest, long after the time when the young birds take flight.

This unusual circumstance continued throughout the year, and, in the winter, the gentleman who had all along observed them, determined to investigate the cause.

He therefore mounted a ladder, and found one of the young ones detained a prisoner by means of a string of worsted which formed a part of the nest, it having become accidentally twisted around the leg. Being thus incapacitated from procuring its own sustenance, it had been fed by the continued exertion of its parents. — *Selected.*

SOMETHING TO DO

1. Read Matthew 1:5 and all of Ruth.
2. Learn Ruth 1:16-17.
3. Make map showing Bethlehem and Moab.
4. Make outline of story of Ruth.
5. Copy — Ruth — Moabitess — daughter-in-law of Naomi, became wife of Boaz — mother of Obed — great-grandmother of king David. (Faith, love, courage.)

With Our Sunday Schools

LESSON VII. — November 16, 1930

THE BELIEVING CENTURION

Matthew 8:5-13

Devotional Reading: Isaiah 60:1-9

GOLDEN TEXT

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. — Luke 13:29.

A STUDY OF THE SUBJECT

Topic. The Gospel Door Opened to All People.

Basic Truth. "Yea all kings shall fall down before him: all nations shall serve him." — Psa. 72:11.

Outline. I. The Open Door of Faith. II. Overcoming Racial Prejudice. III. The Gospel for All Creatures.

I. The Open Door of Faith. The limitations of God's blessings to the house of Israel and to those who became naturalized thereto, pertained to God's nation under Moses, not to the gospel of salvation. Before Israel God drove the nations out of Palestine — in Christ God calls in the nations. "Go ye into all the world and preach the gospel to every creature." — Mark 16:15. I. e., to creatures of every race and nation, not necessarily to each individual creature. "God so loved the world," not just Israel, "that he gave his only begotten Son that whosoever" — of all the world, Jew and Gentile — "believeth" might be saved, John 3:16.

Whosoever Will May Come. That the gospel door is open to whoever chooses to enter thereinto is clearly taught in Scripture. John 3:16, declares that God "gave his only begotten Son" in order that "whosoever believeth in him should" "have everlasting life." Two things are outstanding in this scripture. First, that God opened the door to whosoever would choose to enter. Second, that the responsibility for entering is placed upon the individual. These truths are emphasized by the doings of the apostles as taught in the Acts. In Acts 2 Peter proclaimed the gospel to thousands. Each one was not only at liberty, but was invited to accept the gospel overtures. Those who did were enrolled in the church. Peter, Paul and others journeyed from place to place preaching the gospel, receiving and baptizing those who chose to enter by faith in Christ because of the gospel. Gentiles and Jews, men and women, of Asia and Europe were, by belief in Christ, accepted by these inspired men.

II. Overcoming Racial Prejudice. Racial prejudices seem to be inborn in the human nature. It is one of the difficult tasks of life to overcome them. The Jewish people who so opposed Christ's receiving Gentiles is but an example. The apostles were equally prejudiced.

Peter was granted a vision of a sheet in which were all manner of four-footed beasts and creeping things being let down from heaven. Acts 10. He was, in the vision, commanded to "arise, slay and eat." Many of these beasts were, under the instruction of the Mosaic law, unclean. Peter's answer was, "Not so, Lord; for I have never eaten anything

that is common or unclean." V. 14. Immediately a voice spoke to Peter saying, "What God hath cleansed, that call not thou common."

The same day Peter, a Jew, was sent for to go to Cornelius, a Gentile, and to preach the gospel of Christ unto him. Peter complied, for, v. 28, "God hath shewed me that I should not call any man common or unclean." Peter was by the Father cured of his racial prejudice against Gentiles. From that time forward he proclaimed the gospel freely to all men. At first he was "astonished" "because that on the Gentiles also was poured out the gift of the Holy Ghost."

The Father having thus shown Peter that His gifts are alike unto all races, neither Peter nor those following can, in loyalty to God, establish racial difference as determining the proclamation of the gospel.

III. The Gospel for All Creatures. God loves the-world. John 3:16. Christ gave himself for the sins of the world. 1 John 2:2. The gospel "is the power of God unto salvation." Rom. 1:16. The door of salvation was by God opened because of God's love for man and because of man's utter inability in his own strength to rise unto salvation. Through a life of intense experiences and test Jesus proved himself to God and man as loyal and faithful in every particular unto His Father. The foremost service required of Him was that He would redeem, save and rule believing man. To this He consecrated himself even unto death.

The gospel of Jesus Christ reveals this love of God, this loyalty of Christ together with His love for man as also the victory of the Savior in resurrection and ascension. It further declares that whosoever believeth in this victorious Christ shall be saved. To this end "the gospel is the power of God unto salvation."

It is for all creatures. The Israelite is not God's specially gospel-chosen person. God's joy would be that all men would be saved. 1 Tim. 2:4. He is no respecter of persons. His offer is made to all. The Savior's death was equally effective unto all. The crux of the whole question now rests upon the individual — **WILL HE BELIEVE?**

As you and I are a part of God's world the question comes straight to us — **WILL YOU BELIEVE? WILL I BELIEVE?** God has opened the door, the Master points it out to us, bids us enter, yes, has opened and smoothed the way leading up to the door. The next move is yours and mine. Before God moves again with reference to us, we as individuals, must move toward Him. After we shall have moved, then God in proper time through His Son will render further valuable assistance.

The door is open. Let us move into it.

PRACTICAL APPLICATIONS

Burden Bearer: Christ is truly a Burden Bearer. He is touched with the feelings of our infirmities. Life would be much sweeter for the individual if he would but heed His call, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Christ is willing to do for the individual what the individual is willing to have Him do. Name some of the burdens of life, which Christ is willing and can help a person to bear.

Faith: Faith brings the rewards; it compensates a hundredfold; it inspires the individual and causes others who see its fruit to desire its inspiration. The righteousness of God is revealed from "faith to faith." Class can profitably discuss type and kind of faith that reveals the "righteousness of God."

Coming Joy: Our lesson today reveals a "day" when the ancient worthies, following resurrection, are to inherit the kingdom of God and others are to come from the east and west and sit down IN the kingdom. Emphasize different ways in which this joy is to be realized.

Blackboard Sermonette:

Joy

- cannot be kept to self;
- sometimes comes through sorrow;
- from hope helps to bear the crosses;
- from the natural cannot equal joy from the spiritual;
- tempers the ill winds that blow against us. — C. E. R.

SENIOR AND ADULT CLASSES

Topic. The Centurion's Faith.

A bit of nice reasoning is beneath the faith expressed by the Gentile centurion. Here was a man of authority, whose word was obeyed by servants without his personal presence. The centurion knew that Jesus was a man of authority much greater than his own. How simple to reason that since the lesser authority's word is carried out without the physical presence of the authority, much more would the greater Authority's word be carried out without His physical presence.

The centurion reasoned from things tangible to the physical senses and gained an insight into things intangible to the physical senses. Jesus used the same reasoning to give man a conception of the Father. What man among you would give a stone? Consider the lilies of the field, etc.

Faith is that thinking which bridges the gap between the visible, physical world and the invisible, spiritual world. Faith-thinking is not devoid of reasoning. Rather, faith is the flower of reasoning, refined and balanced by love. — A. K.

DOINGS AMONG THE CHURCHES

OUR THANKSGIVING

The giving of thanks is expressive in more ways than one. By the invalid upon the bed, thanks can be stated earnestly and expressively by word of mouth. By the earnest, strong, energetic young man or young woman, true thanksgiving is expressed by word of mouth when confirmed by actions and deeds in accordance therewith.

Our government will call upon the citizens of the nation to pause for a day to express thanks to our Father in heaven. As Christians we are again soliciting that we shall express thanks as strong, robust servants of Christ, both by word of mouth and by deed and action.

Again we ask in behalf of our Father and His Son that Herald readers will to the greatest extent possible, mail a Thanksgiving contribution for the promotion of our gospel work. We have been making this a yearly custom for some years past and urge that it may be kept up for years to come. Let us make Thanksgiving for 1930 a Thanksgiving of earnest work, strengthened by abundant means with which to carry the work far afield.

F. L. Austin, Secretary
for National Bible Institution.

Sr. Franklin Moore of Ransomville, New York, is in Memorial Hospital at Niagara Falls under the physician's observation. We pray God's blessings to attend her.

Word has just come that Sr. Gideon Logan of Edwardsburg, Michigan, will probably undergo an operation for removal of goitre. Our prayers are requested in her behalf. Let us remember her and others at the throne of grace.

We learn that Sr. Long of the Holbrook, Nebraska, church is in the hospital that the physicians may the better study her condition. We pray that her sickness may be of short duration and that her recovery to health may be speedy.

Hallowe'en day was made pleasant to the people of Golden Rule Home by little tokens from Sr. Leila Whitehead of Chicago, who is always busy doing those little things which mean so much to others. It was made doubly pleasant to the people of the Home by like little tokens also from Sr. Jackson and others.

A letter from Bro. Judd, 111 Milverton Blvd., Toronto, Ontario, states that while he is improving nicely from the injury of a recently crushed foot, yet he is suffering no little pain. His physician tells him that practically every bone in his foot was crushed when he was run down on the street by an auto.

"Will have to send this by air mail or it will not get there by November 1. Enclosed please find check." The above extract shows the importance which Bro. and Sr. Enos Elton of Tustin, Calif., place upon the work of the N. B. I. They believe in remitting their intentions to the gospel work as promptly as they would take care of any other financial matter.

FROM BRUMFIELD, KENTUCKY

On October 14 Bro. J. H. Anderson, with his daughter, Maggie, and son, Harold, and Sr. Thomas of Michigantown, Indiana, on their way to the Carolinas, stopped over and gave the Brumfield church a sermon. Sr. Amy Weaver was present at this service and was a visitor of the writer from Monday night until Saturday.

On Bro. Anderson's return trip he gave another sermon which was greeted by a good sized audience. Our brother, Ben Carpenter, of Oregon, Illinois, was present at this service, and is now having a week's vacation in his old Kentucky home, wandering over the hills where he spent his boyhood days.

We appreciate visitors from other states and communities. Thank you! Call again.
Quiney L. Carpenter.

A THANKSGIVING ISSUE

The issue of The Restitution Herald of November 25th will be a Thanksgiving issue. In it we would like to publish the greatest possible number of short, earnest statements of praise and thanksgiving to our Heavenly Father for His wonderful goodness unto the children of men throughout this, another year. We solicit such statements from all of our readers and ask that they reach us before November 20. Make them short so that we can get the largest possible number into the Thanksgiving issue.

F. L. Austin, Editor.

REASON FOR GRATITUDE

The church at Oregon, Illinois, has reason to be humbly grateful to our heavenly Father for the unmeasured blessings which He has been pouring out to us. Beginning with Rally Day, October 12, a very noticeable spiritual uplift has been present in all departments.

In the Sunday School, an increase has been made in every class, both in new membership and in regularity of attendance. On Sunday, November 2, 40 members were cited as having been present every Sunday in October, and a small award was given those of the primary department.

The church services have also displayed an added interest, showing a great increase in attendance by members and non-members. An especially appreciated feature is the music, with Sr. Rogers at the organ and Sr. Winfrey at the piano. These two are now organizing a junior choir which will add to our services. The chorus of male voices is also enjoyed by all. Flowers are provided each Sunday in turn by members, both resident and non-resident, which add beauty to the services.

Our Pastor, Bro. Austin, is most grateful to the heavenly Father for the spirit of cooperation manifested and for the blessings which have been showered upon us by the Giver of all good.

DIXON ACTIVITIES

The Church of God at Dixon, Illinois, had a very successful day, Sunday, October 26. There were sixty happy and wide-awake folks at Sunday School. A marked increase in attendance and interest has been noted during the past several weeks.

Over forty people listened to Bro. Conner's very interesting and instructive sermon at the morning service. Special music by the senior choir was much enjoyed.

In the evening there was an attendance of fifty-two to listen to another wonderful sermon, and the junior choir helped very much to add to the enjoyment of the occasion.

God has surely blessed us in many, many ways, and we are ever ready to sing praises unto Him.
Grace Drew, Sec.

On Friday, October 24 the Ladies Aid Society at Dixon, met at the home of Mrs. Charles Miller. As usual the ladies were busy making the different articles which will be on sale November 21 and 22 in the store building formerly occupied by the Public Drug Co.

Friday, October 31, the society was invited to meet at the home of Mrs. Lester Payne. A pleasant surprise greeted the ladies at noon, when they were invited to the dining room to partake of a dinner prepared by the hostess, for they were expecting only sandwiches and coffee. The decorations were in keeping with Halloween.

It may be of interest to some to know that these busy workers now have completed one hundred aprons, many pairs of pillow cases, linen towels, fancy-work and other novelties. We trust that God will guide us in this work.
Jessie Ford, Sec.

The Little Sunbeams' Class met on November 1, in the church basement for a Halloween party. Pumpkins, black cats, witches, etc., were the decorations used. The little folks were entertained with Halloween games and stunts. After the games, delicious refreshments were served and the children departed for their homes after a merry afternoon.
Grace Drew, Sec.

AT RIPLEY, ILLINOIS

Bro. Paul M. Hatch will be with the brethren at Ripley next Saturday evening and Sunday, November 8 and 9. All those living in the vicinity are invited to attend these meetings. Sunday School is held every Sunday morning at ten o'clock. Preaching services come on every second Saturday evening and Sunday of the month.

MEETINGS AT ELDORADO, ILLINOIS

Beginning with Tuesday evening, November 11, Bro. Paul Hatch will conduct a series of meetings at the church at Eldorado, to continue for ten days or more. Your attendance at these services will be of especial encouragement to the speaker and the brethren at that place. So if all those living within a distance making it possible to attend, will do so we feel sure it will result in much good to all in the furtherance of God's work.

Sisters Evelyn Austin and Leila Whitehead, with their friend, Mrs. Johnson, of Chicago, spent the past week end at Oregon. Sr. Woodward returned home with them.

What's the Goal?

1000 Dollar-A-Month Pledges!!



When I reach the goal it will be because you — a thousand of you — have helped me along. And when that goal has been reached and the Gospel work which I am to do is done, it will not be I who has done it, but you, with a small portion of what the Giver of All has given to each one.

Remember! I progress only so far as I am pushed by YOU!

Everybody!

Sign!

Solicit!

Watch!

FROM BLAIR, NEBRASKA

Word comes from Blair, Nebraska, that Sr. Dorothy Krogh, who was a member of the Bible Training Class last year, spoke for the congregation there on Sunday morning, October 26. She remained at home this year to assist her mother and also to help with the church work there and they appreciate her efforts very much. A new roof has lately been added to the church building.

GRAND RAPIDS, MICHIGAN

Our fourth anniversary, which was celebrated on Sunday, October 26, was an overwhelming success in every way. The hearts of all were full as the results of the day continued to unfold. The Sunday School numbered in its classes 207 people without counting some visitors, so it was practically equal to Rally Day itself. The preaching services were even more largely attended than Rally Day, the little auditorium being full morning, afternoon and night.

About one hundred and thirty were served dinner in the basement, and it was a real family reunion in many ways. The large birthday cake, measuring some twenty inches long, fourteen inches wide and seven high, made by Sr. Woodburn, was the most beautiful one the writer ever saw.

At the afternoon service a birthday offering was taken toward the church debt. The Dorcas Society made a donation, and then presented a pair of pants, under the multitudinous patches of which was found almost fifty dollars. The Sunday School, Berean Society and some Sunday School classes also made contributions, and as a result two hundred dollars and interest were paid on the church debt, bringing the total down to \$400.00 now.

The most encouraging part of laboring with this kind of a group of people is that they are willing to make almost any sacrifice of time or effort or of their limited means to see that the cause is advanced. If we were not willing to make these same sacrifices with them,

we would feel unworthy of the place we are occupying.

We all read with interest the report from Cleveland in The Herald of October 21, and we congratulate them on their record of regularity of attendance.

F. E. Siple, pastor.

INDIANA REPORT FOR OCTOBER

Sermons: Pleasant View, 7; Rensselaer, 2; Hillisburg, 2; Brumfield, Ky., 2; Guthrie Grove, S. C., 4; Welcome, S. C., 1; Dana, N. C., 5.

Money received in Indiana: Pleasant View, \$34.00; Rensselaer, \$30.00; Hillisburg, \$22.00; Sr. Edith Mann, \$2.50. Expense: \$13.50.

Note: After paying expense of a special meeting the Pleasant View church and friends of the truth made us a present of \$17.00, for which we are thankful. In our last visit south we found the interest still good. They had just received the tract on our sermon on "The Rich Man and Lazarus". About four hundred copies were sold in the first two weeks. They sell at five cents per copy.

Another tract will soon be out on "Present Conditions — the Cause and the Remedy as Outlined in the Bible." This sermon was taken down by Sr. Mabel Edney, Dana, North Carolina. Write her or the writer, Michigantown, Indiana, for copies. They will sell for about ten cents, the money to be used to pay for other tracts. Bro. J. H. Stepp, Dana, North Carolina, has charge of this work.

J. H. Anderson.

DOLLAR-A-MONTH CLUB

The following states have added new members to the Dollar-A-Month Club: Michigan, 1; Louisiana, 3; Kentucky, 1; Illinois, 1; Oregon, 2; New York, 1.

Our first "recruit" from Kentucky comes in the person of Sr. Amy Weaver, who has lately joined our Club. She is our genial cook at General Conference, known to many of us.

MRS. WARREN J. BURCH

Margaret Lucinda Tye was born, July 9, 1861, to Peter and Margaret Jane Tye in Coschocton county, Ohio. She was one of eleven children of which six survive to mourn their loss: William, Mrs. Sarah Four, Mrs. Malinda Fenton and Mrs. George Ives of Mishawaka; Oliver and Mrs. Harry Davis of South Bend.

She was married to David Snyder on October 6, 1878, to which union were born four children, one of whom survives, Wm. A. Snyder of Chicago. On December 15, 1906 she was united in marriage to Warren J. Burch of Tyner, Indiana, who, together with two stepsons, Chester and Lawrence, and a host of other relatives and friends survives.

She was baptized about twenty years ago by Elder D. E. VanVactor and was a member of the North Salem Church of God. She was a firm believer in the doctrines concerning the kingdom of God and the name of Jesus the Christ and fell asleep on October 27, 1930, with the blessed hope of life through a resurrection of the dead.

Interment was made in the Tyner cemetery following services by Bro. F. L. Austin, in the Christian Church nearby.

"Thou art the Christ, the Son of the living God." — Matt. 16:16.

HERALD RECEIPTS

Russell Shearer; Hora Donahower; Rufus Curtis; Mrs. E. C. Lakin; A. C. Boyer; Miss S. H. Michell; J. E. Miller; Mrs. Amy Weaver; Frank C. Dielman; W. A. Hicks; Ferne Moore; B. F. Cook; Mrs. Wm. McWilliams; Mrs. Louise McRoberts; Wm. H. Boyer; C. W. Dean; Mrs. Viola Kuhns; Mrs. Allan Claypool; Mattie Benjamin; Mrs. Terese Martindale; Enos E. Elton; Ethel Davenport; Lawrence Howell; Miss Mary Doll; Mrs. Emma Upton; Grover Gordon; Mrs. Thomas Welton; Mrs. W. H. Holland.

THE NEW TESTAMENT

By Lyman Booth

HAVING COMMENTED BRIEFLY upon each of the books of the Old Testament, we now pass on to the consideration of those of the New. We omit, for the present, the thirteen divisions of the Apocrypha, further than to state that, though considered by many of the most eminent students of ancient literature as not belonging to the Sacred Canon and therefore forming no part of the Holy Scriptures, however true their conclusions may be, all will admit that they contain much good and instructive reading, whether divinely inspired or appropriated from the writings of men who wrote as they were directed by the Holy Spirit.

The Church, from earliest antiquity, has called this part of the Scriptures on which we now enter, "The New Testament," or "The New Covenant," because the original may be translated either way. Sometimes it signifies a stipulation or contract between two or more parties. It is called the New Testament to distinguish it from those Scriptures which were written before our Lord's advent, and to which He so frequently referred. Those were given under what is commonly called the Old Dispensation; these under the New and better dispensation.

The Mosaic Law, the national covenant made with Israel and the Levitical priesthood, formed, as some have been pleased to call it, an edition of both the covenant of works and the covenant of grace. But at the coming of Christ, the end being answered, it was seemingly set aside. The Christian dispensation, containing clearer light and greater encouragement, and not being attended by burdensome ceremonies, or clouded with types and shadows, or restricted to any country or nation, formed a new edition of the covenant of grace. This dispensation is called the "New Covenant of Grace," or the "New Testament," with reference to the death of Christ, the Testator.

The history contained in this part of the Scriptures is an exact counterpart of the prophecies, promises and types of the Old, in respect to its grand subject, the great Redeemer, His kingdom, and the salvation of the world. An enlightened student of the Old Testament Scriptures before the coming of Christ must have expected such events and changes as the New records. The reason that the Jews and the apostles in particular, for a time, did not expect such events and changes in the form in which they occurred, is that their understanding was not opened to comprehend the Scriptures. This is manifestly clear to one who devotes a careful and constant examination of the Sacred Volume, diligently comparing one part with another.

While it is possible and perhaps not very difficult to form a connected narrative of all the main outlines of the history contained in the New Testament from the records of the Old, it is evident that such was rarely, if ever, done. The person of the Redeemer, as Emanuel, His descent in human nature from Judah and from David, His miraculous

conception, His humble birth at Bethlehem, His character, miracles and doctrine, the reception given Him by His countrymen, the unparalleled contempt and enmity shown Him; the manner and circumstances of His death and burial even to the very minute details, the end and design of His suffering on the cross, His resurrection and ascension, the pouring out of the Holy Spirit, the conversion of multitudes, the wilful and obstinate unbelief and opposition of the Jewish nation, the severe judgment of God on them for these crimes, the destruction of Jerusalem, the temple, the calling of the Gentiles, and we may say the state of the Church during all the intervening years till the consummation of all things, all these might be related in the words of the prophets by substituting the past for the future tense in some instances.

Indeed, to a very marked degree the two divisions of Scripture agree, confirming and illustrating each other. It is worthy of especial remark that the writers of the New Testament always quote and refer to the Old as being divinely inspired or as "the oracles of God," or as "the scriptures that cannot be broken;" and never, as if they supposed any part to be the words of uninspired men. The New Testament does not make its claim to divine revelation wholly on the strength of the Old and the evidences by which it is confirmed. While Christ and His apostles frequently appealed to the ancient scriptures and showed that "thus it was written and thus it must be," they confirmed their teachings and combated the prejudices of their hearers by the most undeniable miracles, wrought in open daylight and before vast multitudes of astonished people.

It is utterly inconceivable that Christianity could have made its way in the world by the obscure men who proclaimed it against the bitter opposition made to it, except it had been thus confirmed, and that beyond the possibility of a doubt.

The prophecies of our Lord and His apostles, interspersed through the books of the different writers of the New Testament, which have been fulfilled during the intervening centuries, form a clear and undeniable demonstration of their divine authority. A variety of other proofs, both external and internal, might be given, but a mere hint here will suffice to show that the New Testament stands on its own basis, and not upon the grounds of the Old, as some contend.

The writers of the New Testament speak of themselves and of each other as divinely inspired. See Rom. 10:14-17; 16:25, 26; 1 Cor. 1:21; 2:7-10; Eph. 3:3-5; 1 Thess. 2:13; 2 Peter 2:15, 16; 1 John 4:6. If the New Testament writers were not divinely inspired where is our standard of faith and practice? How do we know what the doctrine of Christianity was? How may we distinguish it from all false doctrine? If any person should be inclined to think that he could impose a claim upon the people of being divinely inspired and that it is not necessary to produce any proof of his inspiration, let him first consider whether or not the making of a simple claim to divine inspiration would not be exposing his veracity to impeachment and render him unworthy of credit in all other matters.

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The Day of Reckoning Is at Hand

By Samuel E. Haney

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." — 1 Peter 4:7.

THE GRAVE IMPORTANCE of sobriety (cool headedness) in the Christian's warfare is recognized when we consider the extent to which the natural man is lacking in steadiness of purpose, perseverance, self-restraint and chastity, hence, the Spirit's warning through the apostles. Let us therefore read and meditate upon the admonition, for this is indispensable in our day — "the end of all things".

"Wherefore gird up the loins of your mind, be sober ('keep cool', Moffatt), and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1:13.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. Moffatt's version reads, "Keep cool, keep awake. Your enemy the devil prowls like a roaring lion, looking out for someone to devour."

"But speak thou the things which befit the sound doctrine: that aged men be temperate, grave, sober minded, sound in faith, in love, in patience: that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." Titus 2:1-5, R. V.

Inebriety (drunkenness) whether literal or figurative is the reverse of literal or figurative sobriety. In other words, Babylon's "wine" (Rev. 18:3) has a more ill and lasting effect on the spiritual, mental and moral phases of man than has the worse product that bootleggers turn out. And the effect on the intellect of both the acute and obtuse, the cultured and illiterate is the same — simply drunk, displaying a deficiency of normal control of faculties, ceasing to be grave and thoughtful.

This condition is as prevalent in Christendom as it is in heathendom. But the heathen, not having access to God's

Word, is excusable, while the professing Christian possessing a functional mind hasn't a justifiable plea for even clemency. It is dangerous to trifle with God's Word: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6:7, 8. While this drunken state of Christendom, to say nothing of avowed heathendom, is manifest in every functional phase of life — religion, society, politics, business and finance — and the devil's decoction is of many flavors, being prepared to satisfy the most fastidious, an individual person is occasionally seen standing aloof from its delirious effect.

A glance into the religious world is like looking into a kaleidoscope: the slightest move of the instrument changing the whole aspect, notwithstanding Paul's advice found in 1 Cor. 1:10 and Phil. 2:14: "Brothers, for the sake of our Lord Jesus Christ I beg of you to drop these party-cries. There must be no cliques among you; you must regain your common temper and attitude. In all that you do, avoid grumbling and disputing." Moffatt. The writer has heard it said from the platform by laymen, "You can become partly saved in this age and afterwards finish up in the millennium." "You can have your choice between being an 'overcomer' and reigning with Christ, or get 'everlasting life' in the next age." "God's plan for the present age doesn't appeal to my wife — she believes she can make wonderful progress under King Jesus."

How absurd! when we consider the precise order of all God's works! It is inspiring to try envisaging the incomprehensible glory of the next age — wonderful incentive! But beyond this it is none of our concern, at present. The Christian's chief business NOW is to make his calling and election sure, and to help others before death or the re-

(Continued on page 90)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

"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."

READERS OF THE HERALD will be distressed to learn that the Editor, our beloved Bro. Austin, is ill, being confined to his bed at his home, 5439 Ohio St., Chicago, Illinois. We know that the prayers of all will ascend to our heavenly Father that he may be returned to health and vigor and that he may be spared many more years to proclaim the gospel by voice and pen and by the unspoken example of his life.

THE LORD IS OUR STRENGTH

"For the battle is not yours, but God's."—2 Chron. 20:15.

THE MOABITES, THE AMMONITES and others had come up against Judah to battle. Word was brought to the king, Jehoshaphat, and he "feared, and set himself to seek the Lord."

In his distress their king implored God's aid in overpowering the enemy in these words, "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." 2 Chron. 20:12.

The reassuring voice of Jehovah came back through the prophet Jahaziel, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord."

The same God, who had battled for them countless times before, would once more array himself on their side. In the morning when they went forth to fight, their king exhorted them to "believe in the Lord your God, so shall ye be established."

NOT YOURS, BUT GOD'S

How many times in life does the Christian come to just such a place as this! Confronted by difficulties that he in his own puny strength cannot surmount, hemmed in by obstacles greater than he had ever foreseen, he comes to realize that of himself he can do nothing.

Incompetent and despairing, he is about to yield. Then does the reassuring voice of his Father come to him, bidding him to remember that "the eyes of the Lord are over the righteous and his ears are open unto their prayers." 1 Peter 3:12.

When we come to realize our own weakness, our inabil-

ity to conquer sin or to go forward in Christian service because of certain hindrances in our path, as Jehovah bade the Israelites, so the Captain of our salvation bids us

STAND YE STILL

If we can come to trust Him so perfectly that we are willing to stand still, then it is that we will "see the salvation of the Lord." He bids us, "Fear not, nor be dismayed; . . . for the Lord will be with you." 2 Chron. 20:17.

In these troublous days, when the affairs of nations, as well as individuals, are beset with difficulties and disasters, how wonderfully blessed are those who put their complete dependence upon God! When events of such nature come thick and fast, bewildering His faithful followers so that they know not what to do, let us never forget to implore that aid He is so willing to give and to say,

OUR EYES ARE UPON THEE

He will not fail to answer when we call upon Him, for did He not promise, "My lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail"? Psalm 89:33.

When we experience just such times in our lives that He does come to our aid and when we realize He has helped us to overcome, let us not forget to thank Him and to say, as did Judah,

"Praise the Lord; for his mercy endureth for ever."

— M. G.

THE POWER OF INTERCESSION

The weary ones had rest, the sick had joy that day,

And wondered how —

The plowman singing at his work had prayed,

"God help them now."

Alone in foreign lands, they wondered how

Their feeble words had power —

At home the Christians, two or three, had met

To pray an hour.

So we are always wondering, wondering long,

Because we do not see

Some one, unknown perhaps, and far away,

On bended knee. — *Selected.*

DEATH AND HELL

By C. W. Dean

THE LAKE OF FIRE

THE PHRASE, "the lake of fire", occurs five times in the scroll of the Revelation, or the Unveiling, and in only two of these occurrences is there said to be consciousness and torment. With this distinction emphasized by the Holy Spirit, it will be wisdom to give careful study to this subject. For the wild beast, false prophet and Satan, the lake of fire is eonian torment. Rev. 19:20; 20:10. For irreverent mankind, those not found written in the book of life, it is the second death. Rev. 20:14-15; 21:8.

In these scriptures (Rev. 19:20 and 20:10) we find that three individuals, Satan, the beast, and false prophet, who never come before the "great white throne judgment", are the only ones said to be tormented for the eons of the eons, or the ages of the ages, in the lake of fire. The beast and the false prophet are superhuman, the minions of Satan, for Satan gives them all their power and authority. The beast had been wounded unto death, and was recalled to life. Rev. 13:3. The false prophet was endowed with power to give spirit to the image of the beast. Rev. 13:11-15. This is scriptural evidence that they possess vitality unknown to other mortals, which is secured by lawlessly yielding themselves to Satan. This superhuman, miraculous vitality, by which they are enabled to command the wondering worship of mankind, becomes the cause of the severest and longest punishment in the Scriptures. They are taken and cast into the fiery lake alive, and exist in its torment for the eons of the eons, that is, until the consummation, when death is abolished.

It is the height of folly to insist and teach that this eonian torment is to be applied to mankind, that it is to be the portion or doom of all unbelievers, even infants, and the heathen. All will be judged and paid their due according to the just judgment of God. But to apply eternal, or everlasting, or eonian torment to mortal mankind is simply forcing man-made doctrines into the Word of God. Eonian bonds of gloom in "tartarus" is applied to superhuman beings, "Angels". Eonian torment in the "lake of fire" is applied to superhuman beings. But here, Rev. 20:14-15 and 21:8, we learn by a discriminating study of the Scriptures, the doom of those not found written in the book of life. Let us read these verses.

These scriptures tell us that, after the great and small have been judged before the great white throne judgment and paid their due, those not found written in the scroll of life were cast into the lake of fire, "which is the second death". There is no need for anyone to incriminate himself by insisting on the doctrine of "eternal torment" for wicked mankind here. The Scriptures state, unequivocally, an torment for the wild beast, the false prophet, and Satan that they are returned to death. God himself has given us

His own explanation. It is the *second death*. Therefore it can be nothing more than a repetition of the first, and as the first death was simply a complete dissolution and return to the state of unconsciousness, so will be the second death. It is never said to be torment or punishment for mankind in the Scriptures. God says it is the second death. This should be final for all truth lovers.

The Scriptures do not teach a conscious intermediate state between death and resurrection for mankind. Neither do they teach that there is a place now in existence where the wicked dead are in torment. Furthermore, the passages referring to future judgment give positive statements that, in the just judgment of God, all will be paid or judged, in accord with their acts. In no instance is everlasting punishment or eternal torment so much as hinted at in the Scriptures in their purity.

The pagan idea of "hell" should never have been allowed to defile the pages of Holy Writ. There is no word in all the original Scriptures, Hebrew or Greek, which carries the significance of hell according to the ideas taught and believed in Christendom today. Such teachings have been forced into the Bible by heathen dogmas and false translations, and on these orthodoxy depends to propagate the error. And by such teaching, they have blotted the character of the God of infinite love, and robbed the Atonement of infinite value.

By the discriminating study of God's Word concerning death and hell, we find that death is a return. The spirit returns to God who gave it; the body returns to the soil; the soul returns to the unseen. In death, man is in a state of complete dissolution and unconsciousness; the dead know nothing whatever. All mankind, saints and sinners alike, are thus returned to death, when the breath of the living is withdrawn from them. In this state they remain until they hear the voice of Him who calls them forth to life at the resurrection.

In the Greek Scriptures, *hades* means unseen, or imperceptible, and in the Hebrew the Holy Spirit uses *sheol* as the equivalent of *hades*. Only the soul, or sensation is connected with *hades*; the spirit, never. *Gehenna* speaks of the ravine of Hinnom on the south side of Jerusalem, where the refuse and the bodies of dead animals were incinerated. Criminals, executed for transgression of the law, were cast into the fires of *Gehenna*. The portion of the bodies not consumed by the fires was infested by the worms or maggots, which became an abhorrence to all flesh.

Tartarus is the temporary dungeon or prison of sinning messengers or angels, reserved for chastening judgment at the great white throne judgment. The lake of fire is eonian, who are superhuman beings; and the second death for irreverent mankind, those not found written in the scroll of life.

IN THE HOUSE OF THE LORD

By T. C. Eggerking

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 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."

THAT DAVID LOOKED FORWARD to a resurrection, is proved by the quotation above from the twenty-third Psalm, and that the "House of the Lord" is the household of Israel is also clear, for the hope of Christ was not yet revealed.

But there is a great spiritual significance revealed in the twenty-third Psalm. The first few verses of John fourteen quoted above reveal the heavenly calling concealed in the thought of dwelling in the "house of the Lord forever."

We, of the royal household, 1 Peter 2, await His coming — that day when He shall "descend from heaven with a shout, with the voice of the archangel, and the trump of God," when the "dead in Christ shall rise first" and we which are "alive and remain shall be caught up together with them in the clouds to meet (note, He does not fully descend) the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4.

Oh, what a day to contemplate! That day when this "corruptible" puts on "incorruption"; when this "mortal" puts on immortality"; when "death is swallowed up in victory"; when we who have borne the "image of the earthy" (mankind) shall bear the image of the "heavenly"; when the spiritual body, 1 Cor. 15, will replace the earthly vessel now our portion; when the fullness of the great Spirit will replace the littleness of our own fleshly minds — I say, what a day, what a day of days that will be!

Paul prayed that they might know what was the "hope of their calling", Eph. 1, for he knew that if the brilliancy of the promise would penetrate deeply into their understanding, they, with him, would say, "I reckon that the sufferings of this present time are not worthy to be accounted of." Rom. 8. He knew that they, too, would "count all things but dung" that they might win Christ, that they would forget those things behind and press forward toward the prize — the "high calling", Phil. 3, in Christ. His hope was that they also would fight a good fight, would "keep the faith" and that for them also a "crown of righteousness" would be awaiting wherewith they should be glorified at "that day". 2 Tim. 4.

Yea, He has gone to prepare a place for us, but He will return. 2 Peter 3. What a glorious thing it is to see prophecy being fulfilled, to see the dawn beginning to break; to realize the fact that the "night is far spent", that the weeping which may "endure for a night" is to be replaced with the joy that "cometh in the morning." Psalm 30. There is even the possibility, though no man knoweth the hour,

that we may be numbered among those alive when He shall come!

So, then, let us not be weary in well doing; let us not forsake the assembling of ourselves together, the more so as we see the day approaching. Heb. 10. The colder the wind, the closer should the sheep huddle together, lest their love wax cold (Matt. 24), because iniquity abounds.

Surely, the world loves its own and shall we do less? The charity of the world is cold, mainly done in letter, not spirit. But the fervent charity we are exhorted to have for each other is of the type that fills more than food, that warms more than fire, stimulates more than strong drink, strengthens us with might in the "inner man" and generally gives a sense of well-being difficult to adequately describe.

"Behold how pleasant it is for brethren to dwell together in unity." Psa. 133. If we expect to dwell in the house of the Lord forever together, and surely there will be no schisms then, can we not dwell together a few years now without biting and devouring one another? Gal. 5.

At the birth of Christ, the words came "on earth, peace, good will toward men." The whole glad tidings are saturated with the theme of *peace*. "My peace I give unto you." John 14. In the world we shall have tribulation, but let us be of good cheer. He has overcome the world for us, and we stand reconciled to God. So let us be reconciled unto each other, forgiving till seventy times seven, even as we have and are constantly being forgiven trespass after trespass. 1 John 2.

At the last supper, Jesus told His disciples: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also have love one to another." His love was so great He gave His life for us. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13.

"Blessed are the peace makers." Those that would fight, let them fight everything that arises to threaten the peace of the family and let us all enjoy a little of the future bliss now, when in perfect harmony, unity and peace, we shall "dwell in the house of the Lord for ever."

"WE PREACH CHRIST CRUCIFIED." A stranger came to a great preacher after a sermon on the cross of Christ and said: "I don't like your preaching. I do not care for the cross. I think," said the stranger, "that instead of preaching the death of Christ on the cross, it would be better to preach Jesus, the teacher and example."

"Would you be willing if I preach Christ the example, to follow Him?" said the preacher. "Let us take the first step."

"All right," said the stranger.

"This," said the preacher, "is the first step. 'Who knew no sin.' Can you take that step?"

The stranger was confused, and said, "No, I do know sin. I acknowledge it."

"Then," said the preacher, "*you do not need Christ for an example, you need Him for a Savior.*" — J. B. Smith, in *Western Recorder*.

THOSE THINGS THAT PLEASE GOD

By T. A. Drinkard

“And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.” — John 8:29.

I AM FULLY PERSUADED that we can gain some very valuable information by carefully considering the subject matter of this verse of Scripture.

God sent Jesus Christ into the world to do a work that no one else had ever done or could do — Jesus, the Christ, Savior of the world. Luke 2:11; John 3:16, 17. It is expressly stated that, “none of them can by any means redeem his brother, nor give to God a ransom for him.” Psalm 49:7. No one was able to redeem and ransom mankind until Jesus “gave himself a ransom for all.” 1 Timothy 2:6.

God sent Jesus Christ. He was selected, chosen and qualified to do the special work for which God had previously planned. Follow the Master through childhood days to the time when, in God’s own appointed way, He came to know that He was destined to die for man; to ransom the lost world from the curse.

During that earthly service the Father was ever present with the Master, teaching Him, leading Him onward toward the consummation of His life work on the earth, His suffering and death on the cross. The Father was there while suffering prevailed on the cross. He beheld His Son as He was buried. He was there on the resurrection morning when a most glorious victory came to crown the Son of God.

During His earthly ministry, Jesus was always doing those things that pleased God. He consecrated himself to carry out the divine orders, and the end of it all was death on the cross. Isa. 53:8-10. There is no question in my mind but that it brought much joy and sunshine into His short life to be able to say, “For I do always those things that please him.” This confession seems to say that no moment ever came, no act of His was ever committed which displeased the Father.

Was it God’s will that Jesus die upon the cross? If not, why the words of Isa. 53:9-12? Did Jesus not foresee that He would die on the cross? Could He have done other than He did? Knowing all of this, can we truly say that Jesus meant for the Father to invent or devise some other way for Him to suffer than to face death on the cross when He prayed, “If it be possible, let this cup pass from me”?

Suppose the cup meant the death on the cross. Then I ask, Was it possible for it to pass? If it was not possible, why did Jesus say, “If it be possible”? Was He trying to evade the way of the cross? I do not look upon Him as such that failed to live up to God’s will, plan and purpose.

I wish we could truly say that in all things we please God.

SOLOMON’S TEMPLE

A DESCRIPTION OF THIS most beautiful of all temples may prove to be interesting as well as instructive. For its beauty, splendor, cost and size it easily obtained rank among the seven wonders of the ancient world. Thirty thousand workmen were required to cut the timbers for the building, eighty thousand to quarry and trim the stone, seventy thousand to transport the materials and more than three thousand to oversee the work.

The stones for the temple were brought partly from Lebanon, partly from the neighborhood of Bethlehem and partly from the quarries which have recently been discovered under the temple rock, and which are known by the name of the “Royal Caverns.” Hiram, king of Tyre, assisted and his assistance was doubly valuable, both from the architectural skill of his countrymen already employed in his own great buildings, and from his supply of the cedars of Lebanon, conveyed on rafts to Joppa.

The temple faced the east. The sacred inner portion was small. On the east was an oblong room, the Holy Place, measuring twenty by forty cubits (thirty by sixty feet). Back of this to the west was a room, thirty feet square, called the Most Holy Place. Here the Ark was kept.

In the Holy Place were the golden candlesticks, the room being lighted only by high windows admitting but little light. This room also contained the table of shewbread and the golden altar of incense. The Most Holy Place had no windows, but was full of dazzling light from the presence of Jehovah above the ark — the Shekinah glory.

Everywhere the woodwork was richly carved and overlaid with gold. The heavy hangings of costly cloth were brilliant with beautiful colors and adorned with rare embroideries. In front of the Holy Place was a great porch, its chief feature being two lofty pillars of bronze.

Around this sanctuary numerous chambers were built, for the use of the priests, for the storing of the temple treasures and for the various utensils necessary for the many sacrifices offered. These chambers were three stories high, and extended the building to probably 150 feet east and west by 75 feet north and south.

Around the temple was a great court to which alone the people were admitted. Here was the enormous altar of burnt offerings on which the sacrifices were consumed. Here also were a large stationary receptacle for water and ten wheeled bronze lavers that were moved to accommodate the officiating priests.

The temple was a vast picture book for the ancient Hebrews. Every feature of it was a symbol of some fundamental religious truth. In order to reconcile the spirit of the new architecture with the letter of the old law, the stones were hewn in the quarries, and after being transported were placed with reverent silence one upon another. The temple rose like an exhalation. It was a work of seven and a half years, and Solomon gave his best to its completion. — *Adapted.*

DAILY SCRIPTURE READINGS

WHAT FOLLOWING CHRIST MEANS

THE RICH YOUNG RULER

Monday, November 17 — Mark 10:17-22.

"Come, take up the cross, and follow me." — V. 21.

AMONG THE MANY WHO CAME to Jesus, seeking the way to life eternal, was this young man who possessed vast wealth. He had evidently been brought up with reverence for the Mosaic law. But he realized that there was something lacking, and he asked the Master to tell him what that one needful thing was. Read the Savior's answer in verse 21. It was very evident that the young man expected to be told something that he might be able to do because of his wealth. If he had not been trusting in those riches, he would have gladly disbursed them and have been willing to follow Jesus, no matter what the cost.

THE HANDICAP OF RICHES

Tuesday, November 18 — Mark 10:23-31.

"With men it is impossible, but not with God: for with God all things are possible." — V. 27.

TO PLEASE GOD, we must have faith in Him and the more humble we are, the greater will be our faith. The one who possesses great wealth is able to do many things with that wealth, and so is apt to pin his faith upon it. But God is able to transform the heart of such an individual, providing he is willing to let His spirit and influence control him. Jesus said, verse 30, that in exchange for a life of service to Him, God will give a hundredfold blessing in this life and life eternal hereafter. Is it worth it?

THE DANGER OF RICHES

Wednesday, November 19 — 1 Timothy 6:3-10.

"And having food and raiment, let us be therewith content." — V. 8.

PAUL, INSTRUCTING the young man Timothy, warned him against putting his trust in wealth, for therewith come many temptations. How often do we hear one who has very little of this world's goods, envying wealth, saying that he would do thus and so, if he possessed it. But it generally happens that when wealth comes suddenly, disaster, spiritually and morally, follows in its wake. Let us be content with the necessary provisions for our daily needs.

RICH IN GOOD WORKS

Thursday, November 20 — 1 Timothy 6:17-19.

"Trust . . . in the living God, who giveth us richly all things to enjoy." — V. 17.

THE DAILY READING for the day is found in the story of

the rich man and Lazarus, according to the International Sunday School Lesson Committee, but because of the inaptitude of this parable, we have chosen the above. Paul instructed Timothy to be rich in good works. And in this we can all be rich if we will. In his second epistle, he enumerates many ways in which the Christian may be rich in good works. Read 2 Timothy 2 and 3. And throughout the New Testament, we are exhorted to grow in ways that are pleasing to God. The rewards are immeasurable. Paul said that if we are not weary in well doing, we shall reap a reward that cannot be compared in glory.

LIVING UNTO CHRIST

Friday, November 21 — 2 Corinthians 5:11-19.

"If any man be in Christ, he is a new creature."

WHEN AN INDIVIDUAL CONSECRATES his life to Christ, his aims, his ideals, his entire outlook are different. Whereas once he served his own selfish interests, he now serves Christ. Wherein he looked after those things that brought comfort to himself, he now looks toward the well being of his neighbor. In short, he lives for Christ. Every action of his life is weighed with the thought, Will that bring honor to Him? Living unto Christ means much.

ALL TO GOD'S GLORY

Saturday, November 22 — 1 Corinthians 10:23-33.

"Whatsoever ye do, do all to the glory of God." — V. 31.

THIS THOUGHT FOLLOWS CLOSELY the one found in yesterday's reading. "Let no man seek his own, but every man another's wealth," v. 24, is applying the golden rule in its truest sense. "Give none offence," v. 32, also bespeaks a life truly consecrated to God. A study of Paul's life reveals that he lived the truths that he taught, hence, the power of his teaching.

BETTER THAN GOLD

Sunday, November 23 — Psalm 19:7-14.

"More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." — V. 10.

SIX THINGS ARE NAMED here which are more to be desired than gold: the law, the testimony, the statutes, the commandment, the fear and the judgments of the Lord. And the office that each one fills is also named. These all act as warning signals to the follower of God, and "in keeping of them there is great reward."

Let us all pray that the words of our mouths and the meditations of our hearts, may be acceptable in Thy sight, O Lord, our Strength and our Redeemer. — M. G.

THE NEW TESTAMENT

By Lyman Booth

THE SEVERAL BOOKS which now form the New Testament were received by the early Christians as of divine authority. The greater part of them are quoted by the most ancient and eminent, and appealed to as the standard of truth. Portions of the New Testament might be collected from various writers who lived in the first two centuries. They wrote catalogues of the several books and comments on them. Both the orthodox and the heretic appealed to them, the one to praise, the other to criticize or condemn.

Lectures given in those days are still in existence, and the enemies of Christianity mention them as the authentic books of Christianity. This furnishes proof that all books of the New Testament were received and read in the assemblies of Christians before the end of the second century, except the epistle to the Hebrews, that of James, the second of Peter, the second and third of John, that of Jude and the Revelation of John. Even these or the most of them were extant and were well known, though not then accepted as divinely inspired. Some reasons may be given why the Christians hesitated respecting these books when they came under consideration; but such reasons would only show that those persons were extremely cautious and therefore not likely to be imposed upon by any spurious or forged writings.

Since the idea is entertained by many that we cannot be certain concerning the correctness of the Scriptures as we now have them after so many centuries, especially as learned men are frequently speaking of the different readings in the manuscripts or versions, in addition to the above question the following remarks may furnish some satisfactory answer. During nearly two hundred years, our present translation of the Bible has been extant; and persons of various descriptions have made new translations of the whole, or various parts. Scarcely any writer fails to mention, in one way or another, alterations which he supposes would be improvements.

It may be asked, How then can unlearned men know that our translation may be depended upon as correct in its general reading? Let him who questions the correctness of the Book remember that the various demonstrations, persons who engage in eager controversies with each other, all appeal to the same version, and in no matters of serious consequences do they object to it. All of this proves that the translation in the main is just; and that it is impossible for any party to reject it without peril, while so many eager opponents are constantly watching one another.

These facts prove the impossibility of primitive Christians corrupting the sacred records, while Jews, heretics and pagans were ready to expose alterations; and other churches would have objected to any such changes. In fact, if all the different readings were adopted the rule of truth and duty would remain the same. So that this is merely an ingenious expedient by which the enemies of the gospel try

to perplex the minds of those who cannot or will not examine the subject.

Can anyone imagine that God, who sent His Son to declare the doctrine and His apostles by the assistance of the Holy Spirit to write and speak it; and who confirmed it to the world by signs and miracles, would suffer any designing person to corrupt it? It would be an absurdity to say that God repented of His goodness and kindness to the world or that He suffered wicked and designing men to rob the people of all the good He held in store for them by such untruthful assertions. Not by any means can such be the truth, for "the eyes of the Lord preserve knowledge, and he overthroweth the words of the transgressor." Prov. 22:12.

It is worthy to note that no other books were received by the primitive church as a part of divine revelation. Many other compositions were sent forth, bearing the names of the apostles or primitive teachers; but, on careful examination all were rejected as false except those found in our present New Testament.

At a very early date, the four gospels were received as the writings of the evangelists whose names they bear. Whitby says, "They are mentioned distinctly by the fathers of the second century as books well known by the name of the Gospels, and as such were read by Christians at their assemblies every Lord's day." Other gospels were published and some gained some temporary credit. They are not mentioned in the approved writings or, if mentioned, it was with disapprobation. Of such we hear Paul saying, "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 inspired writers of those histories which we call the Gospels, give clear views of those things that relate to the birth, life, miracles, sermons, sufferings, death, resurrection and ascension of our Lord, in connection with His forerunner, John the Baptist, and His apostles. Their accounts vary from one another, each of them recording more fully those things which best suited his purpose or which had distinctly impressed his mind. While the variations show that they did not write in concert, they tend to confirm the evidence of the divine authority of their histories. The easy manner in which their apparent differences may be reconciled forms strong proof that they were under a supernatural guidance, and can be accounted for in no other way.

Ingenuity, industry and malice have for centuries been employed in an effort to prove the evangelists inconsistent with each other, yet not a single contradiction has been proved against them. One thing is true. These four men have done what was never done by any other authors, either before or since. They have described a perfect Being, without a single flaw, "without spot or blemish". They have given the history of One, whose spirit, word and actions were in every way exactly what they ought to have been; who always did the very thing that was proper and in the best manner; who in no instance ever deviated from the path of wisdom; who never let one virtue intrude upon another; but exercised all in perfect harmony and in exact proportion. This statement will bear the most rigid examination and defy the arguments of infidelity.

THE LORD'S PRAYER

THE FOLLOWING BEAUTIFUL COMPOSITION was found in Charleston, S. C., during the Civil War. It is printed on very heavy yellow satin, and it is quite a literary curiosity. We are indebted to Sr. A. J. Eychaner for its reproduction here.

Thou to the mercy seat our souls dost gather,
 For thou art the great God Our Father,
 To whom all praise, all honor should be given;
 For thou art the great God who art in Heaven,
 Thou, by thy wisdom, rul'st the world's whole frame;
 Forever, therefore Hallowed be thy name,
 Let never more delays divide us from
 Thy glorious grace, but let thy kingdom come;
 Let thy commands opposed be by none,
 But thy good pleasure and thy will be done,
 And let our promptness to obey, be even
 The very same in earth as 'tis in Heaven,
 Then for our souls, O Lord, we also pray,
 Thou would'st be pleased to give us this day
 The food of life, wherewith our souls are fed,
 Sufficient raiment, and our daily bread,
 With every needful thing do thou relieve us,
 And of thy mercy, pity and forgive us
 All our misdeeds, for Him whom thou didst please
 To make an offering for our trespasses,
 And forasmuch, O Lord, as we believe
 That thou wilt pardon us as we forgive,
 Let that love teach, wherewith thou doth acquaint us,
 To pardon all those who trespass against us;
 And though, sometimes, thou findest we have forgot
 This love for thee, yet help and lead us not,
 Through soul and body's want, to desperation,
 Nor let earth's gain drive us into temptation.
 Let not the soul of any true believer
 Fall in the time of trial, but deliver,
 Yea, save them from the malice of the devil,
 And in both life and death, keep us from evil,
 Thus pray we, Lord, for that of thee, from whom
 This may be had for thine is the Kingdom,
 This world is of thy work, its wondrous story,
 To thee belongs the power and the glory;
 And all thy wondrous works have ended never,
 But will remain forever and forever,
 Thus we poor creatures would confess again,
 And thus would say eternally Amen.

ASK AND IT SHALL BE GIVEN YOU

OUR LORD RETURNS HERE in the Sermon on the Mount a second time to speak of prayer. The first time He had spoken of the Father who is to be found in secret, and rewards openly, and had given us the pattern prayer (Matt. 6:5-15). Here He wants to teach us what in all Scripture is considered the chief thing in prayer: the assurance that prayer will be heard and answered.

Observe how He uses words which mean almost the same thing, and each time repeats the promise so distinctly: "Ye shall receive, ye shall find, it shall be opened unto you." He then gives as ground for such assurance the law of the kingdom: "He that asketh, *receiveth*; he that seeketh, *findeth*; to him that knocketh, *it shall be opened*." We cannot but feel how in this sixfold repetition He wants to impress deep on our minds this one truth, that we may and must most confidently expect an answer to our prayer. Next to the revelation of the Father's love, there is, in the whole course of the school of prayer, not a more important lesson than this: Every one that asketh, *receiveth*.

In the last three words the Lord uses, *ask*, *seek*, *knock*, a difference in meaning has been sought. If such was indeed His purpose, then the first, ASK, refers to the gifts we pray for. But I may ask and receive the gift without the Giver. SEEK is the word Scripture uses of God himself; Christ assures me that I can find himself. But it is not enough to find God in time of need, without coming to abiding fellowship.

KNOCK speaks of admission to dwell with Him and in Him. Asking and receiving the gift would thus lead to seeking and finding the Giver, and this again to the knocking and opening of the door of the Father's home and love. One thing is sure: the Lord does want us to count most certainly on it that asking, seeking, knocking, cannot be in vain. Receiving an answer, finding God, the opened heart and home of God, are certain fruits of prayer.

That the Lord should have thought it needful in so many forms to repeat the truth, is a lesson of deep import. It proves that He knows our heart, how doubt and distrust toward God are natural to us, and how easily we are inclined to rest in prayer as a religious work without an answer. He knows too how, even when we believe that God is the Hearer of prayer, believing prayer that lays hold of the promise, is something spiritual, too high and difficult for the half-hearted disciple.

He therefore at the very outset of His instruction to those who would learn to pray, sees to lodge this truth deep into their hearts: prayer does avail much; ask and ye shall receive; *everyone* that asketh, *receiveth*. This is the fixed, eternal law of the kingdom: if you ask and receive not, it must be because there is something amiss or wanting in the prayer. Hold on; let the Word and Spirit teach you to pray aright, but do not let go the confidence He seeks to waken. Everyone that asketh, *receiveth*.

"Ask, and it shall be given you." Christ has no might-

SOMEONE HAS SAID: "To appreciate and understand Shakespeare one must be literally saturated with it."

The same is true of the Bible. — S. E. H.

ier stimulus to persevering prayer in His school than this. As a child has to prove a sum to be correct, so the proof that we have prayed aright is, *the answer*. If we ask and receive not, it is because we have not learned to pray aright. Let every learner in the school of Christ therefore take the Master's word in all simplicity. Every one that asketh, receiveth. He had good reasons for speaking so unconditionally.

Let us beware of weakening the Word with our human wisdom. When He tells us heavenly things, let us believe Him. His Word will explain itself to him who believes it fully. If questions and difficulties arise, let us not seek to have them settled before we accept the Word. No; let us entrust them all to Him; it is His to solve them; our work is first and fully to accept and hold fast His promise. In our inner chamber, in the inner chamber of our heart too, let the Word be inscribed in letters of light: Everyone that asketh, receiveth.

According to this teaching of the Master, prayer consists of two parts, has two sides, a human and a Divine. The human is the asking, the Divine is the giving. Or, to look at both from the human side, there is the asking and the receiving — the two halves that make up a whole. It is as if He would tell us that we are not to rest without an answer, because it is the will of God, the rule in the Father's family that every childlike believing petition is granted.

If no answer comes, we are not to sit down in the sloth that calls itself resignation, and suppose that it is not God's will to give an answer. No; there must be something in the prayer that is not as God would have it, childlike and believing; we must seek for grace to pray so that the answer may come. It is far easier to the flesh to submit without the answer than to yield itself to be searched and purified by the Spirit, until it has learned to pray the prayer of faith.

It is one of the terrible marks of the diseased state of Christian life in these days, that there are so many who rest content without the distinct experience of answer to prayer. They pray daily; they ask many things, and trust that some of them will be heard. But they know little of direct, definite answer to prayer as the rule of daily life. And it is this the Father wills.

He seeks daily intercourse with His children in listening to and granting their petitions. He wills that I should come to Him day by day with distinct requests. He wills day by day to do for me what I ask. It was in His answer to prayer that the saints of old learned to know God as the Living One, and were stirred to praise and love (Psa. 34; 66:19; 116:1). Our Teacher waits to imprint this upon our minds. Prayer and its answer, the child asking and the father giving, belong to each other.

There may be cases in which the answer is a refusal, because the request is not according to God's Word, as when Moses asked to enter Canaan. But still, there was an answer; God did not leave His servant in uncertainty as to His will. The gods of the heathen are dumb and cannot speak. Our Father lets His child know when He cannot give him what he asks, and he withdraws his petition, even

as the Son did in Gethsemane.

Both Moses, the servant, and Christ, the Son, knew that what they asked was not according to what the Lord had spoken. Their prayer was the humble supplication whether it was not possible for the decision to be changed. God will teach those who are teachable and give Him time, by His Word and Spirit, to show whether their request be according to His will or not. Let us withdraw the request, if it be not according to God's mind, or persevere till the answer come. Prayer is appointed to obtain the answer. It is in the prayer and its answer that the interchange of love between the Father and His child takes place.

How deep the estrangement of our heart from God must be, that we find it so difficult to grasp such promises! Even while we accept the words and believe their truth, the faith of the heart that fully has them and rejoices in them, comes so slowly. It is because our spiritual life is still so weak, and the capacity for taking God's thoughts is so feeble.

But let us look to Jesus to teach us as none but He can teach. If we take His words in simplicity and trust Him by His Spirit to make them within us life and power, they will so enter into our inner being that the spiritual divine reality of the truth they contain will indeed take possession of us. We shall not rest content until every petition we offer is borne heavenward on Jesus' own word: "Ask, and it shall be given you."

Beloved fellow-disciples in the school of Jesus! Let us set ourselves to learn this lesson well. Let us take these words just as they were spoken. Let us not suffer human reason to weaken their force. Let us take them as Jesus gives them and believe them. He will teach us in due time how to understand them fully; let us begin by implicitly believing them. Let us take time, as often as we pray, to listen to His voice.

Every one that asketh, receiveth. Let us not make the feeble experience of our unbelief the measure of what our faith may expect. Let us seek, not only just in our seasons of prayer, but at all times, to hold fast the joyful assurance that man's prayer on earth and God's answer in heaven are meant for each other. Let us trust Jesus to teach us so to pray that the answer can come. He will do it, if we hold fast the word He gives us today: "Ask, and ye shall receive." — From *With Christ*, by Murray.

THE FORBIDDEN BOOK. What zest there was in reading the forbidden Book during the reign of Queen Mary!

"They had got an English Bible," says Benjamin Franklin concerning his ancestral family, "and, to conceal and secure it, fastened it upon tapes under and within the cover of a joint-stool. When my great-great-grandfather read it to his family, he turned up the joint-stool upon his knees, turning over the leaves then under the tapes. One of the children stood at the door to give notice if he saw the apparitor coming, who was an officer of the spiritual court. In that case the stool was turned down again upon its feet, when the Bible remained concealed under it as before." — *Bible Society Record*.

THE ACCURACY OF THE BIBLE

AN ASTONISHING FEATURE of the Word of God is, that notwithstanding the time at which its compositions were written, and the multitudes of the topics to which it alludes, there is not one physical error — not one assertion or allusion disproved by the progress of modern science.

None of those mistakes which the science of each succeeding age discovers in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients — in their sacred codes, in their philosophy, or even in the finest pages of the fathers of the Church — not one of those errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens.

Peruse with care our Scriptures, from one end to the other, to find there such spots; and while you apply yourselves to this examination, remember that it is a book which speaks of everything, which describes nature, which recites its creation, which tells of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last. It recounts them in the circumstantial language of history; it extols them in the sublimest strains of poetry; it chants them in the charms of glowing song.

The Bible is a book that is full of oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, while it also speaks of the earth and things visible. It is a book which nearly fifty writers of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make.

It is a book which was written in the center of Asia, in the sands of Arabia, and in the deserts of Judea; in the court of the temple of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and, finally, in the center of the western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and its sad philosophy.

The Word of God is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements, were endowed with intelligence, reacted on the elements, and governed the world by a perpetual alluvion. It is a book whose first writer preceded by more than nine hundred years the most ancient philosophers of ancient Greece and Asia — the Thaleses, and the Pythagorases, the Zalucuses, the Zenophons, and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels — even to the most distant epoch of the future, and the glorious scenes of the last days.

Search well among its fifty authors, its sixty-six books, its eleven hundred and eighty-nine chapters, and its thirty-one thousand one hundred seventy-three verses; search only for one of those thousands of errors which the ancients and the moderns committed when they spoke of the heavens or of the earth — of their revolutions, of the elements. Search — but you will find none! — *The Rainbow*, 1870.

“I AM A JEW, but I am enthralled by the luminous figure of the Nazarene.” So said Einstein, the Jewish scientist, recently. When asked if he accepted the historical existence of Jesus, he replied, “Unquestionably. His personality pulsates in every word. No myth is filled with such life.”

THE DAY OF RECKONING IS AT HAND

(Continued from front page)

turn of his Redeemer. Let not the glory of victory detract us from the strenuous work at hand. The battle is still on; it is not won until it ends.

Society beggars description. Perhaps were Lot to come back today, he should imagine the “cities of the plain” were restored. And he likely should be wondering why the two angels were not present to lead him out of the “city of Zoar” for safety. Gen. 19. But Peter’s account of Lot’s experience is not overdrawn in depicting God’s faithful children dwelling in modern Sodom and Gomorrah. “And delivered just Lot, vexed with the filthy conversation of the wicked: for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.” 2 Peter 2:6-9.

There are exceptions to all human rules which apply to politics. Babylon’s “wine” has made politics a misnomer, a synonym of imprudence instead of prudence, often making a sinecure position of an important office. There is no limit nor principle to a drunken man’s imaginations, a fact which is equally true of business these days — the sky being the limit when it’s possible to evade the law. And as for finance, there apparently seems to be such a juggling of figures as to cause the average citizen to conclude that the bookkeeper must be drunk.

For nigh unto six thousand years God has been very tolerant with the human race, both Christian and heathen. But the day of reckoning is at hand; and while God’s wrath is now hovering over the earth He tells us, “He will save the meek of the earth.” Psa. 76:9. But surface indications of Christendom, or “churchianity”, don’t appear very meritorious.

The one who has taken the name of Christ, Christian, has an accounting in the near future with his Creator. Leniency ends where wrath begins; they are incompatible in their administration.

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"BE NOT OVERCOME OF EVIL, BUT OVERCOME EVIL WITH GOOD." — ROMANS 12:21.

OREGON, ILLINOIS, BEREAN SOCIETY REORGANIZES

ON THE EVENING OF OCTOBER TWELFTH, the young people of the Oregon church met at the regular evening hour for the purpose of reorganizing.

Clarence Lapp was elected president; Lucille LeCrone, vice-president; Ruth Gesin, secretary-treasurer; and Azalia Winfrey, pianist. The officers were installed and put to work immediately. Committees and their heads were appointed to take care of the various departments of the work.

At our first regular meeting, October 19th, we had an attendance of twelve Bereans. Since then our attendance has been on the increase and the last meeting, November 2nd, showed that our number had been doubled, making a total of twenty-four present. Everyone is putting his shoulder to the wheel and a considerable amount of interest is being shown by all. Special music each evening is adding interest to the meetings. Plans for the coming year are being made and with the help and guidance of almighty God and the cooperation of every member, we hope to make this a red-letter year for the Oregon Berean Society. *C. L.*

CLEVELAND AGAIN

ATTENDANCE AT OUR LAST regular meeting was forty-five, which continues the record-breaking streak started several weeks ago, being four more than the previous week. We are shooting for fifty this week.

The halloween party on October 31 was a great success. Each Berean was allowed to invite one guest, and between both members and guests there were almost one hundred present. From 7:30 to 9:00 p. m. was reserved for the Juniors, of whom about sixty were present, and for well over an hour they held sway with merry games and much laughter. Then they were given their refreshments and allowed to go home. The Seniors then had their inning, and the fun lasted until 11:00, when the party broke up. This arrangement was our first attempt to handle both Juniors and Seniors at the same time, but it worked out much better than expected. A large part of the party came masked, and this provided much enjoyment. Refreshments consisted of cider and doughnuts.

M. W. Lyon, Sec.

ILLINOIS STATE BEREAN REPORT FOR SEPTEMBER

Lanark: Membership, 4; average weekly attendance, 4; interest, good. Mrs. Almeda, Glotfelty, Sec.

Dixon: Junior, membership, 11; average weekly attendance, 9; interest, very good. Studying the Life of Christ.

Dixon: Senior, membership, 10; average weekly attendance, 6; interest, fair. Have been studying The Tabernacle of God.
Elizabeth Ford, Sec.

Rockford: Membership, 24; average weekly attendance, 20; interest, good.
Harold Starbuck, Sec.

Marshall: Membership, 14; average weekly attendance, 10; interest, good. The Junior Berean work has been dropped. It seems almost impossible to do anything with this part of the work.
Edith Hendrix, Sec.

Chicago: Membership, 12; average weekly attendance, 7; interest, good.
Grace Laning, Sec.

Edna Wood, State Sec.

IF YOUR NAME is to live at all, it is so much more to have it in *people's hearts* than only in their brains. — *O. W. H.*

LAST TUESDAY thousands all over the United States went to the polls to cast their votes for the men whom they intend to support. Perhaps you were one of them. Some knew just exactly why they voted as they did. Others voted ignorantly.

There will be many times in the future when it will be necessary for each of us to make just as definite a decision as though we had entered a booth and placed an X after a certain name. Then it will be the question of whether we will serve Christ or another.

Let us not make our decisions ignorantly when the time comes, but let us be certain that the thing for which we show our favor is not in opposition to the One for whom we wish to stand.

BEREAN PAGE CONTRIBUTIONS

Ohio, 2; Illinois, 2.



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE BELIEVING CENTURION

"But speak the word only, and my servant shall be healed."

JESUS HAD BEEN TEACHING and healing only a little while. However, people were talking about His unusual and wonderful powers and deeds and words. Some were believing and following Him. Others were ridiculing.

Among the former was a Roman soldier, a centurion having command of a hundred men. One day Jesus went into Capernaum and as He walked along, the centurion hurried up to Him. "Lord my servant lieth at home sick with palsy, grievously tormented," said the centurion.

"I will come and heal him," said Jesus. It was surprising to find that a Gentile should believe in the power of the lowly Nazarene.

However, the centurion did sincerely believe, for he said, "Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed."

Could there be greater faith? Even Jesus marveled, saying to those near Him, "Verily I say unto you. I have not found so great faith, no not in Israel."

To the centurion He said, "Go thy way: and as thou hast believed, so be it done unto thee." And the servant was healed that very hour.

Today we have many people who believe in God and His Word. Yet there are many who do not, and many who are not interested enough to even think whether they believe or not. Therefore we must try to reach these two classes, and pray God to help us hold fast to our faith.

THINK! Are we believing centurions?

SOMETHING TO DO

1. Learn Matthew 8:11.
2. Find Capernaum.
3. Read Matthew 8:5-13.
4. Copy: Centurion — Roman soldier having authority over one hundred men.

Believed in the power of Jesus.

Read Numbers 27:1, 4 about the first women who demanded their rights.

BIBLE FACT

Adino sley eight hundred men at one time. 2 Sam. 23:8.

THANKFULNESS

WE THANK THEE

"For flowers that bloom about our feet;
For tender grass, so fresh, so sweet;
For song of bird, and hum of bee;
For all things fair we hear or see,
Father in heaven, we thank Thee!

"For blue of stream and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees,
Father in heaven, we thank Thee!"

— *Ralph Waldo Emerson.*

THE FEAST OF TABERNACLES

(The First Thanksgiving Festival)

Adapted From the Bible

In the autumn, men gather in from field and orchard and vineyard the rich harvest, and when their storehouses are bursting with golden grain and ripened fruit their hearts go out in rejoicing and thanksgiving to God who made all that was made, and causes it to grow and bring forth fruit abundantly.

In the early days, long, long ago, the whole nation of the Israelites, men, women and children, wandered for many years through the desert and through the wilderness. They had no settled home, but dwelt in tents or tabernacles, and they had neither field nor orchard because they journeyed continually.

Yet God led them every step of the way through the wilderness and brought them at last into a good land which He had promised them. There He caused them to build again their dwellingplaces, and to plant vineyard, field and orchard. And when the people saw once more the fruitfulness of God made manifest in a plenteous harvest, they sang in their hearts: "O come, let us sing unto the Lord. Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms."

And in honor of Him who had saved them from the wilderness and brought forth for them so rich a harvest, they kept year after year the commandment of God which had come to them. — *From My Book House.*

With Our Sunday Schools

LESSON VIII. — November 23, 1930

THE RICH YOUNG RULER

Mark 10:17-27

Devotional Reading: Psalm 19:7-14

GOLDEN TEXT

And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. — Luke 9:23.

A STUDY OF THE SUBJECT

Topic. Sacrifice and Eternal Life.

Basic Truth. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." — Galatians 2:20.

Outline. I. The Law of Sacrifice. II. What Following Christ Means. III. Choices Which Must Be Made.

I. The Law of Sacrifice. This law may well be considered under two divisions. First, as it relates to the natural. Second, as it relates to the spiritual.

As It Relates to the Natural: The successful agriculturalist practices this law continuously. He plows under the good crop of grass, sacrificing it that he may prepare for a better crop of grain. This sacrifice is in the end beneficial. Our colleges and universities are so many altars upon which the youth of our nation annually commit offerings of unmeasured value. They give their youthful strength and vigor, their opportunity for immediate revenue that they may reap many fold more in after life. The honey bee works its life out in about six weeks of intense service in gathering nectar during the blooming season of some climes and lays up stores for the yet unhatched bees of the colony, thus perpetuating the species in increased numbers.

As It Relates to the Spiritual: While the cause and effect are not so easily traced in this field as they are in the former, yet they hold the same relation. God required of Israel daily and annual sacrifices if she were to receive of His spiritual blessings. Read Lev. chapters 1 to 8. When they neglected sacrifice, they erred and strayed from God; they succumbed to national captivity. As they awoke and renewed their sacrificial service to God they grew in prosperity. God's spiritual blessings accompanied them.

Christ sacrificed everything of the carnal life that He might enter into the fullness of the spiritual life. True, the spiritual follows the natural, 1 Cor. 15:46, but the spiritual nowhere in Scripture follows the natural excepting as the natural really sacrifices itself looking unto the spiritual. Nowhere in God's revealed laws does a person of the Adamic natural order, who lives merely according to the impulses of nature until death naturally over takes him, have prospect for a spiritual awakening. Such spiritual awakening at resurrection accrues only to those who during natural lifetime properly sacrifice of the present to the God of all endless life and spiritual nature. Read 2 Tim. 2:12; Col. 2:12; Gal. 2:20; Rom. 6:1-5; Col. 3:1-6; Rom. 8:16-18.

II. What Following Christ Means. It does not mean merely to trail along after Him through the hills and vales of Judea and Galilee. It does not mean merely to trail along in His thoughts, reading His teachings, soliloquizing on His achievements. It does not mean merely to stand with the crowd of friends and admirers and yield shouts of approval and praise as He in His righteousness marches through the ages. To follow Christ means for one to take in of His teachings, to put those teachings into daily and constant practice at the expense of sacrificing anything and everything in one's own life and of one's own likings that is discordant to the teachings and directions of that Savior. Such sacrifice in every instance is of God required that the one sacrificing may be made to profit.

III. Choices Which Must Be Made. "Choose ye this day whom ye will serve" pertains to the Christian fully as it pertained to the Israelites of Elijah's day. He who would enjoy eternal life must of himself:

- Choose God —
- Choose Christ —
- Choose Christ's Teachings —
- Choose to Serve Christ —
- Choose to Sacrifice Self —

PRACTICAL APPLICATIONS

Riches: Our lesson today reveals the "deceitfulness of riches", and gives added emphasis to the statement of the apostle Paul when he says, "For the love of money is the root of all evil: which while some have coveted after, they have erred from the truth, and pierced themselves through with many sorrows." Are riches always a barrier to Christian effort? Show how wealth may be used rightfully for man's good and God's glory. Discuss ways in which it becomes a curse to those possessing it. Are people who are persistently seeking after wealth and a large accumulation of goods generally actively interested in church work? Point out how many people are letting the different things mentioned below prevent them from being real, wide-awake Christians:

- Homes
- Farms
- Stock
- Factories
- Stores

Needy Ones: Christ told the rich young ruler that he must sell his goods and give to the poor. Was Christ establishing a precedent for all Christian people to follow? To what extent should those who have been blessed with wealth help the needy ones? Can a person be a Christian and see others suffer for want of temporal necessities and make no effort to help them when they are able to

do so? Should the church care for the
 Fatherless?
 Widows?
 Afflicted?

— C. E. R.

SENIOR AND ADULT CLASSES

When Jesus beheld the beauty and the cleanliness of the rich young man's life in its contacts with fellowman, and likewise his seeking humility, for he said, "What lack I yet?" He loved him, and showed him his lack. He told him that he was short of perfection because his trust was in his riches instead of in God.

Jesus perceived that the young man was depending on the advantages, the privileges, the beauty, the protection, and the independence possible to wealth (especially in that time) for the beauty and the rightness of his social life. He perceived that he feared the ugliness, and the sordidness, and the slavery that were common to poverty. He perceived that he did not realize that a rich fulness, and freedom, and beauty of life was possible to him, regardless of poverty or wealth, if he would forsake all and follow Him. But the rich young man went away sorrowful when his lack was pointed out to him, so tenaciously does man cling to the assurance that the present material environment affords. — A. K.

INTERMEDIATE CLASS

During Jesus' ministry on earth, we read that the common people followed Him gladly. Here and there we find a wealthy person following also. In today's lesson, a rich young ruler had heard Jesus preaching the gospel of the kingdom and he desired to enter into some of those blessings. So he came to Him and inquired the way of salvation. He said he had kept the whole law of Moses ever since he was a young boy. What was Jesus' answer to him? V. 21. Notice that Jesus could look into the young man's heart and read everything, even as though it had been written in a book. Do you think the young man obeyed Jesus?

How does the possession of riches generally affect one's character? Is the mere possessing of them wrong? God wants us to lean upon Him completely, and if we are wealthy, what are we apt to depend upon? As you grow older, you will find many times in life that you must choose between two things. Sometimes it will be duty or pleasure; sometimes, it will be following after worldly success or a life of service to God. The choice that seems for the moment to be to our best advantage often turns out to be the most unworthy.

If we would follow Jesus, we must deny ourselves of many of the things this world offers, but the rewards are so much greater that they cannot be compared. — M. G.

DOINGS AMONG THE CHURCHES

OUR THANK OFFERING

Thank Offerings have already been received from the following:

Mrs. Carrie E. Hilsabeck; Mr. and Mrs. Harry Sheets; Lottie E. Young.

May the Father in heaven guide us in the use to which we put the material blessings which He has showered upon us.

In rendering to our merciful heavenly Father our thanks for His unmeasured spiritual blessings to us, let us not forget to return to Him a portion also of the material blessings He has bestowed upon us. We recognize that all comes from His bountiful hand. Is it not just and right then that we use a goodly portion for His service? This has been an annual custom for years and we trust that the response this year will be generous. The many phases of the N. B. I. work will be benefited in proportion as we are thus thankful.

Bro. Stewart will begin a series of meetings at Riviera, Texas, Sunday, November 9. We shall be glad to have anyone who can to be with us.

Opal Robbins.

Bro. and Sr. A. J. Eychaner of Cedar Falls, Iowa, may now be addressed at 303 Zack St., Tampa, Florida. We trust that they will enjoy a happy and healthful sojourn there during the winter.

We regret to learn that Bro. Drinkard suffered the fracture of several ribs and some other inward injury through a fall on November 1. He will be unable to work for several weeks. We trust that his recovery will be hastened.

The regular appointment at the Plum River (Illinois) church will be filled by Bro. Paul C. Johnson, Sunday, November 16. Sunday School convenes at 10:00 a. m., sermons at 11:00 a. m. and 7:30 p. m. All finding it possible are urged to attend.

Bro. Earl Thayer of Rockford, Illinois, will speak for the congregation at that place, next Sunday, November 16. Services are held at 1904 N. Main St., and all are invited to attend. Sunday School every Sunday morning at 9:45 and Berean meeting every Friday evening at 7:45.

Bro. L. E. Conner recently suffered an injury when he fell from a building at his home. We understand that the injury is not of a very serious nature, but enough so that Bro. Conner was not able to fill his regular appointment on November 9 at Dixon, Illinois. We trust that he will soon be enjoying his usual good health and activity.

In the absence of Bro. Austin, the pulpit at Oregon was filled by Bro. Cecil Smead on Sunday morning, November 9, and in the evening by Sr. Lucille LeCrone. The former spoke on "The Atonement" and the latter on "God Our Strength." These two members of the N. B. I. Bible Training Class gave two very interesting and instructive talks to good sized and attentive audiences. Nevertheless we pray that our pastor will soon be able to be with us again.

VOICES FROM VIRGINIA

Sr. J. H. Andrews, who has been in the Sanatorium for the past year, is again with her family, although confined to her bed. She is a very happy woman now that she is again united with those she loves so dearly. We pray that she may gain in health and strength and eventually take her accustomed place in the family. Bro. Andrews may be addressed at 60 N. Lawton Ave., Clarendon, Virginia.

We noticed the appeal Sr. Sanford made in The Herald of recent issue and we feel that her appeal should not fall on deaf ears. There are many truly needy ones among our brethren. There will be much hardship experienced by many before spring comes. The brethren in Virginia are in hearty accord and sympathy with the worthy work of aiding the needy as the National Berean Society is doing through its servant, Sr. Sanford.

The brethren here in Virginia wish the writer to make this request and announcement. The churches of this state desire to aid their needy as far as they are able and desire to have the first opportunity to do so. Our request to the National Berean Society, and all individuals, is: If any one from the state of Virginia should request aid from you, please notify the writer, and get our O. K. before giving the requested assistance. We feel that Christian duty demands that the local church do its part first. When it is unable longer to carry the burden then the local state should do its part, a call being made to the National organization only as a last resort.

We are willing to do our part, hence this announcement and request. Won't you assist us by forwarding all calls to us?

Harry A. Sheets, Maurertown, Va.

MEETINGS AT ELDORADO, ILLINOIS

The brethren at Eldorado, under the leadership of Bro. Paul M. Hatch, will hold a series of meetings beginning on Tuesday evening, November 11, and continuing over Sunday, November 23. We trust that all will enter into these meetings and enjoy the benefits to be derived. The folks at Eldorado invite all neighboring brothers and sisters who find it possible, to attend and bring your friends. We pray that much honor to the heavenly Father may result.

GOOD WORDS FROM GRAND RAPIDS

Work at our Grand Rapids church is moving along very satisfactorily. Several have been indisposed with colds and various complaints, but our Sunday School holds above two hundred each Sunday, and the other services are well attended. It is readily seen that a larger church building is the only solution to our problem. Times are hard and our people are of limited means, but the Lord's work is the most important work in life for any of us, and hence we feel that in some way we must measure up to the wonderful opportunity God has placed before us here.

Only God himself can foresee the bounds to which such a work can be expanded. Only He can judge the influence it may have toward His coming kingdom. As a church we are praying God to guide us in all our work, in all our plans and decisions.

F. E. Siple, pastor.

NIAGARA FALLS, NEW YORK

The annual fall meeting of the Blessed Hope Church of God was held on Sunday, October 26, 1930, with Bro. F. L. Austin as speaker. It was a wonderful day from several standpoints; the weather was ideal; the sermons, inspiring and to meet with the brethren gathered from near and far was very pleasing. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Sr. Morlan who lives only a block and a half from the church allowed us to bring our basket lunch to her home, both at noon and evening. I am sure every one is very grateful for the hospitality shown by Mr. and Mrs. Morlan. All in all it was a day long to be remembered for the words of encouragement and good music all of which makes the people look forward to another like meeting next October.

Mrs. Franklin Moore has been taken to the Memorial hospital for treatment. At the last account she seemed slightly improved. God grant that she will soon be up and about.

The Bereans gave a social at the home of Elsie Moore for Mrs. Gordon, who was leaving for Nebraska to care for her mother.

Grover Gordon, pastor.

FONTHILL, ONTARIO

There were no services at the church at Fonthill on Sunday, October 26, on account of the annual meeting at Niagara Falls. Quite a number from here motored over for the day. Others would have gone but for sickness in the family.

Bro. F. L. Austin of Oregon, Illinois, was in the village looking after business interests on his way to and from the Falls meeting. He is always a welcome caller in Fonthill where he spent the best part of his life looking after the churches in this section.

The choir gave a farewell supper for Mrs. Gordon after which they all accompanied her to the train at Welland, Ontario.

Grover Gordon, pastor.

A BAPTISM

On November 5 we were privileged to make a side trip to Bloomingdale, Michigan, and baptize Mrs. Carrie Beers. Sr. Beers is a daughter of the late Sr. Worthington, so well known by our Michigan brethren. She has believed the gospel from girlhood, and now as a widow past middle life, she determines to delay no longer obedience to her Lord. May the Father guide her and give her strength for life's labors.

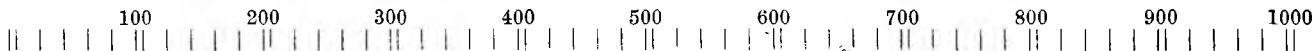
She may be addressed, Care Fred Banks, Bloomingdale, Michigan, Rfd. F. E. Siple.

ELLIOT-MICHENER

Mr. David Elliot and Miss Jean Michener were united in marriage October 25, at Canfield, Ontario, B. E. Newman of the United Church of Canada officiating. Bro. David is the elder son of Bro. and Sr. C. B. Elliot, of Fonthill, and is a young man highly respected in this community. The bride is the only child of Mr. and Mrs. Ivan Michener, of Beamsville, Ontario, and is a young lady of sterling qualities. They will make their home on a farm near Fonthill. Grover Gordon.

What's the Goal?

1000 Dollar-A-Month Pledges!!



When I reach the goal it will be because you — a thousand of you — have helped me along. And when that goal has been reached and the Gospel work which I am to do is done, it will not be I who has done it, but you, with a small portion of what the Giver of All has given to each one.

Remember! I progress only so far as I am pushed by YOU!

Everybody!

Sign!

Solicit!

Watch!

DOLLAR-A-MONTH CLUB

The following states have added to their number of members in the Dollar-A-Month Club:

Arkansas, 1; Michigan, 1; Virginia, 1; Kansas, 2; Ohio, 1; Illinois, 1.

While only 7 was credited as belonging to the Club from Washington, yet we have one loyal member there who is personally responsible for 13 pledges. We have counted the names rather than the amounts.

Our first enlister from Arkansas is Bro. Fred C. Smith of Russellville. Perhaps you can enlist others in the ranks, Bro. Smith!

HAZEL JESSIE DAVIES

Hazel Jessie Davies, wife of Tom Davies, Jr., of Welland, Ontario, passed away at the Welland hospital on Sunday, October 26, 1930, in her twenty-fifth year, leaving a two weeks' old baby daughter, Marjorie Gwendolyn. Sr. Davies' mother died when she was just a small girl and she came to make her home with the Elliots, who mourn for her as one of their very own. On September 5, 1928, she was married to Tom Davies, Jr., who with the little daughter mourn her untimely death. Our hearts go out to Bro. Davies in his hour of bereavement. May the Father in heaven watch over and care for the little daughter that she may grow up to know Him whom to know aright is life eternal that at the resurrection morning the fond mother might receive the blessing she so much desired and strove to live for.

Funeral services were held from the Elliot home with burial in the Fonthill cemetery. Words of hope were spoken by the pastor from the text: "Behold I make all things new." Rev. 31:5. She rests from the cares of this life with the hope of hearing the call to life and immortality when the Master returns.

Grover Gordon.

MRS. GERTIE LONG

Gertie V. Williamson, daughter of Mr. and Mrs. Beryl Williamson, was born at Columbia City, Indiana, November 8, 1871, and died at Cambridge, Nebraska, November 3, 1930.

She came to Nebraska in the spring of 1888. She was married to Mike Long on March 4, 1890, who preceded her in death nine years. They moved to the farm ten miles north of Holbrook, where she lived until the time of her death. To this union six children were born. They are: Mrs. Nora Johnson of Briggsdale, Colorado; Mrs. Hazel Quartney of Salem, Idaho; Mrs. Grover Gordon of Fonthill, Ontario; Ora, Clyde and Forrest Long of Cambridge. All were with her when the end came.

In early life she was a member of the Christian church. In the fall of 1915 she united with the Church of God, remaining a faithful member until death. Her sunny disposition and loving manner endeared her to all, and she in truth numbered her friends by her acquaintances.

Besides her children, she leaves to mourn her loss her father, two brothers, a sister, nine grandchildren and a host of relatives and friends. In her death the children have lost a kind and loving mother, the church a faithful worker, and the community a helpful friend.

"O, dear mother, how we miss you!
When we see your vacant chair,
Miss you in our little circle
'Tis not home when you're not there.
But if we are only faithful,
We know that we will see you,
In that city of unending day,
And the toils of life will seem nothing
When we get to the end of the way."

Funeral services were held from the Church of God at Holbrook, Nebraska, conducted by Bro. E. E. Giesler of Moorefield. She was laid to rest by the side of her husband in the Miller cemetery to await the call of the Master.

HERALD RECEIPTS

Iola M. Martin; Leota B. Hanson; Mrs. Virgil C. Barch; Mrs. Olaf Lewis; Harry A. Sheets; Edward M. Moran; Catherine Davis; Mrs. Julia Ordnung; Mrs. H. C. Eby; Mrs. Eva Fletcher; H. L. Appleby; Mrs. E. C. Gates; John Hutchings; Clementine DeNise; C. M. Gale; Ida Jeffrey; Leland Hanson; Walter Koontz; J. C. Smith; Bernard Crofton; Emily J. Harris; Sadie Kerr; Fred Knodle; T. W. Holloway; Mrs. W. L. Robbins; Hugh Logan; Mrs. C. J. Lamberson; Elizabeth Oakley; Mrs. Martha Walls.

WILL YOU DO IT?

Do you want to express your thanks to the heavenly Father at this Thanksgiving time for all that He has done for you? We want you to and so will publish as many of these expressions as our pages will hold in the Thanksgiving number. To be sure of publication copy for this issue must be in the office by November 20.

THE RESTITUTION HERALD

Published by

NATIONAL BIBLE INSTITUTION

Oregon, Illinois

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 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.

GOOD TIDINGS

By C. E. Lapp

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." — Luke 2:10.

THIS GREAT PROCLAMATION of glad tidings of Christ's coming was first made to the shepherds on those old Judean hills while they were keeping watch over their flocks at night. Indeed, it was glad tidings to them, for they had been taught that their Messiah was coming to deliver them from bondage and was to rule over them.

The people were at that time under Roman rule and conditions were not the best for promoting peace and tranquility. We can readily see why they were so glad because of the good tidings which the angel brought to them that night.

Good tidings! Yes, it was good tidings, even though Christ did not set the people free from the bondage of the Roman oppressors as they thought He would. Yes, good tidings, even though Christ did not set up a literal throne upon earth and rule as did the other kings of earth. His work was to be a far greater and more noble work than setting up an earthly throne.

We are thankful for the last of the proclamation, "which shall be to all people." Surely that does not exclude anyone, for it is made to all people and down through the centuries of time all peoples of the earth have been blessed mightily and caused to rejoice greatly because of His coming. The people who were looking for Christ to come the first time were no doubt somewhat disappointed when He did not set up an earthly throne and rule as the other kings of earth. Yes, in all probability they were sick at heart, but Christ came to the world to do more than to conquer earthly kingdoms and subject them to His rule. He came to do more than to set up a throne and sit upon it, with all power and authority and rule therefrom.

He came to teach men the way of God and of righteousness and of judgment to come. He came to conquer, not mankind, but to conquer sin and death and to abolish them from the face of the earth. He came to be a ransom for many that they through Him might be cleansed of all unrighteousness and be able to stand in the day of judgment.

Christ lived among men on this earth and taught them the way of right and wrong and was finally taken and crucified by His enemies. Gloom settled over those who were near and dear to Him. But God's arm was not shortened and on the third day He raised Christ from the dead. Good tidings! Yes! And down through all the ages of Christendom the good news has been proclaimed far and wide. He came not to conquer man but rather to conquer death, man's greatest enemy, the punishment for sin.

Good tidings! Yes! And you and I now have a hope of overcoming death and of being raised from the dead if we through faith accept Christ and believe that He will raise us from the dead when He comes again. He ascended

into heaven and is now at the right hand of God, awaiting the day of readiness for this coming again to receive those who are ready and waiting to see Him.

Was the proclamation then true that these were good tidings of great joy for all people? Yes, friends, they were good tidings and they have been extended down to us in that Christ is coming again. May we all accept these good tidings and then proclaim them to others that they too may rejoice.

ONE WITH CHRIST

By John Denchfield

"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."

A FEW DAYS AGO, while at work, I had the misfortune of spraining my foot. After arriving at home and bathing it, I began to think of Paul's words as written in the twelfth chapter of First Corinthians. The apostle points out very clearly that every member of our body is dependent upon other members. He then proceeds to compare our physical body with the church, the body of Christ.

My foot was the only member which had been injured; nevertheless the entire body suffered. How true is the comparison! When one member of the body of Christ is disabled in one way or another, the entire body suffers.

It was not the fault of my foot, nor of any other member, that the accident happened. Did the other members blame the foot, or the foot the other members? No, they did not! Rather, all members worked together, harder than ever, so that the sprain might heal as quickly as possible. Soon all was progressing as nicely as ever.

In reviewing the early history of Egypt, we find that the early Egyptians regarded all classes with the same high esteem. They had realized the fact that it takes all classes to make up a nation. Then, too, another bond of fellowship was found in the fact that practically all could trace their ancestry back to Ham.

Christ is our Leader, the Head of the body, and we ought always to remember that we are members of that body. The eye is undoubtedly its most glorious member, yet our hands do not begrudge the eye its position. What would become of the body if they did? Likewise, we, in our position, must not begrudge another his position. When we do, what happens to our church, the body of Christ?

We should at all times consider the other member, encouraging him, helping him along. It may not have been his fault that he fell. Help him up, even as an injured member of the physical body is helped by the able ones.

May we be certain that we as individual members are doing everything which we, in our capacity, can do for the honor and glory of God, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

THE RESTITUTION HERALD

VOLUME 20

OREGON, ILLINOIS, NOVEMBER 18, 1930

NUMBER 7

Our Refuge and Our Strength

He who the rule to God hath yielded,
And evermore on Him relies,
Will be in wondrous manner shielded
In straits and all adversities;
Who in the Highest makes his stand,
Builds not his hope upon the sand.

Rest thou in God amid all changes,
Be pleased with all He may ordain —
Wait patient till what He arranges
For thy best welfare shall be plain:
God, who hath chosen us as His,
Knows best what our true welfare is.

He knows, if need be, how to measure
The hours of sunshine as of shade;
And when we wait on His good pleasure,
With heart sincere and spirit stayed,
He comes more quickly than we know,
And makes our cup to overflow.

To Him whose arm sways wide creation,
It is a light thing at His will,
To bring the great to lowly station,
And make the lowly greater still —
'Till He whose wondrous ways we know,
Who lifteth up and layeth low.

Sing, pray, and onward still be pressing,
To thine appointed work be true;
Trust Him, and tarry for His blessing,
And it shall every day be new;
Whoe'er on God his hope hath cast,
Will find Him faithful to the last.

— *Selected.*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

"As the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us."

PEACE, BE STILL

WE HAVE JUST PASSED the celebration of the signing of the Armistice. Twelve years ago the words echoed and re-echoed from hilltop and plain, from city to country, "The war is over."

Well do we recall the joy that stirred all hearts, joy because no longer need our husbands and fathers, our brothers and sons give their lives on the field of battle. And those whose dear ones had already been sacrificed to satisfy the cruel monster rejoiced that others would not be called upon to endure a like terrible fate. This hideous nightmare was called, "The war to end war," and many statesmen and others believed it to be even that.

On the horizon of today we see dim forebodings of disaster and in the distance we can almost hear the rumblings of the war chariots of the nations. The world is no nearer lasting peace today than it was twelve years ago. And the wisest statesmen will admit that even as a dread plague it may break out at any moment.

How refreshing then to think of the One whose coming will bring peace over the whole earth — a peace that will be lasting, that will endure throughout eternity. When that voice echoes and re-echoes over earth's surface, the fullest joy will fill the hearts of all the faithful. The voice that bade the waves of Galilee, "Be still," will speak peace to suffering humanity and its authority will be unquestioned.

Then shall the words of the angel, "Glory to God in the highest, and on earth peace, good will toward men," be true in their fullest sense.

"Even so, come, Lord Jesus." — *M. G.*

LET US GIVE THANKS

THE DAY SET ASIDE by our President for the giving of thanks will soon be here. And no doubt many all over the land will be wondering what they have to be thankful for, because of depressing conditions that are everywhere prevalent.

Many will be apparently justified in thinking that there is not one element in their lives contributing toward thankfulness. But let us sit down and take stock of ourselves.

In just the recent past, we have enjoyed a season of affluence that has been widespread. And what always follows in its wake? Self-indulgence, pleasure-seeking, forgetfulness of God are the certain aftermath of prosperity, as history repeatedly shows us.

If this present condition tends to draw us nearer to God, though we may not be enjoying the luxuries of former times, let us rejoice. And let us give thanks to God, even though we may be suffering actual hardships as many are, for in our need we will cry unto Him. And "like as a father pitieth his children, so the Lord pitieth them that fear him."

Let us say with the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits." — *M. G.*

THE PRESIDENT OF CHINA

CURRENT PERIODICALS have recently been publishing the most unusual fact that the President of that country across the sea which is experiencing such turbulent times just now, is an adherent of the Christian faith. It is the first time in history that a ruler of the yellow race, whose millions are worshipers of Confucius, is himself an avowed follower of the Christ.

"And if, in these troublous but history-making times in China, the President accepts Christianity in real earnest then," says Stanley High in *Christian Herald*, "With little doubt, his conversion will come, one day, to stand as the most significant single event not only of 1930, but of this present period."

The editor goes on to say that the conversion of Chiang Kai-shek may in the course of time, be regarded as of as great importance as was the conversion of Constantine the Great in the second century after Christ.

Russia is not alone in her godless organization, for China also is being swept by a fire of anti-religious fever. And this agitation is arising partly from the universities and partly from the Red propagandists. And when her President allies himself with the religion of Jesus Christ, he finds himself in the minority.

But though in the minority as far as man is concerned, what a majority as far as God and His power are concerned! For He can work miracles to bring to pass His de-

sires and bring to naught all of man's cunning devices.

"Who knoweth whether thou art come to the kingdom for such a time as this?" were the words spoken by Mordecai to Queen Esther long ago, and with no great stretch of the imagination they may apply to Chiang Kai-shek. We may reasonably expect new developments in China.—*M. G.*

G O D I S

THE APOSTLE PAUL TELLS US, among other things, that "he that cometh to God must believe that he is." It would appear then that satisfying evidence of God's existence is essential to our salvation, for certainly no one can be expected, much less required, to believe that "he is" solely on the mere assertion or statement of a book or person. What evidence or proof therefore have we that He really is?

To me it seems that every object, animate and inanimate, that faithfully and repeatedly responds to fixed and governing powers, or is under the control of well known laws gives positive, though somewhat silent, witness to three things: design, a Designer, and an ultimate purpose. This is clearly seen in the products of man's genius and labor, from the actions of the simplest toy to that of the most intricate and elaborate machine. Unless it be the useless and nondescript production of an insane person, every man-made article bears evidence of design, be it the humble wheel barrow, or the majestic steamship. Some one has done some thinking, planning, designing. If these things speak of design, they also point to a designer, some one that did the thinking, planning, and conceived the idea. Design without a designer is outside the realm of reason. The first necessitates the second. Then, thirdly, the two testify to some purpose, or ultimate object, for their creation. Men do not study, plan, and expend time and money just for the amusement of seeing things go. There is an end in view, a result to be gained, something to be accomplished in and by the thing they create.

Now, if the productions of man testify to design, a designer, and a purpose, what of the mightier things that man has not made, and never could make, which obey laws, move with system and precision, and are governed with an accuracy finer than the most ingenious production of human hands? View the stars and planets, yea, and our own earth also, as they move majestically along in their courses, century after century, without clash or confusion. Yes, behold the hillsides and valleys; every tree, shrub, and plant, not only fitted for its own clime and soil, but producing, year by year, that with which it will perpetuate the existence of its species.

Look to yourself, O doubter, and admit, as saith Holy Writ, you are "fearfully and wonderfully made." Consider the marvelous laws within, that are in constant action, governing digestion, circulation, and respiration. Do not all these things, above, around, within, bear unimpeachable testimony to design?

Again, if the products of human design speak of a human designer, do not the marvels of heaven and earth, that no human could produce, bear testimony to a super-human—yea, a divine Designer? "IS GOD?" Yea, verily, God IS!

Once we have admitted that "God is," we face the great question of ultimate purpose or object. What did God make all these things for? What did He make man for? What is His ultimate purpose, and on what does its success, as far as it involves us, depend? Of course it takes the entire Bible to fully answer these questions. We may, however, draw a few conclusions without being too lengthy.

There is no doubt but that God's design in making man, and making Him in His own image and after His likeness, was that this crowning work of His creation might sometime become like himself undying, eternal, and that He and this created image should enjoy perpetual personal companionship. It is also evident, in view of man being placed on the earth, made out of it, and being assigned dominion over it, that it was the plan of God that it should be the place where these eternal conditions and happy associations should be located. We have to but glance around to discover that the earth, as it now exists, is no fit place for the great God to dwell. It is also clear that there is something wrong with man. Yes, all this is true. Sin, disqualifying sin, has come upon the stage of action. We have lost our right to all that God had planned for our enjoyment, and a blighting curse rests upon the earth. Yet all is not hopelessly lost. A Substitute has been provided in Jesus Christ, a Savior from sin, One who plans shortly to lift the blighting curse.

Take your Bible and carefully study the plan outlined therein. It reveals the conditions of salvation to be simply these: First, we must believe that "God is." Secondly, we must accept Jesus Christ as our personal Savior. Thirdly, we must be baptized. Fourthly, we must, by God's help, live a clean life, and God will do all the rest.

This article is written that the first of these four conditions may be made easy, the writer feeling sure that the others will readily follow when we are once convinced that "God is."—*Selected.*

"MEN SELDOM IMPROVE when they have no model but themselves to copy after."—*Goldsmith.*

"Let the saints exult in glory:

Let them sing for joy upon their beds,
Let the high praises of God be in their mouth,
And a two-edged sword in their hand;
To execute vengeance upon the nations,
And punishments upon the peoples;
To bind their kings with chains,
And their nobles with fetters of iron;
To execute upon them the judgment written:
This honor have all the saints.
Praise ye Jehovah."

THE SECRET OF BELIEVING PRAYER

THE PROMISE OF ANSWER to prayer which formed our last lesson is one of the most wonderful in all Scripture. In how many hearts it has raised the question: How ever can I attain the faith that knows that it receives all it asks?

It is this question our Lord would answer today. Ere He gave that wonderful promise to His disciples, He spoke another word, in which He points out where the faith in the answer to prayer takes its rise, and ever finds its strength. HAVE FAITH IN GOD. This word precedes the other, Have faith in the promise of an answer to prayer.

The power to believe a promise depends entirely, but not only, on faith in the promiser. Trust in the person begets trust in his word. It is only where we live and associate with God in personal, loving intercourse, where God himself is all to us, where our whole being is continually opened up and exposed to the mighty influences that are at work where His Holy Presence is revealed, that the capacity will be developed for believing that He gives whatsoever we ask.

This connection between faith in God and faith in His promise will become clear to us if we think what faith really is. It is often compared to the hand or the mouth, by which we take and appropriate what is offered to us. But it is of importance that we should understand that faith is also the ear by which I hear what is promised, the eye by which I see what is offered me. On this the power to take depends. I must *hear* the person who gives me the promise; the very tone of his voice gives me the promise; the very tone of his voice gives me courage to believe. I must *see* him. In the light of his eye and countenance all fear as to my right to take passes away. The value of the promise depends on the promiser. It is on my knowledge of what the promiser is that faith in the promise depends.

It is for this reason that Jesus, ere He gives that wonderful prayer-promise, first says, "HAVE FAITH IN GOD." That is, let thine eye be open to the living God, and gaze on Him, seeing Him who is invisible. It is through the eye that I yield myself to the influence of what is before me; I must allow it to enter, to exert its influence, to leave its impression upon my mind.

So believing God is just looking to God and what He is, allowing Him to reveal His presence, giving Him time and yielding the whole being to take in the full impression of what He is as God, with the soul opened up to receive and rejoice in the overshadowing of His love. Yes, faith is the eye to which God shows what He is and does. Through faith the light of His presence and the workings of His mighty power stream into the soul. As that which I see lives in me, so by faith God lives in me, too.

And even so faith is also the ear through which the voice of God is always heard and intercourse with Him kept up. It is through the Holy Spirit the Father speaks to us; the Son is the Word, the substance of what God says; the

Spirit is the living voice. This the child of God needs to lead and guide him; the secret voice from heaven must teach him, as it taught Jesus, what to say and what to do.

An ear opened towards God, that is, a believing heart waiting on Him, to hear what He says, will hear Him speak. The words of God will not only be the words of a Book, but, proceeding from the mouth of God, they will be spirit and truth, life and power. They will bring in deed and living experience what are otherwise only thoughts. Through this opened ear the soul tarries under the influence of the life and power of God himself. As the words I hear enter the mind and dwell and work there, so through faith God enters the heart, and dwells and works there.

When faith is in full exercise as eye and ear, as the faculty of the soul by which we see and hear God, then it will be able to exercise its full power as hand and mouth, by which we appropriate God and His blessings. The power of reception will depend entirely on the power of spiritual perception. For this reason Jesus said, ere He gave the promise that God would answer believing prayer: "HAVE FAITH IN GOD." Faith is simply surrender. I yield myself to the impression the tidings I hear make on me. By faith *I yield myself to the living God*. His glory and love fill my heart, and have the mastery over my life.

Faith is fellowship. I give myself up to the influence of the friend who makes me a promise, and become linked to him by it. And it is when we enter into this living fellowship *with God himself*, in a faith that always sees and hears Him, that it becomes easy and natural to believe His promise as to prayer.

Faith in the promise is the fruit of faith in the promiser. The prayer of faith is rooted in the life of faith. And in this way the faith that prays effectually is indeed a gift of God. Not as something that He bestows or infuses at once, but in a far deeper and truer sense, as the blessed disposition or habit of soul which is wrought and grows up in us in a life of intercourse with Him. Surely for one who knows his Father well, and lives in constant close intercourse with Him, it is a simple thing to believe the promise that He will do the will of His child who lives in union with himself.

It is because very many of God's children do not understand this connection between the life of faith and the prayer of faith that their experience of the power of prayer is so limited. When they desire earnestly to obtain an answer from God, they fix their whole heart upon the promise, and try their utmost to grasp that promise in faith. When they do not succeed, they are ready to give up hope; the promise is true, but it is beyond their power to take hold of it in faith. Listen to the lesson Jesus teaches us in this day: HAVE FAITH IN GOD, the living God; let faith look to God more than the thing promised; it is His love, His power, His living presence that will waken and work the faith.

A physician would say to one asking for some means to get more strength in his arms and hands to seize and hold, that his whole constitution must be built up and strength-

ened. So the cure of a feeble faith is alone to be found in the invigoration of our whole spiritual life by intercourse with God. Learn to believe in God, to take hold of God, to let God take possession of thy life, and it will be easy to take hold of the promise. He that knows and trusts God finds it easy to trust the promise too.

Just note how distinctly this comes out in the saints of old. Every special exhibition of the power of faith was the fruit of a special revelation of God. See it in Abraham: "And the word of the Lord came unto Abram, saying, Fear not, Abram; I am thy shield. And he brought him forth abroad, and said . . . AND HE BELIEVED THE LORD." And later again: "The Lord appeared unto him, and said unto him, I am God Almighty. And Abram fell on his face, and God talked with him, saying, As for me, behold my covenant is with thee." It was the revelation of God himself that gave the promise its living power to enter the heart and work the faith.

Because they knew God these men of faith could not do anything but trust His promise. God's promise will be to us what God himself is. It is the man who walks before the Lord, and falls upon his face to listen while the living God speaks to him, who will really receive the promise. Though we have God's promises in the Bible, with full liberty to take them, the spiritual power is wanting, except as God himself speaks them to us. And He speaks to those who walk and live with Him. Therefore, HAVE FAITH IN GOD. Let faith be all eye and ear, the surrender to let God make His full impression, and reveal himself fully in the soul.

Count it one of the chief blessings of prayer to exercise faith in God, as the living mighty God who waits to fulfill in us all the good pleasure of His will, and the work of faith with power. See in Him the God of Love, whose delight it is to bless and impart himself. In such worship of faith in God the power will speedily come to believe the promise too: "ALL THINGS WHATSOEVER YE ASK, BELIEVE THAT YE RECEIVE." Yes, see that thou dost in faith make God thine own; the promise will be thine too.

Precious lesson that Jesus has to teach us this day. We seek God's gifts: God wants to give us himself first. We think of prayer as the power to draw down good gifts from heaven; Jesus as the means to draw ourselves up to God. We want to stand at the door and cry; Jesus would have us first enter in and realize that we are friends and children. Let us accept the teaching. Let every experience of the littleness of our faith in prayer urge us first to have and exercise more faith in the living God, and in such faith to yield ourselves to Him. A heart full of God has power for the prayer of faith. Faith in God begets faith in the promise, in the promise, too, of an answer to prayer.

Therefore, child of God, take time, take time, to bow before Him, to wait on Him, to reveal himself. Take time, and let thy soul in holy awe and worship exercise and express its faith in the Infinite One, and as He imparts himself and takes possession of thee, the prayer of faith will crown thy faith in God. — From *With Christ* by Murray.

DAVID AND THE CHRISTIAN

By Harvey Krogh

DAVID HAD FOUND FAVOR in the sight of God and of the people of Israel and king Saul had become very jealous. Saul was pursuing David in the wilderness of Engedi one day, and being tired, he went into a cave at the time.

"And one of the men of David said unto him, Behold, the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good to thee. Then David arose, and cut off the skirt of Saul's robe privily."

It came to pass afterwards that David's conscience hurt him because he had lifted his hand against the Lord's anointed, even so little as to cut off part of his garment. King Saul was the king that God chose for Israel and the one whom God directed his priest to anoint with the sacred oil.

Can you imagine yourself paying such great respect to an enemy so completely delivered into your hands? Would your conscience hurt you if you played such a small trick as to take a piece of your enemy's garment just to let him know you spared him?

David would not let his men touch Saul and Saul arose and went out of the cave. David also arose and went out and cried after him, saying, "My lord the king." And when Saul looked back David bowed his face to the earth. Although Saul had tried many times to kill him, David did not count it against him.

David himself had been anointed to be king over Israel and knew that God would preserve him and remove Saul when it pleased Him. Therefore David put his whole trust in the Lord. He did not tempt the Lord by exposing himself or by putting himself in the way of Saul, but he allowed himself to be led of God in all that he did.

It is hard to believe that David was so meek and retiring concerning the avenging of his enemies and yet was such a mighty man. It was all because he loved the Lord and respected the man whom the Lord chose as king. David did not take matters into his own hands as we most always do. He knew that there were a thousand ways that God could remove Saul from his throne without his unsolicited help. If we could but realize more fully that if we would wait for God's direction before we take things into our own hands, we would be far more richly blessed.

May we be drawn closer to God and may our lives be enveloped by His purposes. May we make our lives as the life of David in that we will follow the Lord's leading rather than man's.

GAIUS GRACCHUS, tribune of Rome, 123 B. C., was the first to order that markers be placed at every one thousand paces along the famous Roman highways. — *S. E. H.*

DAILY SCRIPTURE READINGS

HOW RELIGION CHANGES ONE'S LIFE

ZACCHAEUS THE PUBLICAN

Monday, November 24 — Luke 19:1-10.

"Zacchaeus, make haste, and come down; for to day I must abide at thy house." — V. 5.

JERICHO, CITY OF PALM TREES, was about fifteen miles from Jerusalem, whither Jesus was going. Zacchaeus was a collector of Jericho's custom house. When we consider that the tax collector was not a salaried man, but one who set the taxes and received his profits by the high rates he set, we realize with just what scorn he was held by the people. And we discover, too, the reason for their murmuring, that Jesus was gone to be his guest.

During the meal Jesus evidently pointed out to His host the rule by which He wished His followers to conduct their lives, for Zacchaeus experienced a sudden change of purpose, v. 8. And Jesus, looking into the depths of his heart, knew that he was in earnest. Truly that was a wonderful day for the despised publican! Listen to His gracious words, "For the Son of man is come to seek and to save that which was lost."

A TAX COLLECTOR

Tuesday, November 25 — Luke 5:27-32.

"They that are whole need not a physician; but they that are sick." — V. 31.

THIS INCIDENT RELATES the calling of Matthew, or Levi, to be one of Jesus' disciples. We cannot help but admire the instantaneous response of this wealthy publican, who left all his opportunity for acquiring wealth to follow One who had no place to lay His head. Matthew was so engrossed in his new Master that he made a great feast, inviting many publicans and others, in the hope perhaps that they, too, would learn to love the Lord.

This new allegiance made as great a change in Matthew's life as it had in that of Zacchaeus. And it will make just as great a change in ours, if we are really and truly sincere in our obedience.

A TENT MAKER

Wednesday, November 26 — Acts 18:1-6.

"And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." — V. 4.

AS WE REVIEW in our minds Paul's life, we come to realize that his conversion made the greatest change in any one's life of whom we read in Scripture. Whereas before, Paul had been persecuting and committing to prison all who followed Christ's teaching, he now endured persecution and permitted himself to be imprisoned for the sake of his Lord. He had formerly taught that Jesus was an imposter and not the Son of God. After conversion his central theme was the Christ and the power of His life, death

and resurrection. His whole later life was devoted to righting the wrongs of his earlier life.

A LAWYER

Thursday, November 27 — Matthew 22:34-40.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself."

IN HIS MINISTRY Jesus came in contact with all classes of men. He met the rich and the poor, the great and the lowly, the proud and the humble. He sought any who felt their need of Him, for He came "not to call the righteous, but sinners to repentance." In this portion of Scripture, we see a lawyer inquiring of Him the greatest commandment of all. It is not recorded whether the lawyer gave his life to Jesus or not. If he did, the rewards would far surpass what little he might have sacrificed.

A JUDGE

Friday, November 28 — Exodus 18:13-20.

"And Moses said unto his father in law, Because the people come unto me to enquire of God." — V. 15.

THE READING FOR TODAY takes us back to the Old Testament to the life of Moses while the children of Israel were journeying toward the promised land. A wonderful promise to Moses is revealed in verse 19, "God shall be with thee." What marvelous changes would be wrought in many depraved lives if our judges of today would do as Moses did, "I do make them know the statutes of God, and his laws . . . and shew them the way wherein they must walk."

A day is soon approaching when all judgments will be righteous and all shall know the only true Judge.

MANY WORKERS

Saturday, November 29 — Romans 16:21-27.

"The grace of our Lord Jesus Christ be with you all."

IN THE SIGHT OF GOD one occupation is not esteemed above another, provided each is honorable. Many different workers were called into His service and each was honored in proportion as his heart was sincere. Many of them, no doubt, had to alter entirely their former methods of life to conform them with the teachings of their Lord. For, "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34.

HEAVENLY CITIZENSHIP

Sunday, November 30 — Psalm 15.

"He that doeth these things shall never be moved."

IF WE EXAMINE EACH of the verses in this beautiful Psalm, we will notice how wonderfully they coincide with the teachings of Jesus in His sermon on the mount. Jesus instructed, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." And He likens one that hears His sayings and does them to one whose house is founded upon a rock. Matthew 7:24.

What a wonderful security comes to the one who grasps this promise and obeys! — *M. G.*

"WHAT SHALL BE THE END OF THESE THINGS?"

DANIEL 12

By Virgil DeBusk

I WANT TO CALL your attention to the eighth verse of Daniel twelve, the question, "O my Lord, what shall be the end of these things?" The importance of that question arrests our attention at once. We are passing through this world swiftly and the question on every man's tongue is, "What shall be the end of these things?"

The book of Daniel is a book that tells us of the end of the present order of civilization. More history is couched in these twelve short chapters than you will find in a five-foot shelf library. It is God's word concerning the whole Gentile dominion. Six specific times in the last chapter Daniel discusses "the end". He saw the end of Jerusalem; he saw its glory pass away; he witnessed the destruction of the temple; he saw the residue of people carried into captivity.

He had seen the four world governments that had come to naught, and now facing the future, as God unfolds it to him, pulling aside the curtain of all coming time, Daniel is overwhelmed and exclaims, "O my Lord, what shall be the end of these things?" What shall be the end of this age? What shall be the end of governments that are yet to exist? What shall be the end of the people? and with that question his heart melts.

I'm glad we are to have an end to the present evil age. We are told that the world is full of beauty and pleasure. The poet may describe its beauty; he may write his poems about the song of birds, and the leaping, dashing cataract, rushing madly on — but I want to tell you something, this old world is going to end. It is under a curse. It is flood today and drought tomorrow; it is wealth today, and poverty tomorrow. It is music of the marriage altar today, and the funeral dirge tomorrow; today it is the happy reunion and the sad farewell tomorrow. It is wars following rumors of wars; it is tears flowing like a river. Blood crimson the highways; lawlessness reigns on every hand. It is the reign of the evil one.

I am looking and longing for the time to come when we

will have a new heaven and a new earth. It will be a world in which the former things have passed away, a world in which you will never see a funeral procession; a world in which never a tear will fall; a world where there will be peace; a world where the sun will never set; paradise restored — a new heaven and a new earth!

"What shall be the end of these things?" There is one great truth that stands out as Daniel looks to the future, a rainbow that arches the sky. The difference between us and Daniel is this: we will see Babylonian corruption; we will see the reign of the evil one; we will see idolatry spreading and waving its red flag. Talk about anarchy! Daniel saw all that but he saw something else beyond the dark cloud. He saw something beyond the reign of the kings of the earth.

What did he see? He said, "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." What else, Daniel? In contrast with the kingdoms of this world, "it shall stand for ever."

Then he said, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Daniel 7:9, 11.

"I saw in the night visions," — now he is looking beyond our time; he is looking beyond the last battle that shall be fought; he is looking beyond the last flood and the last drought. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

ANSWER TO PRAYER

No answer comes to those who pray,
 And idly stand
 And wait for stones to roll away,
 At God's command.
 He will not break the binding cords
 Upon us laid,
 If we depend on pleading words,
 And do not aid.
 But he that prayeth and is strong
 In faith and deed;
 And toileth earnestly, ere long
 He will succeed!

— *Anon* — *Selected by Bro.*
Leonard Brady of Los Angeles.

RESTITUTION

Another day is over with the fading of the light,
Weary I lay my burdens down and bid the world good night;
The shadows on the hill tops come and go,
While in the west the sun is sinking low.

High in yon dark blue heavens the stars shine, one by one;
Clear in its silver splendor, rises the radiant moon;
Silent I raise my heart to Thee in prayer,
Light of the world that shineth everywhere.

The murmuring of the ocean falls faintly on my ear,
Where the waves are rolling inward in the distance, low
and clear;
O Thou who once didst still the waves of Galilee,
Now in my waking hours, bring peace to me.

Toward thy watch towers, O Jerusalem, I turn my weary
eyes,
Weary with a fervid longing for the fields of Paradise,
Where the roses and the myrtle, rich and rare,
Deck thy fair fields, and blossom everywhere.

O Salem, city of our God, thy children scattered wide,
Shall once again be gathered back unto thy side,
And all Ezekiel's solemn vision be,
A type of faithful love — fulfilled in Thee.

Helena M. Hunt.

THE GREATEST SIN. The late Dr. Torrey asked a young man whom he was trying to lead to Christ, if he knew he had committed the greatest sin possible for a man to commit. The young man was quite sure that he had not.

When questioned as to what he considered the greatest sin, he replied, "Murder."

Dr. Torrey opened his Bible to Matt. 22:37, 38, and asked him to read these verses. When he had done so, Dr. Torrey said, "If this is the first and greatest commandment, what must be the greatest sin?"

"I suppose the breaking of that commandment," replied the young man.

He was asked if he had always kept that commandment, if he had always loved God with all his heart, etc. When he confessed that he had not, he was asked, "Of what, then, are you guilty?"

He saw the point, and replied, "I have committed the greatest sin that a man can commit, but I never saw it that way before."

We thus see how perfect love in the heart is the fulfilling of the law, while the greatest sin is the sin of omission in this connection. And this may help us to understand what is meant by the new covenant law being written in the heart. — *Selected.*

OBEYING GOD'S WILL

By John Denchfield

"The things which are impossible with men are possible with God." — Luke 18:27.

ALL OF US REALIZE that with God, the all-powerful One, all things are possible. He who created the heavens and the earth can do all things. We also realize that, as men and women, we can of ourselves accomplish but very few and small things. We must rely continually on God to sustain us in all our difficulties.

Just as we depend upon Him to help us in all things, so we ought also to be willing to obey Him at all times. Unless we obey Him, He cannot give to us that fullness of strength which we need in order to endure.

We will remember that when the Israelites came to the border of the promised land, they sent spies ahead to bring them a report concerning the land. The spies returned and reported the land fruitful, but the enemy too large for them to cope with. Upon hearing this report, they were afraid and chose to disobey God rather than to go up against this formidable enemy between them and the promised land. They were punished for this act of disobedience by being told that they would not be allowed to enter the land. They had failed miserably because they had refused to obey the Lord.

Have we in times past refused to obey God, refused to follow when He led the way, refused to heed His directions? Yes, and the result has been failure every time.

After the Israelites had heard of the punishment which was to come upon them, they turned about and decided to take the land immediately in spite of the enemy. However God had not directed them in that decision, so that as they went, they went leaving God behind them, spurning His direction. The venture ended in disastrous defeat for Israel. Why? Because they had proceeded according to their own will.

Do we at times attempt to do certain things according to our own will? Then when we fail, do we wonder why?

Having experienced two failures, the Israelites were now content to give God full control. Consequently when the time came, God led them into the promised land where they received many blessings at His hand. Success at last was received only after they had become willing to obey God in all things.

When we allow God to rule our lives, we find that we are successful in all things. We will be able to surmount our trials, no matter how small or how great they may be.

As we continue to do His will, we will recognize His presence more and more as a part of our lives. His will will be made clearer to us so that we will have His direction in all things, at all times, for James says, "Draw nigh to God, and he will draw nigh to you." James 4:8.

THE BOOK OF MATTHEW

By Lyman Booth

THE BOOKS OF THE NEW TESTAMENT have their counterpart in the old. For instance, the four gospels correspond to some extent to the Pentateuch, as they contain an account of the origin and law of the covenant; the Acts of the apostles with the historical books, especially Joshua and Judges; the twenty-one epistles with the prophets; and the Revelation with the concluding portions of Daniel and Ezekiel.

The name Gospel is applied to the four inspired histories which contain the "good tidings" of salvation through the life, death and resurrection of Jesus the Christ. The word "gospel" is the old English translation of the Greek word, *Evangelium*. It was used by way of euphony for "Godspel," that is, "news about God," from *spelian*, "to tell."

It is common usage to say four gospels, but it would be better to say one gospel under four aspects. Though given by four inspired writers, they really constitute but one gospel, as presented to the minds of four men. The first three give a general view of our Lord's life and His teaching, therefore they are called synoptical. The fourth is doctrinal.

The four books have often been supposed to have been prefigured by the four cherubim seen by Ezekiel in his vision in chapter 1: Matthew as a man; Mark as a lion; Luke as an ox; John as an eagle. The first emphasizes the kingly and human side of the life of Christ; the second, the power and fulness of His living energy; the third, His priestly and mediatorial character; the fourth, His divinity.

Little is known of Matthew's history except what he has recorded of himself. Matt. 9:9. He was the son of Alphaeus and a Hebrew. His name before he began to follow Jesus was Levi. He had been a publican, that is, a collector of tolls and customs imposed on persons and goods crossing lake Gennesaret at Capernaum. No record is made respecting him except his occupation, his call and his farewell feast. Matt. 9:10; Luke 5:29. Of these facts he mentions the first and second only, and modestly omits the third. No saying of his is on record, and he appears for the last time in Acts 1:13.

Matthew wrote mainly for his fellow countrymen. Papias, in the first half of the second century, says he wrote his account in Hebrew, that is, in the Aramaic, and the same statement is made by other writers. But very early writers whose works have come down to us use the Greek. Writing for the Jews, his great object appears to have been to portray our Lord as the fulfillment of the Old Testament promises respecting the Son of David and therefore the Heir to the Jewish kingdom.

As the Son of Abraham, He was the promised Seed in whom all nations should be blessed. Matt. 1:1. He is the one Antitype in whom all other types centered and in whom

all are fulfilled: in Him the Old passes into the New Testament; the prohibitions of the law into the encouragement and liberty of the gospel; Sinai into the mount of beatitudes; the prophetic into the teaching office; the priesthood enlarged into redemption by suffering; and kingship into the supreme office of restoring a race to God's favor.

The time and place of writing are uncertain, but it is very probable that it was in Palestine sometime between A. D. 50 and 60. The book is noted for its citations from the Old Testament, which are sixty-five in number. This is expressive of the writer's purpose. The authority of the books of the Old Covenant is always taken for granted, and made the basis of all teaching concerning the kingdom of heaven. The law of Moses is represented as not done away but completely fulfilled, and the great discourses, which are such a peculiar feature of the Gospel, all bear on the work of the Messiah, as Law-giver, Judge, and King.

It is generally supposed that Matthew wrote his book about eight years after our Lord's ascension and before any other part of the New Testament was extant. Whether or not this is correct, it is certain that it was written at a very early date. Many have contended that he wrote in Hebrew, and that we have only a Greek translation of it. But eminent writers have shown satisfactorily that this is a mistake; and that the apostle wrote it in Greek, as we now have it; though they admit that he may have given a Hebrew or Syriac copy of it for use of his fellow countrymen.

He, more than any other apostle, is noted for his frequent reference to the Old Testament Scriptures. He also records more of our Lord's parables, and on the whole, seems to observe the order as to time in which the events occurred. He begins with the genealogy of Christ, in the line of Joseph, the husband of Mary, the mother of Jesus; and relates some circumstances concerning His miraculous conception, birth and infancy.

He gives a brief account of the ministry of John the Baptist; and records the baptism and temptation of Jesus, and His entrance on His public ministry. He next furnishes the narrative of His miracles and discourses, till at length he quite fully records the manner of His crucifixion, death and burial. And having given witness to His glorious resurrection and appearance to His apostles, he closes his history with a few very important words which our Lord is supposed to have spoken immediately before His ascension to heaven.

Matthew's writings are true witnesses to the Messiahship of our Lord, which he has given in the following manner: first, by His lineal descent and divine revelation at His birth, chapters 1 to 4; second, by manifestation of His three offices, Prophet, Priest and King, 5:14; third, by presenting the true nature of His kingdom and its future history, in contrast with that of the ancient times, 16:20; fourth, by His self-sacrifice and humiliation, 21:24; fifth, by prophetic revelation of the judgment of the Jewish people, and also on the world, 24 and 25; sixth, by His priestly presentation of himself as the atoning sacrifice, 26 and 27; seventh, by His exaltation and glorification at the right hand of power, 28.

TALKS ON THE WAY TO LIVE

FOR OUR YOUNGER YOUNG FOLKS

BEING!

BEFORE YOU CAN *do* you must *be*! And this is the most wonderful power any one of us possesses — the power to *be*. Have you not been asked many times what you are going to *be* when you're grown up? How generally folk believe that you can be anything you choose, tinker, tailor, soldier, sailor, etc. And there is a great deal of truth behind this idea.

The great hero, Nelson, was once returning from India as a youth, feeling ill and unhappy. He was greatly tempted to throw himself over the side of the vessel, so good for nothing did he feel. Suddenly he pulled himself together, and called upon the deeply hidden power within him — the power to *be* — and cried, "I will live for my country and be a hero yet!" He kept his promise, too!

It was written once of Jesus, "To as many as received him, to them gave he the power to *become* the sons of God." I remember how my elder brother taught me many things when I was a boy. I admired him so much. He was a sort of picture in my mind to which I worked in making myself. My elder brother gave me power to *become*. If a human elder brother can do that, how much more should the Divine Elder Brother be able to help us *to be*.

It is very wonderful how a great holy desire to *be* something really useful for God and for man can come to victory through the most tremendous obstacles. There was once a boy who though only nine years of age felt in his heart a great desire to be a preacher. He did not see how it could ever be and he did not know then that it was his mother's daily prayer for him. So eager was he that he used to arrange the chairs in the house, when nobody was looking, mount to a small stepladder in front of them and practice preaching.

The years went by and the boy grew very shy and nervous, was unhappy at school and used to stammer and stutter quite a lot. How could he be a preacher? he thought. His father had other plans for him and the lad was too afraid to oppose them. Worst of all, he felt he could not speak in public.

More years went by and the boy was in business. Then one day he found that his friends were saying to one another that he ought to go into the ministry. A sister took up the idea and changed his father's mind. Another friend, a Bible class teacher, spoke to the lad himself seriously about it. The boy still felt, however, that he had grown unfit for it all.

But at last he began to think that his friends knew best. So he made a start. More than once terrible difficulties loomed in the way, but each time something happened to sweep them away. Today that boy is one of the best known of England's ministers, and when I talk to him about it, he always says it was none of his doing. "God just made it happen," he says.

I wonder what God wants you to **BE**? Have you ever

stopped to ask? Whatever else you try to be,
 "Be noble! And the nobleness that lies
 In other men, sleeping, but never dead,
 Will rise in majesty to meet thine own." — *Selected*.

"When over the fair name of friend or foe
 The shadow of disgrace shall fall, instead
 Of words of blame and proof of thus and so,
 Let something good be said.
 Forget not that no fellow being yet
 May fall so low but love may lift his head;
 Even the cheek of shame with tears is wet,
 If something good be said."

A FRIENDLY SUGGESTION

By R. H. Judd

VARIOUS PORTIONS of Brother Dean's article on "Death and Hell" invite thoughtful consideration, and I should like to throw out a friendly suggestion with regard to one of these.

To me, and I think to others also, the meaning of *tartarus*, and the condition of those in *tartarus* has always been a difficult question. It is my opinion (not necessarily a settled conviction) that we have, probably, a solution in the words, "spared not." "God *spared not* the angels that sinned." 2 Peter 2:4.

From Genesis to Revelation we are taught that it is a God-appointed principle that "the wages of sin is *death*." Do not the words, "spared not", express exactly the same thought? Let us note a few other scriptures where the same phraseology is employed.

In the verse following the one under consideration, namely, 2 Peter 2:5, we have "and *spared not* the old world, but saved Noah . . ." Here these words undoubtedly refer to *the death* of those who were *not* saved from the flood. Is it not reasonable therefore to conclude that the same words used in the preceding verse carry precisely the same meaning, namely, *death*?

Take another instance in Romans 8:32: "He that *spared not* his own Son, but delivered him up for us all. . ." Here again the reference is unmistakably to *death*.

Thus *tartarus* would seem to be to the angels what *sheol* and *hades* is to the human race. Where it is located we are not informed. Sufficient for us that the law of sin and death is pronounced and carried out — one law throughout God's entire realm.

That other issues are involved in this consideration is inevitable in that we now see only "in part". But because unrevealed truth still lies ahead is no valid reason why we should not seek to comprehend and harmonize that which is revealed.

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"WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT."

ACTIVITIES IN DIXON, ILLINOIS

THE SENIOR BEREAN CLASS of the Church of God met at the home of Elizabeth Ford, Thursday evening, October 30, for a halloween party which had been planned by their teacher, Mrs. Miller. The decorations were in keeping with halloween. The evening was happily spent with games and stunts. Several prizes were awarded to the winners of the different games. One interesting event of the evening was the appearance of a fortune teller who told the young folks' futures and departed without her identity being known. The teacher then served refreshments, assisted by Mrs. Ford and Mrs. Eckert. The twenty-eight young people departed to their homes at a late hour after a pleasant evening.

On Thursday evening, October 30, the junior Bereans met at the church for a halloween party. The basement was decorated with witches, bats, pumpkins and lanterns. The children came in masquerade costumes and even a ghost appeared on the scene, who told the boys' and girls' fortunes. Games were played and a very tempting halloween luncheon was served by the teacher, Mrs. Dauntler, assisted by Mrs. Reis and Mrs. Drew. The children left for their homes at nine o'clock after an enjoyable time.

Elizabeth Ford, Sec.

DEAR BEREANS: I see by the Berean number of THE HERALD that you claim Mittie Chandler, Burbank, Oklahoma, as an isolated Berean.

Am enclosing one dollar dues for 1930. Will be more prompt, since I know the amount I am expected to pay.

Brother Chandler and I are just home from a visit to our old home in Burbank, where we visited with Brother and Sister J. A. McCurry and grandson, Edward Bartol, who are isolated members of the faith.

May I join with Sister Drew in believing that Berean work is "practical". Her article so perfectly describes the conditions existing thirty years ago, before Berean work was organized. I happened to be one of those to take up Berean study at that time and realize, yes, appreciate, the many helps offered the isolated. Will say that

if work counts as stars Sister Anna Drew will have a goodly number in her crown of glory.

All praise to the Berean work.

Mrs. Mittie Chandler,
714 Kentucky St., Graham, Texas.

WE ARE PRINTING the above letter in hopes that more of our brethren will realize the importance of notifying those in charge of the records when you make a change of address, or when you see that the addresses on record are erroneous. Our national secretary is one of the best, and a willing and capable worker, but there is no person living who can keep his books up to date unless he has the active cooperation of every Berean who can give him the information necessary to carry on the work.

There is one other point to which we would like to call your attention. The yearly dues for isolated Bereans are one dollar a year. Our national treasurer is Miss Sybil Guthrie of Mullin, Texas. If you are interested in Berean work, if you want to be a Berean, if you think that the work is worthy of your support, why don't you send your dues to the national treasurer? There are hundreds of our members scattered over the country in localities where there is no Berean organization. Many of them would say if you asked them, if they were Bereans, "Oh yes, certainly I am a Berean." Yet they pay no dues, take no active part in the work, and in the majority of cases the society does not even know where they are.

It isn't so much that that little dollar is so badly needed, although all money put into our treasury can be used to good advantage. It is the fact that when you send in your dues with your correct address you send also a silent message which says, "You know that I am with you in the work. You know where to reach me if you need to call on me. Any time that I can be of any use in the work, I am here."

BEREAN PAGE CONTRIBUTIONS

Ohio, 1; Illinois, 3; Texas, 1.



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



ZACCHAEUS THE PUBLICAN

"Today I must abide at thy house."

IN THE CITY OF JERICHO not far from Jerusalem, there once lived a man named Zacchaeus. One day Jesus was passing through Jericho, and Zacchaeus wanted to see Him, but there was a crowd of people about Him. There was always a crowd of people about Jesus in these days, and Zacchaeus, who was not so tall as other men, could not get near Him or see Him over the heads of the people.

The people would not make way for Zacchaeus, for they were unfriendly toward him because he collected taxes and customs, and was a rich man.

Taxes were the sums of money the Jews were obliged to pay each year to the ruler of the country for the right to live in their homes. Customs were the sums of money the merchants and traders were obliged to pay for the right to sell or to carry through the country such things as silks, perfumes and oils.

The ruler of the country was not a Jew, and for this reason the Jews hated the money they were obliged to pay him and disliked the men that collected the taxes and customs for him.

Zacchaeus was so rich a man that the Jews suspected that sometimes he made them pay larger taxes than they should, and kept some of their money for himself. They suspected he had been dishonest in word and in deed.

When Zacchaeus could not see Jesus because of the crowd, he ran ahead and climbed a tree by the roadside, and waited for Jesus to pass by, for He was to pass that way.

When Jesus came to the place, He looked up at Zacchaeus, and said, "Zacchaeus, make haste, and come down; for today I must abide at thy house."

Zacchaeus made haste, and came down and received Jesus *joyfully*. But all the people murmured, saying, "He is gone in to lodge with a man that is a sinner."

What it was that Jesus said to Zacchaeus we shall never know. But that day while Jesus was with him there came to Zacchaeus a great love for Jesus, and a great desire to be good. And he grew sorry for every wrong and sinful thing that he had done.

Zacchaeus stood up and said to Jesus, "Behold, Lord, the half of my goods I give to the poor; and, if I have taken anything wrongfully from any man I will give back four times as much as I took from him."

Because Zacchaeus was sorry for the wrong he had done,

Jesus forgave him. And from that day Zacchaeus became a man who not only knew what was right to do, but a man who tried to do what he knew was right and was pleasing to Jesus, God's Son. It was because he loved Jesus.

— *Primary Stories.*

THINK! Are we receiving the Lord so joyfully?

SOMETHING TO DO

1. Locate Jericho.
2. Learn Luke 19:10.
3. Read Proverbs 28:13.
4. Copy: Zacchaeus — publican, tax collector
Climbed a tree
His Lord to see.

"THE SAVIOR'S CALLING"

"Children, dear, the Savior's calling,
Calling to you to be true,
He is calling, gently calling,
Gently calling, child, to you.
"He is calling, for He loves you,
As He called in olden days,
When the children loved to hear Him
And to follow in His ways."

— *Primary Stories.*

THE FIRST THANKSGIVING FESTIVAL

"In the fifteenth day of the seventh month when ye have gathered in the fruit of the land ye shall keep a feast unto the Lord seven days. And ye shall take you on the first day the boughs of the goodly trees, branches of palm trees, and the boughs of thick trees, and the willows of the brook.

"Ye shall make you booths of the branches and dwell not in your houses, but in the booths for seven days, that your generation may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt. I am the Lord your God.

"And thou shalt rejoice in thy feast, thou and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless that are within thy gates.

"Seven days shalt thou keep a solemn feast unto the Lord thy God. Because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice!" — *My Book House.*

With Our Sunday Schools

LESSON IX. — November 30, 1930

ZACCHAEUS THE PUBLICAN

Luke 19:1-10

Devotional Reading: Psalm 15

GOLDEN TEXT

For the Son of man is come to seek and to save that which was lost. — Luke 19:10.

A STUDY OF THE SUBJECT

Topic. Christianizing Business.

Basic Truth. "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.

Outline. I. Business Is God-Appointed. II. Making Business Christian. III. Christianity and Democratic Laws. IV. How Christianity Changes One's Life.

I. Business Is God-Appointed. "Subdue the earth and have dominion over it" was one of God's first directions to man. Gen. 1:28. To maintain the earth under man's dominion is the outstanding business of all ages. It includes every possible phase of righteous human industry. The wise man exhorted, 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." Everywhere in Scripture God's directions have instructed man to earnest work.

Nor is work a part of the curse as some have inferred from Gen. 3:17-19. Rather the striving against thorns and thistles because of the curse made man to sense keenly the results of his sins, but work was indirectly assigned him previously to his sin. Said Jesus, John 5:17, "My Father worketh hitherto, and I work."

II. Making Business Christian. One of earth's greatest causes of distress is, that man seeking to carry out his instinct for self-preservation and for self-provision, becomes covetously greedy, seeking his own pleasure and gratification even at the expense of cheating his fellows out of theirs. Christ introduced the truth that the greatest service to self is to labor in such righteous manner as to provide not only for self, but in so doing to properly regard and provide for others. Such procedure necessitates that the strong shall lend a helping hand to the weak, that the mentally great shall plan earnestly for the simple, that those possessed of great executive powers shall direct and rule equally to the advantage of the man unpossessed of such ability.

To Christianize business would be to establish it in all of its depth and breadth of activity, on Christ's truths. No longer could men and women be submitted to servitude in order that their master alone might profit. Acts 16:16-18. No longer could business be conducted purely for personal profit, regardless of its value to society. Acts 19:24-29. No longer could one generation waste of the earth's natural resources, thus robbing future generations of proper advantages.

On the other hand, to Christianize business is to place it upon a foundation made true and

firm by God's own laws. It is to work in such truth and loyalty as will give results most edifying and elevating to the individual and to society. The facts of this are revealed by the description that shall prevail when all things are being finally brought under Christ's hand: the field and the vineyard shall produce abundantly, Amos 9:13, 14; the builder and the planter shall enjoy the works of their hands; violence and oppression shall be no more, Micah 4:1-4, for all people will respect the ways of the Lord God, v. 5; there will be no hurting or destruction throughout the domains of Christ, Isa. 11:1-9; there will be no noxious weed, no piercing thorn, Isa. 55:13. Rather, righteousness and praise, Isa. 61:11, will spring forth everywhere.

Zacchaeus became a striking example as to the manner of Christianizing his business. Like a gardener he went in with both hands, uprooted and destroyed the vicious that was in his business and guarded and maintained the righteous. A business that cannot survive such treatment is not proper for a Christian.

III. Christianity and Democratic Laws. In countries of democratic government where laws are made by the people rather than by the monarch, in proportion as such nations are Christian will they establish and enforce laws that uphold Christian righteousness. Not by the longest stretch of the imagination can political and official corruption, such as is too much practiced in our country and in our day, be associated or classified as Christian. Making business Christian must of necessity include the making and enforcing of Christian laws.

IV. How Christianity Changes One's Life. Zacchaeus, Saul of Tarsus, the executors of our Savior on the cross, are outstanding examples of changes in one's life that are brought about by Christianity. The excuses that the times in which we live or that the fashions and customs make necessary certain allowances which in themselves are unchristian, are lame indeed. Were that true, then the Christian must today allow for and adopt the rapidly growing custom of politics and business to aid and abet so-called racketeering in all lines.

No, a thousand times, no. Rather Christianity transforms the individual from such unthinkable deeds and conduct and directs him in pursuits and activities opposite in their intent.

PRACTICAL APPLICATIONS

Take Interest: The man of our lesson today was won to Christ because Christ showed an interest in him. Christ has given us some wonderful examples in personal work. The incident in today's lesson is one. Many people who have been outcasts and have gone into

the utmost depths of sin have been won for Christ because some one manifested an interest in them. There are many ways in which we can show an interest in folks and in so doing win their hearts for Christ. Discuss and show how the following may help some one who feels cast down, forsaken, or in need of help:

Be kind to a man when he is down.

Extend a helping hand, give a cheery smile, and a pleasant word to those who are in need, discouraged or forsaken.

Never add a cross, further press a thorny crown, or impose another burden or speak an additional harsh word when one is already faltering or fainting beneath his heavy load.

Restitution: Zacchaeus righted the wrongs he had done when he accepted Christ, and restored fourfold all that he had taken wrongfully. It is a splendid illustration of the effect the gospel has on an individual. It transforms and makes a new man out of the old creature. Does Christianity require that we right our wrongs and correct our mistakes?

— C. E. R.

SENIOR AND ADULT CLASSES

A tax collector, a social outcast, eager as a child to see the great Prophet, climbed into a tree. Jesus seeing him, honored his interest and eagerness by offering, before all those who scorned him, to visit him in his home. The tax collector, used only to the scorn and hatred of his people, was rejoiced by the favor. He hastened down from the tree and received Jesus joyfully, and they started for his home. But he overheard the murmurs that began to go the rounds — Jesus was gone to be Guest with a man that was a sinner. Then Zacchaeus, fearful of losing his new Friend, stood still and anxiously and eagerly revealed to Jesus a life that was far different from the life that had been pinned upon him by the Jewish caste system. "Behold, Lord, I give half my goods to the poor and if I have taken anything from any man by false accusation I restore him fourfold."

Zacchaeus had not received salvation, for he had not been touched by the Fatherhood of God through the Son and this entrance into sonship is salvation. But Jesus knew that Zacchaeus was ready to receive salvation for he had received Him joyfully as a child receives favors and had sought His approval. So He said, "This day is salvation come unto this house."

Beneath the various stigmas of man's caste system, there beats many hearts in need and loneliness that are ready to receive salvation. It is into such hearts that Jesus invites himself with the healing and comfort of His companionship and love. — A. K.

DOINGS AMONG THE CHURCHES

NOTES FROM NEAR AND FAR

We are very glad to report that Bro. Austin is convalescing nicely from his recent illness during which he had to undergo a major operation caused by an impacted wisdom tooth. Bro. Austin suffered a very great deal of pain over a prolonged period which, together with the overwork of months, has left him in a condition requiring an extended rest. However he writes that he will soon return to take up his work.

Let us thank the heavenly Father for answering our prayers and for His continued watch care over Bro. Austin and others who have been ill.

Mrs. Lola Danforth, of Dallas, Texas, is enjoying a visit with her mother, Sr. Clara Chaffee, at Golden Rule Home.

Oregon and vicinity is being canvassed for a religious census at present. The church is cooperating in this effort.

Sr. Curdella Gray of Lanark, Illinois, is convalescing nicely from her recent illness. She was able to be up and dressed for the first time on Sunday, November 16.

A union Thanksgiving service will be held in the Oregon, Illinois, church, Thursday morning, November 27, from 8:30 to 9:30. A Thank offering will be taken for the needy of the town.

Sr. A. J. Chaplin of Arkansas City, Kansas, requests the prayers of the brethren in behalf of her mother, Grandma Reed, as she is familiarly known by a large circle of friends who have grown to love her. Her health has been failing for some time.

The family of Bro. Dale Rouch of South Bend, Indiana, has just passed through a siege of scarlet fever. Sr. Lydia Railsback was their faithful nurse during the quarantine. All are well again and the quarantine has been lifted.

Bro. and Sr. Harold Nokes and family left last week for Los Angeles, California, where they will spend the winter. Bro. Nokes' parents, Bro. and Sr. C. A. Nokes, reside there. Rockford's Sunday School and other church activities will miss them very much.

In Bro. Austin's absence members of the Bible Training Class spoke for the Oregon congregation. Bro. John Denchfield spoke in the morning and Bro. C. E. Lapp in the evening. Good sized, attentive audiences were present and enjoyed these sermons. The Junior Choir gave their first number Sunday evening which was very much enjoyed.

Latest word received from Bro. Judd is to the effect that the cast has not yet been removed from his foot in which all the bones were broken in the accident. The pain has decreased, but he is still confined to his bed, which is hard for an active person such as he is. He is occupying part of the time preparing a series of articles for The Herald which we know will prove of benefit and interest.

DOINGS IN IOWA

The Waterloo-Cedar Falls Dorcas Society met with Mrs. Charles W. Howe on November 5. Although we enjoyed the privilege of getting together and the delicious lunch which our hostess served, we did not forget that the main purpose of the organization is to earn money to erect a building on the Waterloo Camp Ground and we really accomplished considerable. Our president, Mrs. A. J. Eychaner led the devotional. It was the last meeting this year which she could attend, as Mr. and Mrs. Eychaner started on their annual trip to Florida on November 6. They just recently returned from a visit with their daughter, Mrs. J. M. Prime, in Omaha where they spent their fifty-eighth wedding anniversary.

Sr. Alta King filled the pulpit at Gladbrook on Sunday, November 2, in the absence of Bro. J. W. Williams who was called away to preach a funeral sermon.

The Waterloo-Cedar Falls Sunday School has been meeting at 10:00 o'clock each Sunday morning at the W. H. Allard home as usual. There has been preaching at 11:00 o'clock by Sr. Alta King, Bro. A. J. Eychaner, or Bro. Charles Howe.

We enjoy reading similar items about other congregations and trust that some of the readers of The Restitution Herald will enjoy these items.

Blanche A. Harland.

DOLLAR-A-MONTH CLUB

The little man has now reached 366. Let's see if we can't push him as far as 500 by Thanksgiving Day. Then we'll have good reason for giving thanks.

New pledges have been received during the past week from the following:

Ohio, 18; Nebraska, 1; Indiana, 1.

Some of the above in Ohio are for varying amounts from 25 cents per month to \$2.00 per year. All are appreciated regardless of the amounts. Your loyal cooperation is what counts. Bro. A. J. Hoke has been busy.

OUR THANK OFFERING

Since last issue Thank Offerings have been received from Mary E. Carter, Hanna M. Barber, Mary A. Woodward and Mrs. Diana Murphy. There are now eight thankful hearts who have thus expressed themselves to us. Some are thankful for the Training Class, some for The Herald, some for God's goodness to them in general ways. What are you thankful for?

THE VISITOR Mother to Son

"The Bible a True Book Revealing the Secrets of Life," is the title to the New Visitor. This book is suitable for a gift book. It contains 180 pages and is intended for a companion book to the Visitor of 1912. I am very thankful to publish this book I promised so long ago. The high cost of printing will make it an expensive book, but I will make a special rate of two for one dollar to any of our people who will send in orders at once. Address Harriet E. Boice, 1009 South Wright Street, Champaign, Illinois.

GRAND RAPIDS, MICHIGAN

On November 9 the Sunday School numbered 223, which is the largest attendance at a regular Sunday School session in the history of the church, surpassing even Rally Day by five. Imagine if you can 223 people assembled upstairs in our little auditorium which seats 100 people! And we have only just commenced to work. Do we need a new church?!

The opportunity which God has given to us here is the largest that can be imagined. And the writer wishes to say that in all his experience he has never seen a more faithful and energetic group of workers. May God give us wisdom to make proper decisions; grace to exercise love and kindness toward each other; and strength and courage to push forward to accomplishments far greater than ever conceived yet.

Many compliments were heard upon the choir work recently. Also much interest has been shown in the series of evening sermons on outstanding characters of the Bible, as is evidenced by the fact that the house is practically full every Sunday night, the audience averaging almost as large as the morning.

F. E. Siple.

AT ELDORADO, ILLINOIS

Bro. Paul M. Hatch is now in the midst of a series of meetings with the Eldorado brethren. All those finding it possible to attend will be both strengthened themselves and will strengthen the brethren there.

Dear Brothers and Sisters: I have just been reading The Herald, and I find so many things of interest that I am thankful it comes once a week, for it brightens our home. There is no class of this faith near here but we do the best we can to follow the teachings of Christ, praying that we may be faithful unto the end. Pray for us.

Yours in faith,
N. Goodreau.

J. J. SNODGRASS

Bro. J. J. Snodgrass was born in Clinton county, Indiana, October 6, 1858, and died November 7, 1930. He and Allie Bond were united in marriage on December 20, 1906. Bro. Snodgrass was a farmer. For many years he has been a member of the Hillisburg Church of God and treasurer of the Conference Board of the Church of God in Indiana.

Bro. Snodgrass was an upright Christian gentleman. He was ever willing to help in the Lord's work, giving freely of his money and time. He leaves the wife, two brothers, three sisters, and a host of friends.

Funeral services were held by the writer on November 9, after which he was laid away to sleep until Jesus comes.

J. H. Anderson.

HERALD RECEIPTS

E. E. Giesler; Daniel N. Davis; Mrs. Nora Johnson; James Browning; Mrs. E. Platts; Vivian Magaw; M. A. Woodward; Mrs. Diana Murphy; Fred C. Smith; John W. Burget; C. W. Dean; Louise M. Imes; Mrs. J. E. Roose; W. A. Reid; Mrs. Wm. Shepley; Scrappine R. Cleek.

What's the Goal?

1000 Dollar-A-Month Pledges!!

100 200 300 400 500 600 700 800 900 1000



When I reach the goal it will be because you — a thousand of you — have helped me along. And when that goal has been reached and the Gospel work which I am to do is done, it will not be I who has done it, but you, with a small portion of what the Giver of All has given to each one.

Remember! I progress only so far as I am pushed by YOU!

Everybody!

Sign!

Solicit!

Watch!

TRAINING CLASS NEWS

WE HAVE BEEN HAVING only one hour classes the past two weeks, owing to the absence of Bro. Austin on account of sickness. We pray that he will soon be restored to health and again take up his duties as Bible teacher of our class.

Our regular bi-monthly class meeting was held Tuesday evening, November 5. We discussed "The Purpose and Ideals of the Church."

We are now studying the kings of Judah and Israel, and are making charts showing what the various countries were doing at the same time. When they are completed we will have our Ancient History in a brief and compact form for ready reference at any time.

Monday, Tuesday and Wednesday are devoted to History, one hour a day under Sr. Gesin. On Thursday mornings we study English, and have a "Good Speech" box in which the errors in English made by the students are noted and corrected. Every Friday from 10 to 11 a. m. is devoted to practice sermons, the members of the class speaking in turn each week. We have been promised a history test on Tuesday morning.

Lucille LeCrone, Sec.

"THOSE WHO HAVE RENDERED the greatest service to the world asked nothing and gave everything. God will not look you over for medals, degrees, or diplomas, but scars."

— Elbert Hubbard.

THE RESTITUTION HERALD

Published by
NATIONAL BIBLE INSTITUTION
Oregon, Illinois

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.

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

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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.

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.

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

“IT IS I; BE NOT AFRAID”

By Cecil A. Smead

LATE ONE NIGHT, nineteen hundred years ago, a little boat was crossing the Sea of Galilee. The disciples of Jesus, in the boat, were rowing hard, but were having difficulty because of a high head wind which was piling the waters into towering waves that tossed the little boat about like a cork. They were afraid and probably wished that their Master were present. But they had left Him on the shore where, after sending the multitude away, He had gone up on a mountain to pray to His Father.

Meanwhile He had sent His disciples away across the little sea; the storm had arisen; and they were afraid. Suddenly, to make matters worse it seemed, they saw a figure moving lightly upon the surface of the water, rising and falling, bobbing up and down. It could not be human they thought; it must be a phantom. Perhaps it might be their Master. If so, He must be dead and this was His ghost; for people were superstitious then, too. At any rate, their fear was increased.

Then He called to them, “It is I; be not afraid.” Or, as the Greek words signify, “I am; be not afraid.” They were safe. He lived, and He was with them to calm the raging sea and bring them safely to shore.

Christ has gone up to heaven to be with the Father. He is our High Priest to make intercession for us. Heb. 4:14. He is coming again to receive His own unto himself that where He is, we may be also. Meanwhile He has given us a task. He has set us to cross the sea of the world, to labor in a world of sin, but to keep separate and not be engulfed in the waters of sin.

We are supported in the vicissitudes of life by the knowledge that Christ lives, and that He is coming back to earth to be with us. We know that He lives because we have the words, “It is I”, “I am”, coming to us in the every day occurrences of life. We recognize His spirit working within us. We are led to do things oftentimes that we can see no good reason for; yet later we find that those things have strengthened our faith, brought someone to Christ, or in some way have helped to bring honor to His name. It is just a manifestation to us that Christ lives and says, “I am,” that He, our High Priest, is making intercession for us.

The Israelites, waiting in the holy place of God’s tabernacle while their high priest went into the holy of holies, knew that their high priest lived because of bells around the bottom of his skirt which rang whenever he moved. We know that our High Priest lives because of the working of His spirit within us and about us. Finally, when our High Priest does come, we will recognize Him. We will know that He lives and has come to save us, because we find His words in John 14:19, “Because I live, ye shall live also.”

THE WORD OF OUR GOD

By Lucille LeCrone

WE HAVE COME TO THE TIME of the year when nature, judging by the plant life, seems to be dead. The beautiful flowers of the summer are faded and gone; the leaves have turned brown and have fallen, leaving the trees standing gaunt and bare; the grass is dry and withered. The shrubbery, although still green, has been frozen and is no longer beautiful. The beauty and the richness of all are perished.

In contrast with this picture I like to study the words of Isaiah 40:8, “The grass withereth, the flower thereof fadeth: but the word of our God shall stand for ever.” What a contrast, and what a beautiful thought, “The word of our God shall stand for ever”!

The flowers blossomed for a short while and now are gone. Next year others will come and beautify the earth for a while, then they, too, shall pass away. Nothing can replace God’s Word. Nothing will be needed to replace it, because it shall stand forever. It does not fade, wither, nor perish and the longer we have it, the more beautiful it becomes to us.

If we have His Word hid in our hearts, no one can take it away from us. It is our possession forever. His Word has come to us through the centuries unchanged. People have tried to tear it down and destroy it. They have tried to prove that it is false and have persecuted those who believed it.

“But the word of our God shall stand for ever.” Instead of fading, it becomes brighter and dearer to us each day, because we realize that we are nearing the time when every word He has spoken shall have been fulfilled.

Let us remember then that “the grass withereth, the flower thereof fadeth, but the word of our God shall stand for ever.”

LEAVE TOMORROW WITH GOD

WOULD IT NOT BE BETTER to leave tomorrow with God? That is what is troubling men; tomorrow’s temptations, tomorrow’s difficulties, tomorrow’s burdens, tomorrow’s duties.

Martin Luther, in his autobiography, says: “I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put my crumbs upon my window sill, especially at night. He hops on the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree and lifts his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth.”

THANKSGIVING NUMBER

THE RESTITUTION HERALD

VOLUME 20

OREGON, ILLINOIS, NOVEMBER 25, 1930

NUMBER 8

THANKSGIVING AND PRAISE

O sing unto the LORD a new song: sing unto the LORD,
all the earth.

Sing unto the LORD, bless his name; shew forth his sal-
vation from day to day.

Declare his glory among the heathen, his wonders among
all people.

For the LORD is great, and greatly to be praised: he is
to be feared above all gods.

For all the gods of the nations are idols: but the LORD
made the heavens.

Honour and majesty are before him: strength and beau-
ty are in his sanctuary.

Give unto the Lord, O ye kindreds of the people, give
unto the LORD glory and strength.

Give unto the LORD the glory due unto his name: bring an
offering, and come into his courts.

O worship the LORD in the beauty of holiness: fear be-
fore him, all the earth.

Let the heavens rejoice, and let the earth be glad; let the
sea roar, and the fulness thereof.

Let the field be joyful, and all that is therein: then shall
all the trees of the wood rejoice

Before the LORD: for he cometh, for he cometh to judge
the earth: he shall judge the world with right-
eousness, and the people with truth. — *Psalm 96.*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

"O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord." — Psalm 105:1-3

THE MAGNET OF GRATITUDE

THE MAGNET IS REALLY quite a wonderful device. A workman may know that very fine particles of iron are scattered through a pile of sand. If he runs his fingers through the sand in an attempt to discover them, he will fail. But let him take a magnet and draw it through the sand, and the innumerable particles of iron will be found clinging thickly to it.

The thankless heart may be compared to the fingers in the sand. One who goes about with dismal countenance, dwelling forever on his trials and tribulations, attracts no one to himself. He does not discover any reason for gratitude in himself nor in any whom he meets. He forgets how good God is to him, forgets that He mercifully overlooks his grumblings and complaining.

But the thankful one? Ah, how different! As the magnet finds the iron, so the thankful heart finds innumerable reasons for gratitude. Such a one sees in every circumstance of life evidences of God's loving-kindness, of His tender mercies. And by his very cheerfulness he attracts others to himself, who, in turn, discover anew God's goodness to them.

If you have reason to be grateful, and who has not? let it shine out from your countenance, radiating thankfulness to all with whom you associate. Soon others will reflect your joy and find countless other reasons for gratitude to the loving heavenly Father.

"My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof." Psalm 71:15. — *M. G.*

PRAYER AND PRAISE

SURGEON, THE GREAT PREACHER, once said, "We breathe in the atmosphere of heaven by prayer, and we breathe it out again by praise."

As we stop to think of it, how true it is! The devoted follower of God can learn of Him intimately by no better means than by prayer. It is through prayer that we imbibe His Spirit, that we come close to Him. As we talk to

Him daily, hourly, we grow closer to Him and He to us. Even as we come to know better an earthly friend by frequent communion with him, just so do we know our heavenly Friend.

Try as we may, physically, to inhale and not exhale, it cannot be done. In the Christian life we cannot live merely by breathing in of God's Spirit. We just must breathe it out again to those around us, if we would grow and develop as we should. And this breathing out resolves itself into praise.

"It is just as necessary that the love of God should flow in and out of the Christian as that air should flow in and out of the lungs and that the blood should flow in and out of the heart," said Spurgeon further, in commenting on prayer and praise.

Through constant communion with our Father in heaven we come to learn of Him, His goodness and mercy, His longsuffering and gentleness, His abiding strength and power. And as these things come to mean more and more to us, we cannot keep them to ourselves; we just have to tell others about them. And thus we breathe out praise to our God and to His Son, our Savior.

"For thy lovingkindness is before mine eyes: and I have walked in thy truth: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works." Psalm 26:3, 7.

Let us say with David, "I will bless the Lord at all times: his praise shall continually be in my mouth."

— *M. G.*

MAKE A JOYFUL noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing.

Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the LORD is good; his mercy is everlasting; and his truth endureth to all generations. — Psalm 100.

"O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation."

FROM A THANKFUL HEART

THE FATHER IN HEAVEN has been good to me. As time goes on I realize more and more my dependence on Him. Without Him, we have no promise of a future life and nothing in this life. "In him we live, and move, and have our being." To me this means everything, for without Him we could not even exist. Praise His Holy Name!

I have many things for which to be thankful, such as life and health and strength and a right reason of mind with which I try to be of some little service to Him. Without Him, I could do nothing along this line and He must be given all the credit for anything I have done or still may do for Him.

His love in sending His Son into the world to give His life that we, poor mortals, might have life, means everything to those who have accepted the Christ as their Savior. It seems that no greater thing can ever be done, except the fulfilling of this promise, which will be done in the Father's own good time.

If each will pause and count the blessings that he himself enjoys and that come from the Father, no doubt they will be many more than we had thought without just pausing long enough to consider them. So dependent are we on the Father that we should not fail to acknowledge to Him our thanksgiving and praise for His tender mercies and His great love.

Lydia A. Railsback.

A THANKSGIVING SONG

"Be still, and know that I am God, and will be exalted in all the earth."

WITH OUR FINITE MIND we on this Thanksgiving of nineteen hundred and thirty, raise our heart to God in humble adoration for His great majesty, power and authority. We are so thankful for His omnipotence, His omnipresence and omniscience. In Him lie all our past, present and future blessings. Through His great love, a Redeemer was provided for all. A plan was given that we might be co-workers in the future age with Christ in blessing all families of the earth. We shall meet the ancient patriarchs and loved ones who sleep the death sleep, when all things shall be made new.

The old order shall pass away and a new one ushered in. Then, dear ones in Christ, will be indeed such a Thanksgiving that all will join in one glad anthem, "Glory to God in the highest, on earth peace, good will to man." For the earth shall be full of the knowledge of the Lord as the waters cover the sea.

Just now we have, of course, many material blessings necessary for our present mortal existence, for which we are very, very thankful.

"When upon life's billows we are tempest tossed,
When we are discouraged, thinking all is lost;

Let us count our many blessings, name them one by one,
And it will surprise us what the Lord hath done."

So we trust each of us may prove true to our high calling in Christ Jesus and be able to sing that future Thanksgiving song.

May Moore, Nebraska.

HOW WE SHOW OUR GRATITUDE

By Lyman Booth

TO SIMPLY SAY, "I thank you," does not in common usage express any inward, heartfelt thankfulness. The expression is too often used in compliance with a common custom, merely for manner's sake, with little or no thought of duty, gratitude or obligation.

It has been a custom for many years for the President of the United States to designate the last Thursday of November as a day of national thanksgiving and praise to God for national and personal blessings received during the year. This is perfectly proper if wisely observed; but I fear that as a nation we have lost sight of the importance of the day. We have forgotten the duty we owe to Him who has favored us with so many blessings. And instead of prayer and praise, the great majority have made it an occasion for excessive feasting and undue indulgence in worldly sports. It has been wisely said that the best way to express or manifest our thankfulness is to render some worthy service in return for a gift or favor. This shows appreciation much better than lip service. They who use few words, but are constantly employed in friendly deeds will be remembered while others may be forgotten.

One who receives favors from another becomes a debtor to the other and should realize his duty to pay. We read, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17. Since a man can receive nothing except it be given him from Heaven, we become debtors to God and He is our most merciful Creditor.

We are therefore in duty bound to pay the debt we owe Him for the manifold blessings which we daily receive from His gracious bounty. This we can only do by voluntary and loving service.

I could not were I to try,
Count the many blessings
Which my Father doth supply;
They come unbidden, one by one,
And though I'm slow expressing
My thanks for all that He has done,
Still they come without ceasing,
And all the while increasing;
Therefore I will daily raise
My voice to thank and praise
The Giver of every good.

LET US GIVE THANKS

By Alice B. Curtis

Brief autumn days their lengthening shadows throw,
Across the threshold of the closing year;
The clouds are heavy with a threat of snow,
The woods look lone and drear.
Now Nature dons a garb of somber gray,
She that the early autumn richly gowned;
And she is wreathed with bittersweet today,
Whom June with roses crowned.

The plumed corn that grew so straight and fair,
In serried ranks like soldiers militant,
Has lost most of its sturdy, upright air,
And now stands brown and bent.
Loosed by the elfin fingers of the frost,
The last tight-clinging nuts have rattled down:
The trees their gay companionship have lost;
The birds have southward flown.

The golden pumpkins in the barn are stored,
The wheat is safely garnered in the bin,
Full presses have their wine and cider poured,
To cheer the hearts of men.
The orchard trees hold up their empty arms,
Their blushing fruit in pit and cellar lies;
And from hearth fires in cities and from farms,
Gray curls of smoke arise.

God's cattle graze upon a thousand hills;
The earth is His with all its teeming soil,
He still supplies the wasting meal, and fills
The failing cruse with oil.
The Lord is great, and merciful and good,
And every creature on His care depends;
He hears the ravens when they cry for food,
His care to all extends.

How much of love and gratitude we owe,
To Him for life and home, for love and friends;
And for the blessed hope that we shall know,
The life that never ends.
And as we thank Him for each ample store,
Let us remember those who have less cheer,
And praise Him who now, as in days of yore
With goodness crowns the year.

“THE TEST OF THANKFULNESS is really not what you have to be thankful for, but whether any one else in the world has reason to be thankful that you are living.”

“A MAN'S LIFE consisteth not in the abundance of the things which he possesseth.” — *Luke 12:15.*

EVERY DAY A DAY OF THANKS-GIVING

By Lottie E. Young

ONE OF OUR NATIONAL HOLIDAYS is Thanksgiving Day, when men are supposed to praise the Giver of all blessings for His numerous gifts to them. But how much happier we would be, as individuals and as a nation, if we spent 364 days in thanking the Father, and just a single day in grumbling about our trials! Don't you think we would soon be so ashamed of that one day that it would slip entirely out of our calendar?

The Apostle Paul gives a wonderful remedy for the all-prevailing *worry* which darkens so many lives, and prevents men and women from rendering praise and thanks-giving to their heavenly Father as they should. This advice is found in Phil. 4:6: “In nothing be anxious, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.” And then follows the blessing which will come if this rule is heeded: “And the peace of God which passeth all understanding shall keep your hearts and your thoughts in Christ Jesus.” The four parts of each petition we make to God should consist of adoration, confession, praise and thanksgiving, or, as the Apostle Paul puts it, “giving thanks always for all things to God.”

Just what is the meaning of thanksgiving? It is the acknowledging and confessing with gladness the benefits and mercies which God has bestowed upon us. The Bible is full of this spirit of thankfulness from the days described in Genesis when men built altars and sacrificed lambs and bullocks to the God who had signally blessed them. And it will continue until the time told of by John the Revelator, when with angels the redeemed shall sing the wonderful hymn of “blessing and glory and wisdom and thanksgiving and honour and power be unto our God for ever and ever.”

The three greatest blessings for which daily thanks should be rendered is the knowledge that we have a Father in heaven who hears the faintest call of His children and answers their petitions in the best way; a Savior who was tempted and tried in all points like as we are and so knows how to help every one of us; and a Bible which clearly points out the way of salvation and promises a “crown of life” to all overcomers.

We should also be thankful for the devoted workers in the National Bible Institution who are striving to make the Church of God a praying, working and giving body. And the best way we can show our appreciation of them is by every member standing behind them and PUSHING HARD. Let us remember it is the union of Faith AND Works which accomplishes great things and will receive the Master's “well done” in the day of reckoning.

REASON FOR THANKFULNESS

TO WHOM SHOULD WE BE thankful? To father, mother, husband, wife, child, or friend? Perhaps to all of these, for their acts of love and patience. But how did we come to have these dear friends, and how did it happen that they are *our* friends?

God was the Giver, and in each member of this wonderful family He has implanted the gracious attribute of love. A very small word, but O! it means so much, for without it we become miserable, unkind, selfish, hard-hearted. Love molds each human trait into godlikeness. Love shines through every fault or shortcoming, and makes us thankful for these friends. It brings out our real thank offering at this time of

THANKSGIVING

We do not have to wait and think why we are thankful, for our mind quickly turns to our wise heavenly Guide. Our hearts are full of joy because we are one of the called-out ones, called when we heard the pleading voice of Jesus saying, "Come unto me all who hunger and thirst after righteousness, for you shall be filled."

We have never failed to receive what we have asked for, and we mean to follow on until we reach the end of the way and the gates eternal shall open. Then we shall see the everlasting hills of joy and peace, where we may forever be workers together with God.

He who is working out His great plan will make no mistakes. So if we strive to follow that wise plan all will be well with us. But O, how careful we must be that we do not make mistakes and lose sight of the goal. And we need not if we but stay close to the side of the Guide, and carefully read the waymarks along the road. For He has with great care had them placed in a Book so we can easily turn to them and be sure we are right, and be safely led home to Father's house where His dear Son has said He will wait for us, meeting us on the road. John 14:3. O joy unspeakable! Jesus is really coming back to claim all the faithful ones.

THE TRAINING CLASS

Again, we need not stop and wonder why we should thank God when we look around and see the Training Class, pushing ahead, seeking for more knowledge of God, more spiritual life, that they may be able to show others the path to eternal life.

The past nine years have been years of hardships in many ways, much sacrifice, sleepless nights, weary days, aching hearts, earnest prayer for guidance. There are not many who realize what these nine years have meant to the diligent workers in the National Bible Institution, working against financial odds all the time. O, if people could understand, they would be more earnest in the work. Many are and we thank God for them. Others who might do more, are just thoughtless, perhaps, and do not know the

great needs. But O, we are thankful for the loyal workers, the willing ones who love the work and the truth for which it stands.

When we think of the young men who are now in the field, with their well-filled churches, and see the others working to be by their side in the blessed gospel call, we thank God and work on. The National Bible Institution has made it possible to continue publishing THE RESTITUTION HERALD, a paper we are glad to send into any home seeking for spiritual help.

Again, we thank God for the beautiful little church building in Oregon. As we enter its sacred portals, we are greeted with beautiful flowers, gifts from those who love to adorn God's house with nature's lavish treasures. The house, as it is entered, seems to open its sacred arms to welcome its people and pastor, Bro. Austin, who earnestly endeavors to lead his flock into paths of righteousness, encouraged by Sr. Rogers at the organ and her faithful choir loyally performing their part of the worship. When Bro. Austin is called away, which often happens, there stands ready the Training Class to fill the gap, a band of earnest students studying to make themselves, workmen who need not be ashamed, rightly dividing the word of truth. And they give us some splendid words of gospel truth.

And O, how glad, to see the class of young boys and girls so quiet as the minister tells of God and His love, joining their young voices in praise to the God who gives them life and health. We hope in the years to come they may learn to love the God who is so good to His children.

Then the greenhouse. How thankful we are for a Christian man among the beautiful flowers at the greenhouse. A kind, gentlemanly hand is ready to grasp yours as you enter the rooms of beauty and see the wonders of nature brought out by his knowledge of botany. God bless him and spare his life for his chosen work.

GOLDEN RULE HOME

Thankful again for the beautiful home for the aged. We have a matron willing to do her part every day. And though not as strong physically as we would wish, she tries to meet the many daily cares and trials patiently and kindly, asking God to guide and temper the various winds. Many perplexing days come and God only can bring all things out right.

There, too, when the evening meal is finished, the Book of God is brought to the table and in turn each one reads and offers prayer for God's guidance and care. We thank God for a home where each one can kneel and thank Him for His many blessings.

May God keep us thankful all the time He lets us live. And may He fit us for the blessed kingdom when Jesus comes, is the prayer of

Sister Woodward.

THE GOSPEL ACCORDING TO MARK

By Lyman Booth

MARCUS WAS THE SURNAME of this writer of the second Gospel. His Hebrew name was John, the son of Mary, whose home at Jerusalem became the refuge and church of the earliest of the Christian community. Acts 12:12. He was a nephew or cousin of Barnabas and the attendant of the apostles, Paul and Barnabas, on their first mission. Acts 13:1-5. He returned home from Perga, Acts 13:13, and was not permitted by Paul to join them on their second mission. He then joined with Barnabas, but later became reconciled to Paul, Col. 4:10, who charged Timothy to bring him with him to Rome during his second imprisonment as one who was profitable unto him for the ministry. He is also mentioned in 1 Peter 5:13. Peter calls him his son, implying by that expression that Marcus had been converted by his ministry and served with him.

This Marcus or Mark was undoubtedly the writer of the Gospel in which we now enter. But whether he was or was not a different person from John surnamed Mark, of whom we read in the Acts of the apostles and in Paul's epistle, is a disputed question by many able inquirers. Acts 12:12; 13:5-13; 15:37-39; Col. 4:10; 2 Tim. 1:11. The celebrated Gratius took one side and Lardner, the other. It is however agreed that this gospel was written under the immediate direction of the apostle Peter and received by the church on his authority. The apostle John had seen the three gospels and wrote his, adding thoughts the others omitted.

Church history informs us that the Gospel by Mark had the approbation of Peter, and that Mark was instructed by him. One Papias conversed with the disciples of the apostles about the beginning of the first century. He mentions the writings of Matthew and Mark as extant and written by them. Justin Martyr, A. D. 150, mentions the Gospels as universally received. He most likely conversed with some who were old men and learned from them that the gospels were extant when they were young. Between A. D. 70 and Justin there were authors who were called "Apostolical" of whom were Clemens, Hermas, Barnabas, Ignatius. These men refer to the Gospels and Epistles.

Justin Martyr cites passages from every one of them, declaring they contained the words of Christ. Irenaeus says there were no more or less Gospels received by the church. He quotes passages from every chapter of Matthew and Luke, from fourteen chapters of Mark, and from twenty chapters of John. Tatianus, who lived in the same century, wrote a "Harmony of the Gospels," which Whitby called "the Gospel gathered out of the four Gospels."

Some have asserted that Mark merely wrote an abridged account from Matthew. He doubtless records many of the same facts and a few of the same discourses and parables which are recorded by Matthew; but he omits many things

and adds others. He records some miracles more fully than Matthew. So there is no just reason to suppose that he intentionally took anything from Matthew. But he wrote such items as were especially brought to his knowledge and impressed on his mind. The coincidence seems to have arisen rather from the circumstance of the two evangelists writing the history of the same events than from any design in the mind of either. But, as it has pleased God to confirm His truth by several witnesses, it will never be improper for a humble and pious inquirer to review the same transactions as given by the evangelists which most affected his mind. While the simplicity common to them all is an internal proof, however, they may vary the narrative, that they were not left to be misguided by their personal feelings to use and depression not suited to the truth and dignity of the subject.

Mark wrote primarily for the Gentiles which is made quite evident, first, because he made no reference to the Jewish law; second, he gives no genealogy of Christ; third, he explains words which could not be understood by Gentiles, such as *Boanerges* (Mark 3:17), *Talitha cumi* (5:41), *Corban* (7:11); fourth, he makes explanations which Jews would not have required (1:5; 2:18 and 13:3); and, fifth, he uses Latin words which others do not.

It is probable that he did his writing at Rome and before the destruction of Jerusalem at about 63 to 70. True to his symbol, "the lion," he brings out plainly the divine power of his Lord in the fullness of his living energy. He gives only a few of his burning words of controversy and denunciation, and his lengthy discourses. He gives event after event rapidly. His favorite word is "immediately," which occurs forty-one times.

The book may be divided as follows: first, the preparation, 1:1-13; second, the works of Christ in Galilee, 1:14 to 7:23; third, the works of Christ in northern Galilee, 7:24 to 10:50; fourth, the works of Christ in Peraea, 10:1-31; fifth, the last journey to Jerusalem and the passion, 10:32 to 15:47; sixth, the resurrection and the ascension.

THANKFUL

WE HAVE AGAIN COME to the season when we wish to thank our heavenly Father for all that He has done for us during the past year.

I feel that I have many, many things for which to be thankful. I am thankful that by His help I am still in the race, and one year nearer the goal.

I am thankful for the progress of the N. B. I. work during the past year, and thankful that our heavenly Father has raised up such a spiritually minded man as Bro. Austin, one who has such a clear conception of the deeper things of God, who is giving the church the spiritual food which is needed to build us up in the most holy faith.

I trust that we are all thankful for the wonderful articles which Bro. Austin is giving us through THE HERALD.

Hanna Barber.

MARVELOUS ARE THY WORKS

By C. E. Lapp

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

WE ARE LIVING IN A DAY and age of many marvelous wonders. Inventions of every sort are being made day after day and scientific research is bringing to light, from time to time, vast powers and forces that are being harnessed and put under the control of man to do with as he chooses. Rich deposits of metal are being unearthed; great quantities of coal and fuel have been brought to the surface of old mother earth; and thousands upon thousands of barrels of oil gush forth from beneath the surface of this old world in which we live.

We live in a world in which people rush to and fro at a terrific pace. One century ago, when the first trains were put out for public use, very few would have anything to do with them. But as time went on, people made more and more use of them until at the present time thousands upon thousands of people cross and recross the continent at a terrific rate of speed and think nothing of it.

Very little faith was shown in steamships at first, but now majestic ocean going liners carry people to every port in the world. The horseless carriage or automobile is now used the world over, on every continent, in every nation, making land travel comparatively swift and sure to what it used to be. Aviation is making great strides toward becoming one of the greatest commercial powers that now exists. Truly, we are living in a wonderful age.

But let us pause for just a brief moment in our mad rush through life and take an inventory of mankind and all his accomplishments. When we think of that wonderful power called electricity, we are speechless when told of the things that can be done with its power. Yet can man vaunt himself up and brag about the achievements accomplished by its use? Not so! God Almighty first put that power there and it was only because of His great foresight that man discovered it and has since been using it for his own needs and comforts of life.

Did not God put the different metals in the earth? Man is now bringing them forth to be used in hundreds of different ways for his use and enjoyment. Did not God furnish life for man and allow him to discover combinations of these metals that they might be built into giant industries? Has not God made it possible by certain of His laws for man to fly through the air as a bird and to carry mighty loads in heavier than air machines?

Surely, God has allowed or brought to pass all of these wonderful things and it is only because He has put all these things here for man's use and for his own welfare that he can use them. It is not because of man's greatness or wisdom or knowledge that all these things have come to pass but simply because they were put here by our God for man's benefit.

Therefore we can very aptly say with the Psalmist,

"Praise the Lord, all ye nations, praise him all ye people." For not only we as individuals have been happier, but all nations have benefited greatly because of God's goodness toward all of us.

A PRAYER OF THANKSGIVING

THE OTHER DAY I heard a man make the statement over the radio that it is almost impossible for people to pray without asking for something from God. He said he was at a church once when the pastor called on different ones in his congregation for prayers of thanksgiving. He requested them not to ask for anything in their prayers but to make them strictly prayers of thanksgiving. Their efforts, he said, were amusing because it was so hard for them to keep from asking favors of God.

If we stop and meditate we will find it not as difficult as he would have one believe, because there are so many things to thank Him for. Here is my prayer of thanksgiving.

Father in heaven, I thank Thee for Thy loving kindness, tender mercy and watch care exercised over me each day. I thank Thee for the blessings Thou hast so graciously bestowed upon me during the past year, for I recognize Thee as the Giver of every gift.

I thank Thee for the sunshine and the rain and the air I breathe; for food, for raiment, for shelter and for all the beauties of nature. I thank Thee for life with all its trials and temptations, joys and sorrows which draw me closer to Thee and make me realize that I am weak and must depend on Thee for strength.

I am thankful, dear God, that I live in a country where I can worship Thee as I think best, and can praise and honor Thee whenever I wish. I thank Thee for a healthy body and a strong mind so I can worship and serve Thee, so I can understand Thy Word and tell it to others. I thank Thee for the privilege I have of attending the Training Class and for the daily associations with those of like precious faith.

And, dear heavenly Father, I do greatly thank Thee for two dear, kind, loving parents who are always working and sacrificing for my benefit, for two dear brothers whom I love, whom I can point to with pride and say, "These are my brothers."

I thank Thee for Thy Son, Jesus Christ, who died on the cross, was buried and rose again and now sits at Thy right hand, and I thank Thee for the hope that I have in Him.

Lucille LeCrone.

"WHEN WE DEPEND upon organizations, we get what organizations can do; when we depend upon education, we get what education can do; when we depend upon man, we get what man can do. But when we depend upon prayer, we get what God can do."—Dr. A. C. Dixon.

IN EVERYTHING GIVE THANKS

By Samuel E. Haney

“And from thence, when the brethren heard of us, they came to meet us as far as Appiiforum, and The three taverns: whom when Paul saw, he thanked God, and took courage.” — Acts 28:15.

NO ONE BUT PAUL HIMSELF should be able to tell which one of his many heartrending and nerve racking experiences was the worst. Read 2 Cor. 11:23-28. But his experience leading up to our text was evidently more than even this hardened, battle-scarred warrior could have surmounted had not divine power come to his rescue — an angel of God, saying, “Fear not, Paul; thou must be brought before Caesar, and, lo, God hath given thee all them that sail with thee.” Acts 27:23, 24. Paul was en route to Rome, but God permitted the elements (which are subject to Satan, Eph. 2:2) to detain him three months on Melita island, amid barbarians who showed him “no little kindness,” for which God had given the Apostle power to reciprocate. Acts 28:8-10. God never fails us at a crisis. 1 Cor. 10:13. A double blessing always follows such deliverances, namely, spiritual and physical invigoration and encouragement.

As it was necessary that Jesus should “learn obedience by the things which he suffered” (Heb. 5:8) how much more essential should it be for us to do likewise? Therefore let us not look so much for exemption from conflicts as for victory in conflicts and the consequent encouragement.

It is when we think we are strong that God permits the enemy to touch our feelings or our flesh just to show us how weak, dependent and void of courage we really are.

The writer has had many arduous experiences; and can say, God has never failed to encourage him at crucial moments. One incident as a testimony of God’s love and faithfulness to His children: my wife’s tragic death on the railroad; my own and my son’s health thoroughly depleted; home broken up; both of us incapacitated for work. The crisis was at hand: utterly helpless and hopeless. It was while praying — telling God that I had reached the end, that I now placed it all into His hands for adjustment — that the postman delivered a letter from people whom I had not seen nor heard from for twenty-five years. They said, “We have heard of your great misfortune. Come up and spend some time with us on our farm.” Superfluous to say that I accepted their invitation something like a hungry dog snatches a meaty bone. Encouraged? Well I should say I was!

No, God never forsakes us (Heb. 13:5, 8), though at times He leads us through strange, pathless woods to accomplish His purpose. But we at times forsake, or forget Him at critical periods. Then He permits us to go the limit in our effort to steer our little craft through tempestuous winds and waters, as in my own case, cited. But

after the lesson has become effectual we thank God, and take courage.

As the readers of THE HERALD are aware of our beloved Brother Judd’s painful accident, the following account of an incident and the brother’s subsequent remarks which I quote by permission from his letter should be interesting and instructive: “Coming home from the hospital recently, the ambulance had to await the light signals. On our right stood a fine, big limousine containing a gentleman and, I suppose, his daughter. As I lay back the young lady gave me a kindly smile, which, needless to say, I returned. She again smiled and I again smiled also. Then, as we parted, she turning northward and I eastward, she waved a pleasant goodbye which I cordially returned as best I could. We had never met. We probably never shall, but the incident brought much pleasure and certain comfort to me; for, remember, it is said of Paul, certain of the brethren met him, which engendered the comment, ‘Whom when Paul saw, he thanked God, and took courage.’ He does not seem to have forgotten how that a little courtesy always cheered, strengthened and encouraged him. If we could see behind the screen of our actions, we would surely be more generous with our smiles.”

In these days when the world — and too many Christians — are wearing long, pinched facial expressions, what comfort and encouragement a smile and a little act of courtesy can accomplish.

An incident of forty-eight years ago while I was a railroad station agent in Texas comes to mind. There had been a fight, one man receiving a severe knife wound. Noticing the sufferer’s parched lips and startled eyes while the surgeon was dressing his wound I gave him a glass of cool water and a cheering smile. After recovering he called at my office, saying, “Mr. Haney, you were the only man in that crowd who had a heart and a human sense of propriety. That smile and glass of cool water did me more good, in a way, than did the doctor.”

It should be as natural for the Christian to smile as to breathe; for if he is as obedient to God’s plan of salvation and as faithful to his calling as God is to His promises, he will be as destined to meet his Savior ere long, be like Him, and forever with Him as he is of the sun to continue rising in the east and setting in the west.

“For ever, O Lord, thy word is settled in heaven,” Psa. 119:89. But should the Christian be in doubt about his status with God, it would be well for him to examine himself and ascertain the cause of his incredulity. Then, by repenting and getting right with his Creator, he will discover his face loosening up and he will be smiling without an effort. A Christian can’t avoid smiling after he once gets a vision, as it were, of God’s great throne of glory which is about to illuminate this darkened world.

“HUMAN NATURE is a curious thing. The next time you are depressed and feeling sorry for yourself, try being sorry for someone else and see how different you feel.”

FREEDOM TO WORSHIP GOD

By Richard LeCrone

AT THIS SEASON OF THE YEAR, the story of the Pilgrim fathers, and their voyage across an all but unknown ocean, and their settlement upon the shores of the new world, known as America, is fresh in the minds of everyone. We need not be reminded as to the object of their voyage, nor of the suffering which they endured to obtain that end. Their heroism was of the highest type, because the sacrifices that they made received no praise, and for their deeds of kindness and of Christian service they received no personal glory. It is partly due their heroism and toil that we possess one of the most precious heritages known to mankind, the privilege of worshiping God in the way that we believe to be most acceptable to Him.

If we thought that this freedom were in danger, every citizen of America would immediately rise up to defend it. Yet, content in the knowledge that our political freedom is secure, many of us have proceeded to encumber ourselves with worldly cares which hamper the proper worship of Jehovah quite as much as would political laws.

Jesus in expounding this important truth to the Jews who believed His teachings, said, "If ye continue in my word, *then* are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Most of us, if asked about our freedom in religious matters, would say that we are free, for the Pilgrim fathers made us free. The Jews, to whom Christ spoke, had a similar thought in mind. They answered Him thus: "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?"

The answer which He gave them will serve as well for the "free men" of today as it did for those Jews. Listen to what He told them. "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." John 8:34.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

Paul, in his letter to the Galatians, applied to himself

a test which we would all do well to apply to ourselves, and with the results of that test still in mind, draw a conclusion. Paul said, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." I wonder if, after applying this test to ourselves, we should be able to conclude that we were serving Christ.

And again, in giving instructions to the young worker, Timothy, he said, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches,

but in the living God, who giveth us richly all things to enjoy." 1 Tim. 6:17. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Let us then bear that thought in mind, and while we are thanking God, for our material blessings, let's not forget the spiritual blessings also.

The Pilgrim fathers proclaimed a day of thanksgiving on which to thank God that their toil had been richly rewarded with good fruits. Such devoted Christians as they must have produced many of the fruits of the Spirit as well as material fruits from their fields.

This Thanksgiving Day, when we kneel down to thank God for blessings received, let us also take an inventory of our fruits of the Spirit, and see whether or not we are equally blessed spiritually. We may check these with the list found

in Gal. 5:22-24 and find out in a few moments just where we stand in this respect. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

At this season, let us draw our example from the Pilgrim fathers, inviting our neighbors to enjoy with us the good fruits of the Spirit which God has given us according to our diligence. It may be that they will like them so well that they will cultivate some of them for themselves.

And let us remember that, while the Pilgrims left us the right to worship God as we see fit, they did not free us from sin. Only one Man can do that. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

WE THANK THEE

For the gift of Thy dear Son,
Who came that we might be
Nearer and dearer to the One
Whose love crowns you and me;
Father in heaven, we thank Thee.

For Thy Word, a guide in youth,
A comfort for all ages,
Shedding to all its radiant truth,
Beckoning us to its pages;
Father in heaven, we thank Thee.

For Thy forgiveness of our sin,
And strength to do Thy will;
Courage to labor others to win,
For friends and loved ones all;
Father in heaven, we thank Thee.
— M. G.

THINGS FOR WHICH I AM THANKFUL

By Rufus A. Curtis

I AM THANKFUL for the gift of life, "For in him we live, and move, and have our being," as "his offspring." Acts 17:28.

I am thankful for the environments of the life He has given me. "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage," for He hath shown me the path of life which leads to His glorious presence, with its attendant "fulness of joy" and "pleasures for evermore." Psa. 16:69; Acts 2:28; Isa. 35:10.

I am thankful for the Bible, with its "exceeding great and precious promises," that not only affects my happiness for the "life that now is", but will affect it also for "that which is to come," in all the immensity of its unmeasured fulness. 2 Peter 1:4-11; 1 Tim. 4:8.

I am thankful to our heavenly Father, and to His beloved Son, for their love, guidance, and protection, in all life's perilous journey from the cradle to the grave. John 3:14-17; 2 Cor. 5:14, 15; Psa. 48:14; Isaiah 41:10.

Of all the things that mine eyes have seen, and mine ears have heard, nothing has brought me so much joy as "the glad tidings of the kingdom of God;" for the tidings are so good, and the joy is so great that it dwarfs into insignificance, all other news in comparison. Luke 8:1; 1 Peter 4:12-14; Luke 2:10; Hebrews 11:24-26.

I am thankful for the omens of Jesus' return to receive His saints unto himself and crown them with life eternal which has been so graciously promised, to change their heirship of the kingdom, for which they have suffered, into actual possession of the kingdom under the whole heaven, throughout the blissful ages to come. Luke 21:25-28; John 14:3; 1 John 2:25; James 2:5; 2 Timothy 2:12; Daniel 7:22, 27; Eph. 3:20, 21; 2:7.

I am thankful that the culmination of the plan of salvation, as disclosed in the Bible, will demonstrate the fact that "the Judge of all the earth" will "do right", both towards the righteous and the wicked. Gen. 18:25. "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. Every act of His, in the marvelous plan of redemption, but accentuates the truth that "God is love." 1 John 4:7-11.

"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; 1 John 5:9-12.

Don't Worry — But Work.
Don't Fear — But Follow.
Don't Pine — But Pray.
Don't Trouble — But Trust.

— S. L. Krebs.

THE CHRISTIAN'S PRIVILEGE

"SPEAKING TO YOURSELVES in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Ephesians 5:19, 20.

We are living in an age that seems to be leading people away from Christ. They do not stop a moment to think how fast they are drifting away. What goal can they see in the future and be thankful for?

The few who have their eyes earnestly fixed on Jesus have much promised to them, something to live for and be thankful. It is a blessed privilege of ours to be a Christian, for we are ever being watched individually. May we be found daily tuned to psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord.

Sr. Seraphine R. Cleek.

MY THANKSGIVING PRAYER

DEAR HEAVENLY FATHER: I thank Thee for thy manifold blessings which Thou hast showered upon me. Truly they are more than can be numbered. I thank Thee, Father, that even in my trials and difficulties Thou hast sent sunshine and Thy sustaining power and grace to help me bear it all patiently. And I praise Thee, Lord, that in all these I can see Thy hand upon me for some good.

I thank Thee, Father, the Giver of every good and perfect gift, that in times of need and strength I can ask of Thee, and Thou dost always hear and art always near. I thank Thee more than all, heavenly Father, for the gift of Thine only begotten Son, the Lord Jesus, that all who will believe on Him may have eternal life. Praise God!

Blessed Lord, guide us all by Thy holy Spirit and give me strength to live worthy of all Thy blessings. I ask it all in the name of Jesus. Amen.

Alice V. Blakesley, Sumas, Washington.
(A shut in and a helpless cripple.)

MY AIM IN LIFE

TO BE HONEST AND UPRIGHT, devoted and true; to try to do my duty to the poor and needy; to attend to my own business and let others' alone; daily to ask divine guidance and strength to keep in subjection the evil in my own members; especially do I desire a bridle for my tongue; to enjoy that wonderful peace that surpasseth understanding; to longingly hope for the soon return of my Lord and Savior; to be thankful every day of the year for the many, many blessings I enjoy, these are the things I desire most.

Lucy B. Groat.

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"BLESS THE LORD, O MY SOUL, AND ALL THAT IS WITHIN ME, BLESS HIS HOLY NAME."

WE THANK THEE, O GOD

BLESSED BE THE LORD who daily loadeth us with benefits, one of the richest of which being His willingness to accept our smallest service, if offered in the right spirit, and magnify it to a place of importance in His plan. He who received, blest and expanded a small boy's lunch to satisfy the hunger of a multitude of people will assist us who are of meager ability to lay up treasures in heaven by adding His blessing to our humblest effort, thereby extending its influence far beyond the realm of this world into eternity. Let us praise Him for this. It places a halo around the "little" things which are within the reach of each and every one of us.

Madeline Gardiner, Lancaster, New York.

"O, GIVE THANKS unto the Lord, for he is good, for his mercy endureth for ever." When anyone does something nice for us it is natural for us to want to return that kindness if we are not wholly selfish, but do we always thank our Father for His many kindnesses to us and express our gratitude to Him?

This year we have received so many blessings that we should be very grateful and give thanks at all times for the material as well as the spiritual things which we are receiving daily.

Leota Hanson, St. Louis, Missouri.

AS THANKSGIVING APPROACHES there is one very outstanding thing that I am extremely thankful for, and that is the fact that after a long illness I have been blessed with the privilege of again working. Human words can but weakly express my gratitude to the all-wise Father for this blessing.

Elmer Goekler, Marshall, Illinois.

THERE ARE SO MANY THINGS to be thankful for — home, relatives, friends. At this time I am especially thankful for the degree of health I have, recovering from a siege of pneumonia which I had two months ago. "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." Revelation 7:12.

Esther Sealine, Stanhope, Iowa.

WE OFTEN FORGET to thank our heavenly Father for the wondrous beauties of nature which He has given us. I am thankful for the sunlight, the twilight, the flowers and every bit of beauty that He has so graciously given us.

Ione Patrick, Ashland, Ohio.

THE SPIRIT OF THANKSGIVING should radiate toward everything that God has given us. Should we itemize our many blessings, a true friend would be found responsible for a number of them. We may have only one friend, but when that friend proves to be as true as was Jonathan to David then we rejoice for that bond of understanding which is beyond mere words. The surest way to have a real friend is to be one. True friendship but symbolizes and reveals the great friendship of One who said, "Greater love hath no man than this."

Leona Marsh, Fort Wayne, Indiana.

AS THANKSGIVING TIME draws near, a person's thoughts turn toward God and His goodness, more than any other time in the year. We must be thankful not only in this season, but let us praise God for His kindness and mercy at all times. There are many wonderful blessings promised in the Scriptures which we may find by daily studying His holy Word. The greatest assurance of His love is the gift of eternal life through our Savior, Jesus Christ. Let us thank God for the favors which He has bestowed upon us by living a life of service to Him.

Elizabeth Ford, Dixon, Illinois.

WATERLOO - CEDAR FALLS

THE WATERLOO-CEDAR FALLS Berean Society met at the home of Mrs. Margaret Moore during September and October. They enjoyed a halloween party after the Berean lesson on the last Friday night in October. During November and December they will meet each Friday night at the home of Mr. and Mrs. Alvin Phillips.

Illinois, 5; Ohio, 3; Iowa, 2; Texas, 1; New York, 1; Missouri, 1; Indiana, 1.



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



STEPHEN

“And they chose Stephen, a man full of faith and of the Holy Ghost.”

WHEN THE FIRST CHURCH was organized all the members sold their property and gave the money to the apostles to use for the needs of the organization and its poorer members. So much was given that seven wise men were chosen to distribute this fund. Among the wisest was Stephen — a man full of faith and power, and able to do great wonders and miracles among the people.

But things did not run smoothly for these Christians. There were many Jewish classes of men who did not like this growing church, so they began to find fault with it, and ordered its leaders to stop preaching. The disciples knew that they must suffer if they followed Jesus, so they continued to teach, defending their faith against all arguments.

Now Stephen was so filled with wisdom from God that he always won every dispute. The enemies then did as they had done with Jesus — hired men to say false things, as that Stephen had said things against Moses and God. They even brought him before the Council. Stephen seemed glad for this opportunity to defend his faith, for his face lighted up very brightly. (You know our faces show our thoughts and lives so plainly.)

Stephen told the Jewish Council the story of their history. He began with Abraham, then on to Joseph, Moses, and down to David and Solomon. He told them what these leaders had done for their people, yet the people always turned against God and these chosen leaders. Then he said to his listeners that they were betrayers and murderers just as their fathers had been.

This made them so angry that they gnashed their teeth; yet, that did not frighten Stephen. He kept looking right up to heaven, and had power to see the glory of God, and Jesus at God's right hand.

When he told them what he saw the crowd made a lot of noise, stopped their ears and cast Stephen out of the city.

Then the witnesses gave their clothes in charge of one Saul, and they all gathered stones and threw them at Stephen. He did not fight back, but called upon God, saying, “Lord Jesus, receive my spirit.” And just like Jesus, he asked God to forgive the people of their sin. And then he fell asleep. Thus came the death of the first Christian martyr.

THINK! Would we be brave enough to stand up like Stephen, and tell the truth?

SOMETHING TO DO

1. Learn Acts 7:60.
2. Read 2 Corinthians 1:3-11.
3. Copy: Stephen, the first Christian Martyr.

GENEROUS

CHEERFUL GIVERS

There is a pleasure sweet in giving
Though the gift may be but small,
It may cause a ray of sunlight
O'er some pathway dark to fall;
It may bring a trace of gladness
Unto hearts that weary be;
It may stay some tide of sadness,
Let us give right cheerfully.

Though it may be but a trifle,
Whether book, or slate, or card,
It will make our hearts seem lighter,
Giving is its own reward.
If we have of an abundance,
Then on others gifts bestow,
That all whether high or lowly,
May the Christmas gladness know.

“God gives so many lovely things!
He gives the bird its feathery wings,
The butterfly its colors fair,
The bee a velvet coat to wear.
He gives the garden all its flowers,
And sun to make them grow, and showers;
Red apples from the old bent tree,
Wheat in the meadow blowing free;
He gives the shining day, and then
The quiet, starry night again.
He gives my home — a place to stay,
And laugh, and dream, and work, and play.
With pleasant rooms and windows wide,
And cozy, rosy fireside;
And books to read and folks to love me,
And His good care to watch above me.
It's like a song a person sings —
God gives so many happy things!”

With Our Sunday Schools

LESSON X. — December 7, 1930

STEPHEN

Acts 6:1 to 7:60

Devotional Reading: Isaiah 53:7-12

GOLDEN TEXT

And they chose Stephen, a man full of faith and of the Holy Ghost. — Acts 6:5.

A STUDY OF THE SUBJECT

Topic. An Interpretation of Christianity.

Basic Truth. "If we suffer with him we shall also reign with him." — 2 Tim. 2:12.

Outline. I. Christianity. II. Sacrifice. III. Stephen's Contribution to Christianity. IV. Standing up for Christ.

I. Christianity. Christianity as interpreted by Stephen is that quality in the individual which enables him to use his powers and forces for the honor of God and Christ, but not for personal advantage or advancement among men. Stephen and others gave evidence that a Spirit-filled man is strong beyond all associates not so filled. Peter made whole the man who was a born cripple; his prayers opened prison doors and unlocked prisoner's stocks; Spirit-filled Paul outmastered the wind, out-sailed the sailors, landed all safely ashore, defied the serpent. But these all exemplified that their Christian strength was first and foremost for the honor of Heaven through their witnessing unto sinful men.

II. Sacrifice. Again in Stephen the great principle of sacrifice is exemplified. By Stephen's sacrifice Christendom received an interpretation of Christianity which could not have otherwise been made. True, Stephen profited both in his mortal career and in his yet future resurrection life by his own Christian faith and obedience. But true again, his future surroundings can but far surpass what they would have been had he not taught the race something of the meaning of Christianity. His gentleness, forgiveness, calmness in the face of unmeasured venom of wrath reveals the sanity and composure of one filled with the Spirit of his God. All this was necessary to reveal the contrast between the natural fleshly impulses, even though under the law of God through Moses, and the mind of him who is thoroughly Christ-like. Only the latter can control and glorify the earth of mankind.

III. Stephen's Contribution to Christianity. Several points stand out prominently. One, To receive from God and use for the glory of God, not for the glory of self. Two, To recognize the fullness of one's strength and design not to usurp its power for self-service. Three, To recognize the right and stand for it even in the face of strongest opposition and, if need be, unto death. Four, Self-advancement through sacrifice to the God of righteousness.

IV. Standing up for Christ. Since the day of our Savior's ascension there has been no visible manifestation of Christ and none to stand for Him except His friends. To transform the world from the ways and likings of man to the righteous ways of Christ must, of course, be accomplished by the Master. But He accomplishes these things through those

who volunteer to stand true to His cause, to defy the wrong and uphold the right. Such standing, like the stand of any good soldier, often requires sacrifice unto death. He today, who would stand for Christ, must be willing to stand, regardless of price, to the end.

Neither social standing, nor business standing, nor business success, nor personal pride, nor politics, nor any other thing, is excuse for him who would be Christian to dodge the issue, or is sufficient cause for him to deny his Master.

PRACTICAL APPLICATIONS

Fully Persuaded: Stephen was fully persuaded of his message. He believed in what he believed. His work was in all earnestness and his sermons had no uncertain sound. The teacher can well afford to stress the benefits of really believing what you believe; knowing what you know, and doing what you do.

Faithful: It can be truthfully said that he was "faithful unto death." His faith in his message inspired him to loyalty and devotion that no one has ever excelled. Make practical application of some of Stephen's characteristics as listed below:

Firmness of conviction.

Loyalty to truth.

Courageous to represent Christ.

Devotion to the unsaved.

Willingness to Forgive: The forgiving spirit which Stephen manifested when death was only a few moments away can well be emulated by all. He was not revengeful; he harbored no malice. Forgiveness is one of Christianity's greatest fruits. None need to expect forgiveness from God unless he first forgives those that have wronged him. Forgiveness begins at home. — C. E. R.

JUNIOR CLASS

The first that we learn of Stephen in the Bible is where he and six other men were appointed to look after the widows among the Christians. Acts 6:1-5.

From this time on Stephen came to be a man of great influence in the church at Jerusalem. He did many wonders and miracles. In fact, he became so great that the people came to argue with him, and try to outdo the things he did, but could not.

Stephen preached about Jesus and the things He would do. The Jews then accused him of teaching against the temple and the law.

Now read what a wonderful sermon he preached to them in Acts 7. He gave them a complete story of the Israelites from Abraham on through to Christ, and pointed out to them just where Christ stood in regard to this people. He showed them how they had sinned by their persecutions and the crucifixion of

Christ.

But what was the price he had to pay for preaching this sermon? His life! He was taken outside the city by the angry mob and stoned to death. Do you think Stephen did right in telling these people of their sins, even if it did cost him his life? — V. C. T.

THE GOLDEN TEXT

"And they selected Stephen, a man full of faith and holy Spirit." — Acts 6:5, Diag.

Stephen was one of seven deacons chosen to look after business in the time of the Acts of the Apostles. These men were to be such as were "full of the Holy Ghost and wisdom." It is said of Stephen in particular that he was "full of faith and of the Holy Ghost." In our lesson text it speaks of his having power and doing "great wonders and miracles among the people."

Stephen was accused of blasphemy, and in defence of himself gave quite a discourse on the Israelites leading up to Christ, then condemning the Jews for what they had done. This made the Jews so angry that they stoned him to death. Stephen is considered the first martyr to the Christian faith. — L. A. R.

SENIOR AND ADULT CLASSES

Stephen, being full of the Holy Ghost, looked steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God. His testimony was, "I see . . . the Son of man standing on the right of God." He saw God's purpose in man (spoken when He made man a living creature, of the dust of the earth, of the earth, earthy), fulfilled and finished.

Through the ages God, with infinite patience, had dealt with the "living creature" through His spoken word in law, in miracle, in rebuke, in chastisement, in exhortation, creating conceptions of truth, and justice, and love. Through His infinite wisdom, these had been preserved and handed down from generation to generation, and finally they were, in all their fullness, written in the inward parts and in the heart of Jesus who was and is the Word made flesh, the fulfillment of the new covenant which is, "I will put my law in their inward parts and write it in their hearts."

Jesus, the Word made flesh, expresses the full glory of the Father's workmanship, and from Him emanates the Father's begetting power that makes God's flesh creatures new creatures in Christ Jesus, thus fulfilling the new covenant in them also.

The conviction that Jesus the Son of man, is the Son of God at the Father's right hand, is this begetting power. It made Stephen's face shine as an angel's and it put into his mouth the words of the Son, "Lord; lay not this sin to their charge." — A. K.

DOINGS AMONG THE CHURCHES

OUR THANK OFFERINGS

We are most grateful to our heavenly Father and to the givers for the Thank Offerings that have been received for the different phases of the N. B. I. work. Since last issue the following have sent in contributions to this fund: Anna E. Sleight, Seraphine R. Cleek, Amy Johnson, J. F. Carpenter, Leila E. Whitehead, Mrs. Chas. Stedman, Moses E. Lowd, Sr., Mr. and Mrs. T. J. Ellis, Lucy B. Groat, Eva H. M. Fletcher, Enos and Carrie Elton, Mr. and Mrs. Joseph Williams, Mrs. Fannie Elvey, Mrs. Mae Mick, Mr. and Mrs. Roscoe Dunbar, Mrs. I. H. Brown, C. E. Moore.

Readers of The Herald will be glad to know that Bro. T. A. Drinkard is slowly recovering from his recent accident. His address is Kennedale, Texas, Rt. 2, Box 99A.

Sr. Sybil Guthrie writes that Bradley Guthrie was operated on in Scott and White Hospital, Temple, Texas, on November 8, and at present is doing nicely.

In this issue you will find a subscription blank, offering The Herald at special reduced rates for Christmas gifts. When choosing your gifts do not forget The Herald as a gift for each week of the year 1931.

Next Sunday, November 30, Bro. Conner will speak for the Chicago, Illinois, congregation. For information as to time and place of these services get in touch with Bro. S. T. Kee, 4833 N. Keystone Ave., Chicago.

Readers of The Herald will be especially thankful to our heavenly Father for the gradual recovery to health of our beloved Bro. Austin. He has not yet been able to resume any part of his duties and his doctor orders a complete cessation of all work for a month at least. But we are glad to know that he feels a steady improvement each week. God does hear and answer prayer.

Bro. Harvey Krogh of the N. B. I. Training Class spoke on Sunday morning, November 23, at the Oregon (Illinois) church, and Bro. Richard LeCrone in the evening. The several students of the class have been filling the pulpit very acceptably each Sunday since Bro. Austin's illness. At the request of Bro. Austin, John Denchfield has been acting as assistant pastor. We trust that our pastor will soon be able to return, as he is missed greatly by both members and friends of the church.

BRUSH CREEK, OHIO

With the first week of a series of meetings nearing its close, a good interest is manifest. The meetings are to continue through Sunday, November 23rd. Sydney E. Magaw.

SERVICES AT DIXON

The Dixon brethren have preaching services by Bro. Conner every second and fourth Sundays at 11:00 o'clock and 7:30. Sunday School every Sunday at 9:45. Bro. Conner and wife expect to soon be located at Dixon permanently.

I am thankful for good health; it enables me to be useful. Anna E. Sleight.

PARK HILL (IOWA) CHURCH AND SUNDAY SCHOOL

The Park Hill Sunday School is progressive. Rain or shine the work goes on. The Workers' Conference convened at Clark's Studio on Monday evening. There was a good attendance, and a lively interest, close attention to details, and enthusiasm was manifested during the entire session. Ways and means of improvement were discussed.

Ward Williams attended the Girls' and Boys' Conference at Newton, recently. He gave us a good report. Our Sunday School Superintendent and myself attended our County Convention on November 4, gaining much information and enthusiasm thereby. The Bible Study class met at the same place on Tuesday evening. Mrs. Hester V. Berry.

EDEN VALLEY, MINNESOTA

Thanksgiving services will be held at the Church of God at Eden Valley on Thanksgiving Day at 11:00 a. m. Sydney E. Magaw.

GRAND RAPIDS IS GRATEFUL

Again on November 16 all previous records of attendance were broken when the Sunday School numbered 231, an increase of eight over the record of the previous week, and making three consecutive Sundays on each of which the records for all time were surpassed. We are wondering how many of our churches over the land who made special efforts for Rally Day have been able to continue not only to equal but to surpass that day itself.

Our annual church business meeting is scheduled for Friday night, December 5, at 7:00 o'clock, and the church is earnestly praying that God may guide in the selection of officers for the coming year.

The need for a larger building is becoming more and more pressing, and a committee has been appointed to study the matter and make recommendations to the church.

Sickness has affected our church family noticeably the past two weeks, with Sr. Rachel Moore confined to her bed with tonsillitis and Bro. Jas. Rhoades in the hospital, painfully ill with an infected kidney. Again in such matters we are asking God's direction.

F. E. Siple, Pastor.

THANKFUL? YES!

I am thankful for so many things, especially that God hears and answers prayer.

Mrs. Thomas Savage.

MY THANKSGIVING

With the passing of the last twelve months we are more aware that God is good to us. To the great Giver of all we offer our thanks for our material blessings, for friends, for spiritual guidance and for the promises of His Word. Sydney E. Magaw.

THANKSGIVING

"In God is my salvation and my glory; the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us." Psalm 62:7-8.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." Psalm 100:4. Deuteronomy 33:13-16.

Mrs. H. E. Russel, Chico, Calif.

FOR PAST AND PRESENT BLESSINGS

Thanksgiving Day! For what? First, Holy Bible, Book divine. It is a Guide for this life and a hope for the future.

Second, The Restitution Herald, its efficient managers, both editorial and mechanical. Through its columns come the able writings both editorial and occasional, especially interesting to isolated readers. I am wondering if these writers and teachers will be remembered sixty or more years hence as I remember Elder Higgins with his Bible Charts, and his daughter and son-in-law, the Mansfields; later H. V. Reed, Richard Corbaley, Elder Chaplin and others at Pisgah, Antioch and Plymouth, Indiana; J. M. Stephenson, Geo. Moyer, W. P. Shockey, and others at other places.

I am especially thankful for my health at my age and that I am permitted to read the splendid words of today and remember those old time preachers and writers of my boyhood days and the hope that the words of that Old and New Bible give me.

S. T. Shirley.

Dear Brethren: I certainly want to express my thanks to a kind heavenly Father for all the blessings of the past year and to you personally, for The Herald. I wish I could send \$1000, but I am poor in this world but rich in faith. For sixty years I have been a follower of the lowly Nazarene.

Your Brother in the Faith,
Moses E. Lowd, Berwick, Maine.

Another year has almost gone, never to return. I am thankful for many things. First, I am thankful for good health and that I am able to work. I am thankful that I was permitted to go to Montana to see my brother, and get home safe and sound. And I am very thankful for the good time I had at the Iowa Conference, and to the ministers for their good sermons. I want to thank you all that write for our good paper.

Amy Johnson.

Loved Ones: The word comes through the columns of our Restitution Herald for a word of testimony for our Lord. I would love to see so many messages flooding your office that they would fill the space allowed us to overflowing. I want to praise God for His goodness to our household, and for the prayers He has answered, and say that from all angles it pays to serve God. I have the witness in my heart that I am a child of His.

Praise Him, all ye people.

Mrs. Ada Huff.

It just seems that we have so much to be thankful for if we would only take a little time from the cares of life to express our thanks, that The Herald office would overflow with Thanksgiving letters.

I especially thank my heavenly Father for the privilege to work in His vineyard, and for the many good thoughts that are in The Herald each week, which add to our spiritual blessings. I am thankful also for all our temporal blessings. "Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him and bless his name." Psalm 100:4.

Mrs. John Oaks,

We are truly thankful to the heavenly Father for all the blessings of life we have had during the past year and years.

Mr. and Mrs. Roscoe Dunbar.

Dear Bro. Austin: I wish to say that I want to thank and praise the Giver of all good and precious gifts for all that He has done for us all through the year past. I know there are others who can express what they feel better than I can, but I desire to thank and serve Him better every day. Oh, what can we do for all He has done for us in giving His beloved Son to die for us? May many more obey and serve Him is my wish.

Your sister,
Carrie E. Hilsabeck.

The Psalmist exhorts the people to "give thanks unto the Lord; for he is good: for his mercy endureth for ever." Let us be thankful that we have a kind heavenly Father who hears and answers prayer and who has provided such a marvelous plan of salvation through His Son, Jesus Christ.

Teach us to be thankful,
Dear Father, we pray,
For all of the blessings
You send us each day.

May S. Todd.

I thank my heavenly Father for my Savior who conquered death and the grave and ascended to His Father in heaven, saying to them that were watching Him go, "Whither I go ye cannot come. 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."

I am watching and waiting for His return to take His father David's throne to rule and reign as King of kings and Lord of lords.

Mrs. H. B. Cramer, Portland, Oregon.

Dear Restitution Editor: I read about expressing our thanks to the heavenly Father for all that He has done for us. I will say that in the first place I thank Him for His only begotten Son who died for me. In the second place, I am thankful that I ever had a chance to learn the blessed truth; and in the third place, that I accepted Him as my Savior and that I am studying the blessed truth so that it may be well with me as to my salvation. More than all the few earthly possessions I have, I thank Him for keeping me from day to day and for my daily bread and that the people I associate with are beginning to see that I am what I say I am. I thank Him also for a disposition to love and serve Him.

Mrs. Anna D. Springer.

Thanksgiving is again at hand, and how many things we have received during this year for which we should all give thanks! All that we have and are come from our heavenly Father. We can plant and sow, but without God's sun and rain, our efforts would be fruitless.

It is not enough that we meet once a year and sing a song and say a prayer for what God has so graciously bestowed upon us. It should be the desire as well as the duty of each of us to so live throughout the year that each day will be a song of thankfulness and gratitude to our heavenly Father. And if this spirit prevails, we will willingly give of our blessings and means toward building God's kingdom.

May Thanksgiving Day be a happy, peaceful day for you and yours.

Your sister in His service,
Mae Mick.

Dear Brethren: What have we to be thankful for? Everything! We are thankful that we've had no serious illness recently and that we are in as good condition as we are. When some feel that their affairs could not be in worse shape, and when they see others much worse off, it is then that they feel thankful. Times are hard and work scarce, but we're thankful we've had as much work as we have, and been given the strength to do it.

Though we are sorry to see so much distress and suffering, yet we are thankful, for all this helps to bring nearer the appearing of our Lord and Savior. Our prayer is that He may come soon.

Enos and Carrie Elton.

Dear Brethren: We will say we have so much to be thankful for in the improvement of my husband's health, although he has some cough yet. We are far from home, in a strange land, so to speak, with none of our faith near us. We have been here eight months, have many good friends here. But how we wish we could hear a sermon of our own faith. While they are good people, we like our own. Please publish Bro. T. A. Drinkard's address. So sorry to hear of his misfortune; also sorry to hear of Bro. Austin's illness, and Sr. Gertie Long's death at Holbrook, Nebraska, as we loved her so. How we will miss the dear faces at conference if we are ever permitted to return to our home near Moorefield, Nebraska.

Your sister in the faith,
Mrs. Chas. Stedman, Miami, N. M.

Dear Restitution Friends: As you asked for Thanksgiving letters, I thought I would write and tell you how much I have to be thankful for, all through my past eighty-two years, first, for good Christian parents to guide my youthful steps. All my necessary wants have been supplied, and I have many, kind friends and loving children. As we read of the terrible things happening around us, floods, fire, mine disaster, earthquakes and crime of all sorts and we have been spared all these, I think we have great reason to be truly thankful to a kind, loving Father for protecting us from all these, and I can say that I am.

Your sister in Christ,
Mrs. E. Reighard.

Dear Household of Faith: I recently spent a very pleasant week with our dear sister in Christ, Rachel Whitecomb, known to many of The Herald readers and associated with the Hillisburg, Indiana, Church of God. She has been enjoying our wonderful California climate for almost a year. We had not enjoyed a visit together since girlhood days back when the true gospel was proclaimed in the school houses by the standard bearers who now sleep in Jesus, Brothers Stephenson, Lyon, Shaffer, my dear father, J. S. Hatch, and others. The seating capacity was taken and standing room could hardly be had in the school house, for in those days a great deal of interest was manifest.

I can see in my memory now Rachel's father, the late Joseph Thurman, who was always so enthused in the meetings, and frequently led the singing at the "Kings Corner" school house. He was a doctor and traveled many miles, bringing comfort and cheer to the sick.

Sr. Rachel is located at Elsinor, California, a little town nestled on the hillside where many afflicted come to partake of, and bathe in the healing mineral water and enjoy the high altitude which is so invigorating. We trust our sister will decide to make California her home permanently.

Yours in hope of life when Jesus comes,
Azorah M. Scroggs.

Dear Bro. Austin: The enclosed check is small compared with our thankfulness for the many rich blessings that have been ours, especially during the past few months.

Sickness, hospital and two operations have been our lot since last June, but God has blessed us most abundantly. We are all very well again, each one busily occupied with his own particular duty and above all we are happy. Now, what more could anyone ask?

We pray for those who are not so fortunate and we try to help in a substantial way in many different directions, for we fully realize there are many needy ones just now.

We aim to let our light shine so that our associates and those with whom we come in contact will know that God is our Leader and that we praise Him, trust Him and thank Him at all times.

We are not forgetting the good work Sr. Sanford is doing, either. True enough, others send her the money with which she accomplishes this work, but she gives of her time and strength and money also, and we should help her all we can. We like the suggestion offered by Bro. Sheets, that each state should care for its own, in so far as it is possible.

We ask God's blessings to rest upon all who are honestly and sincerely trying to live the Christ-like life and who "do unto others as ye would that men should do unto you."

Let us hold fast to the end, and suffer no man to take our crown from us. He will be faithful, who has promised, if we prove faithful to Him.

Mr. and Mrs. T. J. Ellis
Margaret and Eldridge.

HERALD RECEIPTS

Mrs. Ed Tomlin; Seraphine R. Cleek; M. Fetters; Mrs. P. T. Hollenback; E. S. Logan; J. F. Carpenter; Leila E. Whitehead; Vivian Magaw; Bertha Williams; Nettie S. Evans; Mrs. Frank Laning; Mrs. Wm. Laning; Lucy B. Groat; J. H. Adams; Mrs. Cora Murphy; H. J. Stadden; Mrs. F. M. McCrory; Harry Gordon; James Stillson; Mrs. A. M. Scroggs.

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 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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GOD'S GIFT OF FRIENDS

By R. H. Judd

"Whom when Paul saw, he thanked God, and took courage."

WE OFTEN SPEAK AND WRITE about the good gifts — material gifts — that come to us through the hand of God, on these memorable anniversaries. We do well to do so, for in spite of all our shortcoming, and lack of thankfulness to Him who is the Giver of all good gifts, the world's need is bountifully supplied from year to year. And but for the insatiable greed of the few, the many would have enough and to spare.

But I wonder if we have ever tried to realize the overwhelming bounteousness of God's gifts to man? Comparatively few things would supply his actual requirements even in the way of food. Should we start to enumerate the gifts of God along the avenue of his need, one is forced to give up the count in the realization that the task is impossible. But the necessity of food and raiment, while basic to the maintenance of his being, is insignificant in the light of the abundance of things, seen and unseen, which a loving Creator has supplied for his use, and the gratification of his desires which seem to have no limit to their number or horizons.

The Word of the living God tells us that "knowledge shall increase" and the last twenty-five years have superabundantly echoed the truth of these predictions. The mind of man staggers at what has been done, but it becomes almost dizzy in the attempt to visualize the things that shall be, even in the decade that lies before us.

Doubtless the reader has, like the writer, been privileged to visit some of the broad expanses of this amazing world, and to see its grandeur and its solitudes side by side. Mountain and valley, forest, stream and field, and the mirrored stillness of lake all vie, the one with the other, in proclaiming the unspoken fact that they can have no objective purpose apart from human life. Let that come upon the scene and the whole aspect is changed. The purposeful fitness of one for the other is at once visualized. But vast and valuable as are the gifts of God with which this earth is endowed, those to whom these gifts are given must, of necessity, be of value vastly greater than the whole.

In our great eagerness for the abundance of things to be possessed, have we not sometimes forgotten one of the greatest gifts bestowed by our heavenly Father, the unspeakable gift of human companionship? Valuable as any material gift may be, its usefulness is limited by the limit of its nature, appealing only to the external life. He who fitted this world with its teeming stores for the use of man, realized as no one else could the capacities with which He had endowed him. And the very greatness of the gifts given bespeak the value set by the Giver on the ones to whom they are bestowed.

.. Of only One, has it been said that "he knew what was in man." We each know something of the latent forces

buried in the inmost recesses of his being, but how little have we made use of them, and how little have we sought to make the world brighter because of our presence in it. He who said, "Keep thy heart with all diligence; for out of it are the issues of life," knew exactly how much of life depended on the love, joy, peace and contentment that should radiate from one to another from these unfathomable things of life.

While thanking God for His bounteous harvests, let us not forget the Giver of all good gifts, and when we welcome friend or brother, from far and near, around the festal board, above all the gifts may it be said of each, "whom when he saw he thanked God, and took courage."

HIS MERCY ENDURETH FOREVER

By Cecil A. Smead

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever." Psa. 136:1.

TO SHEW MERCY IS NOT ONLY to return good for evil, but to actually have the best interest of the offender at heart, and to do something in showing it. Thus, though Adam had disobeyed God and deserved only the sternest punishment, God showed mercy to him, not by continuing him in a life of disobedience to result in monstrous evil, but by promising him a deliverer who should raise him up in life after all the evil had been purged from him.

When you get right down to the justice of it, what has man done to deserve mercy? It is a free gift from God to man. Mercy has been shown man from the beginning and will continue to be shown for eternity, world without end. God is righteous, and He must be just; but His justice is tempered with mercy. He has had a purpose with mankind from the beginning. That purpose is to bless us and to make of us glorious creatures fit to bring honor and glory to Him. If through disobedience to Him, we never get in that frame of mind in which He can work the necessary changes in us, it is better for us to die and be lost forever rather than to be continued in a life of sin, misery and pain.

We can best take advantage of the Lord's mercy by getting in the proper frame of mind of amenableness to His will. Then the future will hold for us boundless possibilities of blessing and happiness in which the world will be filled with obedience to the righteousness of God.

Now, isn't the thought of God's mercy tempering His justice forever enough to make any mortal man's heart swell with gratitude toward his Creator? Isn't it enough to make him want to obey his God with every fibre of his being, to discontinue all that is unrighteous? Yes, therefore thanks be to our merciful God who has provided that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

THE RESTITUTION HERALD

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Fulfilling the Law of Christ

By Earl Thayer

BY THOSE, WHO ARE CURIOUS enough to follow the thoughts expressed in the following lines, it will soon be learned that the subject will be handled in a practical way rather than to unearth some new thought regarding the doctrine of the law. Yet, I'm thoroughly convinced that it is important for us to keep our portions of the law, as recorded in sacred writings, in a practical manner.

In the beginning there was a decree given regarding the planets in respect to each other. The sun that calls forth the sleeping plant in early springtime has been following the same course through the centuries past, nor has it deviated from its course or been belated on its circuits one fraction of minutest space or time, excepting the instances where God ordered it so. Joshua 10:12; 2 Kings 20:9-11; Isa. 38:8. The stars also rotate in respect to the earth and each other in perfect harmony. None are late and none too fast. Surely the heavens declare God's glory.

The minerals that lie buried in our own mother earth have a law unto themselves, which demands that certain kinds have an attraction for each other and are freely mixed, while another mineral might be repulsive and not be found under the same conditions at all.

The plant kingdom has its peculiar order of development, also. The garden's soil which may apparently be the same throughout will produce a beautiful rose, a luscious tomato on a vine, a golden ear of corn upon a stalk, or a cabbage head. Each one requires sunshine, air and water, yet, their lives and destinies are widely different.

If we turn to the animals we see life under a different order again. The lion, the wolf, the adder, the calf, and the gentle lamb all have their places to fill, but all these laws and orders of life do not affect us in particular as do the rules which the heavenly Father has established for the preservation and salvation of the highest type of life, which is man.

Man in general is divided into many classes, from the uncivilized cannibal to the most intelligent and well educated, but I can find only one law which affects man's sal-

vation, whether he is Jew or Greek, bond or free, and that is the law of Christ.

Christ, the Antitype of the great law giver, left for the Christian of today some simple rules to be written in the hearts of flesh, and not carved with an iron pen upon the rock. Only a heart of flesh and love for our fellow man can perpetrate the laws given by our Savior. Before leaving the disciples our Lord gave them a beautiful commission to carry to the world: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

I hear some say that they cannot do that; that they cannot write or preach. Well, perhaps you cannot, but did you ask all your friends and neighbors out to the Sunday services, where the truth is taught or have you made your contribution to the Training Class or the general work at headquarters now that the opportunity is at hand, so those who do have the ability, desire and opportunity can go forward with the spreading of the gospel of Jesus the Christ?

Do you realize that sixty percent of your fellow citizens are completely out of harmony, and approximately thirty percent partly out of harmony with Christ? They are most surely going to be lost unless they are appealed to by you, either directly or indirectly.

Firmly do I believe that the Church of God has an important message of golden truth to bear to the world, and that we will meet the condition if we once realize that the laws laid down by Jesus demand these things of us, and that His laws must be executed. One of the greatest is this: "Go ye into all the world, and preach the gospel."

When Cain slew Abel and then asked, "Am I my brother's keeper?" he was trying to avoid responsibility concerning his brother's welfare. Are we not avoiding the same responsibility today? Truly, I believe we are, and even in greater measure, as eternal life is far more important than the few short years of this present order of life. So often we hear the remark, "It doesn't make any difference to me what my neighbor or brother does just so he lets

(Continued on page 138)

EDITORIAL

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F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

COME UNTO ME

THE SEARCH FOR GOD is as old as man himself, for the instinct of worship is found in every race in its infancy. The age-old desire to please, in some way, the power that man recognizes, even in his most uncultured state, is that groping toward God which we call religion. And this instinct has been implanted in man in order that he might seek and search and find a Being higher than himself, by which he might mold his life.

In the dim centuries of the past, man saw that a power controlled the elements, bringing warmth and sunshine, rain and harvest. And in fear lest he offend this power and bring disaster upon himself and the work of his hands, he worshiped the sun, the moon, thunder, lightning, and in fact, all the elements of nature. Worship of this sort is found among all primitive peoples. The instinct upon which such a worship is founded is

THE INSTINCT OF FEAR

In their effort to avert disaster, such as drought or flood, fire or pestilence, men sought to placate the invisible power that brought these to pass. And in their efforts to appease, they went to the most terrible lengths of which they could conceive, sacrificing their children and torturing their own flesh in ways most horrifying. This worship, maintained because of fear, brought naught but sorrow and suffering. Its followers defeated their own purposes and instead of finding salvation, no hope, naught but death awaited them in the end.

Scanning the history of man, we find him displaying his urge toward religion in various ways. Always we see him trying to do something to merit the approval of the god he worshiped. And in a nation so far removed from "heathen", as was Israel, the same idea prevailed. We see them seeking to merit God's approval by works of self-righteousness. And to realize how miserably they failed, we need only to read the story of their downfall. The rich young ruler, who had kept all the commandments from his youth, went away sorrowful, rejecting the Master's way to life. The disdainful Pharisee, wrapping his cloak of good deeds about him, scorned the penitent sinner who was closer to God than he was himself.

With His coming as the Savior of man, Jesus brought

to hungry humanity.

THE GOSPEL OF LOVE

Man's greatest need is not to *do*, but to *receive*, not to bring about his salvation by deeds, but by faith in Him. "He that believeth on me hath everlasting life." John 6:47. He taught men that approach to God is made through understanding the Son. "For if ye had known me, ye should have known the Father also."

In knowing the Father, through the Son, one's entire outlook upon life is altered. No longer do we serve God through fear that He may bring punishment of various nature upon us. But, realizing the prompting motive of the Savior's life, we absorb that same spirit of love and it reflects itself in all our actions. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14:21.

Peter proclaimed in unmistakable terms that the way of salvation is through Christ. "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. So easy and so plain is this way that none can fail to understand it, nor be refused admission, for Jesus assures that "him that cometh to me I will in no wise cast out." John 6:37. He issues to all the loving invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11:28.

Let us cease our weary strivings after salvation, for they can but end in pride and boasting at best, and let us accept the Savior's way. The fear of failure, the desire to avert the displeasure of God fade away and are lost in the knowledge that we need only to be willing to accept His way and be led of Him and He will do the rest.

Are you walking in His way, seeking to do His will? Are you desirous of knowing Him whom to know aright is life eternal? Are you placing your trust in Him, knowing that He will unfold the path of life before your feet? If you are, you will find salvation at the end of the way.

— M. G.

THE DAWNING OF THE NEW DAY

By E. O. Stewart

"But the path of the just is as a shining light, that shineth more and more unto the perfect day." — Prov. 4:18. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." — 2 Peter 1:19.

THE PROPHETS OF OLD when moved upon by the Spirit of God, foresaw not only the darkness of which Peter spake, but also the dawning of the new day as well, when Israel shall be the channel through which the nations of earth shall come to see the light.

The prophet Isaiah speaks thus concerning the nation of Israel: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee (Israel), and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, *they come to thee*: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou (Israel, not the church) shall see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the *Gentiles* shall come unto thee." Isa. 60:1-5.

"And the *sons of strangers* shall build up thy walls, and their *kings* shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee." Verse 10.

By what authority this has been interpreted to mean the glorious access of the Gentiles into the church, I cannot understand. When did God, in His wrath, ever smite the church?

"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord; The Zion of the Holy One of Israel." Verse 14.

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that *their kings* may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Verses 11 and 12.

Those who claim to open the doors of the Church in order to receive members should certainly note carefully that the gates are not shut, day nor night.

"Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour, and thy Redeemer, the Mighty One of Jacob I will also make thy officers peace, and

thine exacters righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise." Verses 16 and 18.

These scriptural citations certainly point to the perfect day, the day in which Israel shall be the means of blessing the obedient nations all around her, as they willingly submit to her righteous laws, given by Christ and His associate rulers, the church.

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be *joined with them*, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their own place: and the house of *Israel* shall possess them in the land of the Lord for servants and handmaids: and they shall take them *captives*, whose captives they were, and they shall rule over their oppressors." Isaiah 14:1, 2.

These predictions certainly point out the nation of Israel as God's means of blessing the Gentile nations in the ages to come. But before that nation can possibly rise to that glorious position, there must be a body of competent instructors selected out of all nations, known as the Body of Christ, to organize and establish them in righteousness.

This was shown in the transfiguration vision on the mount. Christ, together with Moses and Elijah, represents that body. Peter, James and John represent the nation of Israel who shall be the first nation to receive the law, "Hear ye him." They were taken up into a high mountain apart, to receive instructions, while the inhabitants were left in the valley below, knowing nothing of what was going on in the mountain top. So Christ shall descend from heaven, raise the sleeping saints, represented by Moses, and they, together with the living saints, represented by Elijah, shall be changed and caught up to meet the Lord in the air. Later He shall come with His saints to execute judgment. Then He shall call Israel into her own land and **make them** one nation in the land upon the mountains of Israel, just as He took Peter, James and John up in the mountain apart.

Then the law shall go forth from Zion and the word of the Lord from Jerusalem. The slumbering nations afar off shall hear His rebuke, and cease to learn war. Israel shall become a righteous nation. "And the Gentiles shall see thy righteousness, and all kings thy glory." Isa. 62:2.

"Thy gates shall be open continually; . . . that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." Isaiah 60:11.

Let us be glad and rejoice as we see that glorious day approaching.

"Do the kindest deed you can, today;
Smile your sweetest smile, and trust, and pray;
You may be a messenger of light
To lead some poor soul from out the night;
God has oft worked miracles of grace
Through the gentle deed — the kindly face."

"ASK WHAT YE WILL"

By Lottie E. Young

"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.

PRAYER IS NOT the mere saying of one's little speech to God on set occasions. It is the very breath of one's life, the outpouring of the heart's desire and the heart's gratitude to the Father. This was the Master's idea. To Jesus, prayer was simply a matter of going to the Father and unbosoming one's self to Him; going with all that is in one's heart; going with the impulses or motives which prompt a loving, dutiful child to go to his earthly father; going under the impulse of gratitude to tell Him how thankful we are; going with our burden of sin to ask His forgiveness; going with our tangled problems to get Him to untangle them; going with yearning hearts just to be with Him; going with empty hearts that He may fill them; going with broken hearts that He may heal them; going with all our real needs that He may meet them.

The Master's teaching about prayer began with the simple idea of pouring out one's heart to God as one's Father and, as a loving, trusting child, leaving everything to His wisdom and love. It ended with the assurance that if one will go to the Father in the name of Jesus (and therefore in such harmony with Jesus that He can desire of the Father only that which is in harmony with the Father's will) he will receive that which he "will".

In the Lord's prayer, we are taught that we must approach God as a child approaches his father; that God is our Father; that we are to go to Him as one of His children. And when we go to Him, we should be concerned most of all about the Father's interests and glory.

First of all, we should pray that His name may be hallowed; that He may be held in reverence by all men; that His will may be perfectly done here on earth even as it is done in heaven. Then we may ask Him to provide for our daily needs — to give us for today the bread we need for the body and the soul. We are to pray for bread, not for cake; that is, for the things we need, not for the things our appetites crave.

Then, too, we are to pray for the forgiveness of our sins, remembering while we pray that God will forgive us just as we forgive our fellow men. Then we may ask Him so to guide us that our way may not be too hard for us; that we may not be led into temptations or trials greater than we can bear, but that He may go with us and deliver us from all evil.

In all these petitions we must remember that our real interests are God's interests, that it is His kingdom for which we are praying, that all power resides in Him and all the glory belongs to Him.

God is concerned about our little needs, but it is a mis-

take to think of Him as an indulgent father who is willing to spoil us by giving us the things that are hurtful simply because He would not deny us. Jesus said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

We may not always receive what we ask for. God is your Father and He will answer your requests like a father. Will not an earthly father give his child that which is best for him? And if you, as a father, choose the best things for your children, how much more will your Father in heaven give you the best of all gifts, even the Holy Spirit, if you will but ask Him? It is plain that while Jesus here promises our prayers will be answered, His promise is conditional upon our praying to God as our Father, and it is just as plain that He means that God will answer us as a father. Our fathers give us what is best for us, and even if we ask for a stone it would not be given to us.

"Whatsoever ye shall ask the Father in my name, he will give you." Nobody but an enemy of God could have come into this world and told the people that henceforth God would be subject to their orders, and if they wanted anything all they had to do was ask for it.

What would happen if a mother should tell her children that they can have everything they want in the house, and that she is going to do everything according to their wishes? If the baby wants a razor or the son wants to turn his room into a gambling den it will be all right. What would happen to that home and that mother's authority? What would happen to the world if God should say to all men, "Ask what ye will and it shall be done unto you"? But if Jesus did not promise that, what did He promise?

In a general way He promised that men's prayers should be answered. What men? In another place the promise is to those who "abide" in Him. What did He mean by prayer? Clearly, not the cry of beggars or of strangers, but the going of children to their father. However unworthy we might be, if we would go to God recognizing Him as our Father, submitting ourselves to His will, trusting to His knowledge of what is best for us, and desiring nothing that did not accord with His will, our prayers would be answered. That is to say, God would answer us as a Father; He would not give us what we might wish to have, but He would answer us.

In other words, according to the teaching of Jesus, there is but one way in which a man can get from God everything he desires, and that is to fall in so completely with the Master that when he goes to the Father he will not desire anything that does not harmonize with the Father's will. What He said on this point at the Lord's supper was that if the disciples would become so completely united with Him that they would have His mind in them and be dominated by His Spirit, if they would become one with Him, so that when they went to the Father they would ask in His name, that is, would ask in His Spirit as completely as if they were asking in His stead, they would receive what they asked. Being in perfect harmony with Him they would be in perfect harmony with the Father and would desire nothing that the Father did not wish to grant.

THE BOOK OF LUKE

By Lyman Booth

THE EVANGELIST, LUKE, was the companion of the Apostle Paul in all his labors and sufferings, probably till he suffered martyrdom. See Acts 16:10; 22:42; 28:7-10; Col. 4:14; 2 Tim. 4:11; Philemon 24. As he wrote the Acts of the Apostles also, concluding with an account of Paul's imprisonment at Rome, we may be sure that he had the Apostle's approval of what he did and we may justly conclude that this book was written before this event. It was written at an early period and was received by the church from the first as of divine authority.

It is not definitely known of what country Luke was a native or when he was converted to Christianity. He modestly omits saying anything about himself except when he uses the first person plural when writing Paul's history. Nothing is recorded of him till we find him with the other companions of Paul; for Lucius of Cyrene seems to have been another person (Acts 13:1).

Origen and Epiphanius say that Luke was one of the seventy disciples. If that be true, he must have been an eyewitness of many events which he has recorded, yet he seemingly says to the contrary. The most reliable tradition is that he was a Syrian, and that he first learned of Christianity at Antioch.

He first appears with Paul in Acts 16:10, on the eve of their voyage to Europe. And after quite a lengthy stay at Philippi, he accompanied him to Jerusalem (Acts 21:15-18), and shared his imprisonment at Caesarea. From thence he sailed with him on the dangerous voyage to Rome, remained with him during his first imprisonment and was with him on the eve of his martyrdom (2 Tim. 4:11).

He is called by Paul, "The Beloved Physician," and some claim that he practiced his profession at Rome, having been taken there for that purpose before his acquaintance with Paul. It is well known that the Roman physicians were servants of the great men, and it is thought that, having gained his liberty, he received a name from his patron, as was often the case among the Romans. Then on his return to Antioch in Syria, he became acquainted with Paul, embraced Christianity, was appointed to the ministry, and from that time attended Paul in his journeys.

As Paul never calls him his son as he does Timothy, it is probable that he was converted before he met Paul. It is uncertain as to his nationality, whether Jew by birth, a proselyte, or a Gentile convert. Paul's language seems to convey the last opinion, because he mentions a number of persons who saluted the Colossians, and then adds "who are of the circumcision." "These only are my fellow workers unto the kingdom of God, which have been a comfort to me." Yet he immediately speaks in terms of praise of Epaphras and calls Luke "the beloved physician", and since he could not properly say that these persons had not been a comfort to him, it would appear that they were not

of the circumcision. See Col. 4:9-14.

It is the general opinion that none of the books of the New Testament were written by Gentile converts, however able many were as preachers of the gospel. But the Scriptures furnish no such rule. The Book of Job was probably written by Elihu who was not an Israelite, and it is quite certain that Nebuchadnezzar wrote the fourth chapter of Daniel.

The sanction of the apostles and the unanimous reception accorded Luke's writings as divinely inspired and as a part of the Scriptures, are enough to satisfy any reasonable person of the genuineness of the work.

It is remarkable that in recording our Lord's words when He foretold the destruction of Jerusalem, he added some particulars not mentioned by any of the other writers which, taken with the extraordinary accomplishment during Gentile times, form an indisputable testimony that he wrote as he was moved by the Holy Spirit.

This book contains many parables, discourses, miracles and events which were omitted by the other evangelists, and several which they recorded are passed over by Luke. The historical art begins with the circumstances preceding and connected with the birth of John the Baptist, and that of Jesus himself; and it closes with a fuller account of what occurred between our Lord's resurrection and ascension than Matthew or Mark had given.

Luke was supposed to have been a man of learning before he was endued with spiritual gifts. As a writer many have thought him capable of standing in literary composition with the most profound and celebrated historians of Greece. Certainly his capabilities are proven by the literary excellence of his writings, as shown in his Gospel and the Acts of the Apostles. He mentions other attempts to write a history of Christ's life which were not satisfactory. And not until he had obtained perfect understanding of all things from the very first, did he venture to compile a life of Christ, as a perfect Man, and offering himself as a Sacrifice for all mankind.

Some special features are worthy of notice. He presents our Lord as the Redeemer of the entire human race. His is the gospel of infancy and to him we are indebted for the account of the birth and childhood of Jesus and his forerunner, and for the song of Zacharias, of the blessed virgin, and of Simeon. It is also the Gospel for the Gentiles.

He gives our Lord's genealogy back to Adam (3:8) and records the parallels of Elijah being sent to the widow of Serepta (2:25, 26), and of Elisha healing the heathen leper, Naaman (4:7), also the mission of the seventy (10:1-16). It is the gospel for the despised and outcast. He gives the parable of the lost sheep, the lost coin, and the prodigal son (15:3-32). He records also the prayer of our Lord for those who crucified Him (23:34); and His comforting promise to the penitent thief (23:42) who expired with Him on the cross.

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"TWO MARKS OF A CHRISTIAN — giving and forgiving."

DAILY SCRIPTURE READINGS

HOW A PHARISEE BECAME A CHRISTIAN

SAUL'S EARLY LIFE

Monday, December 8 — Acts 22:1-5.

"Born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers." V. 3.

THE MANNER OF THE TRAINING of the Jewish youth is clearly shown in Deut. 6:4-9. And that Saul received this training in a most intensive way, we are certain. Saul enjoyed many advantages by birth. He was, as he says in Phil 3:4-6, an Israelite of the tribe of Benjamin; no foreign blood ran in his veins. His family must have been of the wealthier class, for he was sent to Jerusalem to be taught by the greatest teacher of the law of that time. Tarsus, his birthplace, was the center of Greek culture and it is more than probable that Saul received a training in Greek lore that stood him in good stead during later years when he preached in Greek territory. This we see to be the foundation for the strong, intellectual character that was Paul of later times.

SAUL'S CONVERSION

Tuesday, December 9 — Acts 22:6-15.

"And he said unto me, I am Jesus of Nazareth, whom thou persecutest." — V. 8.

IMAGINE THE DRAMATIC INCIDENTS along the road to Damascus when Saul was converted. Saul said that he had lived "in all good conscience," while persecuting Christians, nevertheless he was traveling the wrong road. Acts 23:1. Jesus, whom Saul had been persecuting, here sends him the message, "Right about face, Saul." And Saul, who had been expending his energies in an attempt to wipe out Christianity, now reversed his methods and used the same energy in teaching "Christ and him crucified." His whole later life was devoted to remedying the mistakes of his earlier life.

As a Pharisee, Saul believed in resurrection, but as a Jew, he did not believe in the resurrection of Jesus. To him, that was blasphemy. But now he hears the voice of the living Christ and His words became from that moment the motive power of Saul's life.

SAUL PRAYING

Wednesday, December 10 — Acts 9:10-16.

"For he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." — V. 15.

STRICKEN WITH BLINDNESS, Saul was led by his companions to Damascus, to the house of Judas, a follower of Jesus, and one whom Saul may have been intending to arrest. How different now his attitude! Fasting and prayer

occupied the three days of his blindness. A humble, penitent Saul emerged from that wonderful experience on the Damascus road. The sixteenth verse contains a hint of some of the things Saul was to suffer for the name of Jesus. But nothing seemed to daunt him, now that he was convinced of the Messiahship of the Christ.

PAUL PREACHING

Thursday, December 11 — Acts 9:17-22.

"And straightway he preached Christ in the synagogues, that he is the Son of God." — V. 20.

WHAT A CHANGE was brought about in Saul's life! From leadership of the persecutors, Saul now redirected his energies. The knowledge that he formerly used in an attempt to destroy Christ's followers, he now used to build them up in faith. No wonder "all that heard him were amazed." It was but natural that his sincerity should be questioned. But none of these things moved him, he "increased the more in strength . . . proving that this is very Christ." God had chosen a powerful vessel to bear His name.

PAUL'S VISION

Friday, December 12 — Acts 16:6-10.

"Come over into Macedonia, and help us." — V. 9.

IT HAD BEEN EIGHTEEN YEARS since that memorable day when the light from heaven shone down upon Saul, blinding him, and the voice of the One whom he had been persecuting accused him. They had been years filled with work of great effectiveness. Paul and Silas had just finished their second missionary journey, taking with them Timothy, who, with his mother, had been converted a year before on Paul's first visit to Lystra. They had visited all the churches which had been founded on the first tour and now they wanted to extend their work, v. 7, but the Lord had other work for them to do. Note verse 10, "Immediately we endeavoured to go." Paul's dependence upon God, gave him courage of the highest type.

PAUL PERSECUTED

Saturday, December 13 — Acts 21:27-36.

"For the multitude of the people followed after, crying, Away with him." — V. 36.

PREVIOUSLY IN THIS CHAPTER, we read of Paul's friends trying to dissuade him from going to Jerusalem. In their love for Paul they overlooked the fact that he was willing "not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." The cause of the tumult is found in verses 20 to 26. Jews who had been converted under Paul's preaching could not forget at once their zeal for the law of Moses. Paul's subsequent action in their behalf brought down upon him the ire of the mob. His address

in chapter 22 is one of the most wonderful discourses on record.

PAUL'S DEFENCE

Sunday, December 14 — Acts 22:3-21.

"For thou shalt be his witness unto all men of what thou hast seen and heard." — V. 15.

COURAGE OF THE HIGHEST ORDER was an outstanding characteristic of Paul. But it was no mere bravado; it was a courage founded upon faith and experience. Ever since Paul had dedicated his life to Christ on that day when he was stopped in his career and directed of God, his faith had grown stronger and stronger. Each experience of life, though often entailing severe suffering, but cemented his confidence and trust in his heavenly Father.

How wonderful would be *our* lives could we but see in each circumstance of life God's directing hand and rest secure no matter how great the tumult surrounding us, knowing that all things will work together for good, if we are faithful. — M. G.

A PRAYER

Lord, make me strong enough to bear
My little round of anxious care.
The day returns. For this I pray:
Sufficient wisdom for the day.
Although I may not walk with kings,
Let me be big in little things.

Grace me with modesty and teach
Me kindness of thought and speech;
Let me not hasty be to chide
The children walking at my side,
And spoil with imperfections slight
The record which the day shall write.

Lord, make me big enough, I pray,
To triumph in a lesser way.
When petty disappointments rise,
Let me be patient, gentle, wise.
Missing the joy which greatness brings,
Let me not fail in little things.

Lord, I would work and neighbor here,
Too big to hate, too wise to sneer.
I would be helpful, cheerful, kind,
Gentle of speech and broad of mind.
And though not far my circle swings,
Let me be great in little things.

— Edgar A. Guest.

"WE ARE TO PRAY for bread, not for cake." So writes Sister Lottie E. Young in the article, "Ask What Ye Will."

HOW TO USE THE BIBLE

When in sorrow, read John 14.
When men fail you, read Psalm 27.
When you have sinned, read Psalm 51.
When you worry, read Matthew 6:19-34.
Before church service, read Psalm 84.
When you are in danger, read Psalm 91.
When you have the blues, read Psalm 34.
When God seems far away, read Psalm 139.
When you are discouraged, read Isaiah 40.
If you want to be fruitful, read John 15.
When doubts come upon you, try John 7:17.
When you are lonely or fearful, read Psalm 23.
When you forget your blessings, read Psalm 103.
For Jesus' idea of a Christian, read Matthew 5.
For James' idea of religion, read James 1:19-27.
When your faith needs stirring, read Hebrews 11.
When you feel down and out, read Romans 8:31-39.
When you want courage for your task, read Joshua 1.
When the world seem bigger than God, read Psalm 90.
When you want rest and peace, read Matthew 11:25-30.
When you want Christian assurance, read Rom. 8:1-30.
For Paul's secret of happiness, read Col. 3:12-17.
When you leave home for labor or travel, Psalm 121.
When you grow bitter or critical, read 1 Cor. 13.
When your prayers grow narrow or selfish, Psalm 67.
For Paul's idea of Christianity, read 2 Cor. 5:15-19.
For Paul's rules on how to get along with men, Rom. 12.
When you think of investments and returns, read Mark 10:17-31.
For a great invitation and a great opportunity, Isa. 55.
For Jesus' idea of prayer, Luke 11:1-13, Matt. 6:5-15.
For the prophet's picture of worship that counts, read Isaiah 58:1-12.
For the prophet's idea of religion, read Isa. 1:10-18 and Micah 6:6-8.
Why not follow Psalm 119:11 and hide some of these in your memory? — Prof. Harris Franklin Rall.

DO YOU EVER GET TIRED of handing out money (or being asked to) for this, that, or the other thing? For that tired feeling, read a little story from the Bishop of Nelson, New Zealand: "Two men met recently, and one asked the other for a subscription for his church. The reply was to the effect that the church was always wanting money.

"The other man replied, 'When my lad was a boy, he was costly; he always wanted boots and shoes, stockings and clothing, and wore them out fast. The older and stronger he grew, the more money had to be spent. *But since he died he hasn't cost me a shilling.*'

"Yes, a live church always wants money. Yes, indeed, if you want a dead church, then withhold the money. If you want a live church, growing, expanding, serving God in the community, you have got to pay the price for it in time, strength and money."

THE PEACE OF GOD

By J. W. Macallister

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." — Philipians 4:7.

WE ARE LIVING IN DAYS of extreme unrest. Not only the class designated as the poor, but the upper strata of society are equally affected. For a number of years, business conditions have been fairly favorable for all classes and we have raised our standard of living.

In many cases, the things we at one time enjoyed as occasional luxuries have become, in recent years, a necessity because of our having had them so frequently in the fat years of prosperity. Now this has changed. Many are out of employment entirely. Some are working part time, and most of the ones who still are employed are dreading the possible lay off or shut down.

In addition to the financial pressure, there also is much to disturb our minds over the condition of society in general. The family circle is being undermined by insidious forces that are beyond our capacity to control. While we, as followers of the Lord, are not nearly so badly affected by this falling away, our children who have not yet reached the standard of full trust in God are coming in contact with it on all sides. They can point out the "liberties" (?) that other boys and girls "enjoy"; their freedom from restraint of parents. They are at times prompted to think and sometimes to say that we are too narrow and too rigid in our discipline.

These are only two of the conditions that affect, in some measure, all of us. There are many others that might be cited which tend to cause mental concern.

Now just what should be the attitude of the Christian in these trying times? They are here, and probably will remain for a time and we must meet them somehow. Is our faith in God going to be a benefit to us or are we going to prove we were just fair weather Christians? Is God our kind, loving Father only while the sun of prosperity, good health and happiness is shining upon us? Or is He equally our loving Father when the storms of life are raging?

When Jesus was about to depart from this earth and return to His Father, He said to His disciples in John 14:27: "Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you." There is a peace that the world gives, but alas, it comes far too infrequently and remains for too short a time to be of any real comfort to an ordinary mortal.

We can, in some measure, grasp the meaning of "the peace of God." God, knowing that in himself is vested all knowledge and power, is not in any measure disturbed by the waywardness of either man or demon. He, knowing the end from the beginning, has shown His wisdom by al-

lowing the human family to pass through these bitter experiences to get an acquaintance with the ill effects of sin and disobedience.

He also, even before the bringing forth of the human race, made a glorious provision for the redemption and deliverance of all who would take advantage of His gracious provision. Having, in His own mind, made these plans and knowing He had the power in himself to bring them to a glorious consummation in the ages to come, and having laid help on One who was mighty, He could, of course, patiently await the working out of His plans with perfect complacency.

When Jesus gave His followers His peace, He gave them a quality of peace that would withstand the storms of life. Such a peace neither a financial stringency nor a social break down of morals or high standards could in any measure disturb. When we call to mind the recital of God's Word relative to the many varied and trying circumstances and experiences of our Master during His earthly career, we can readily see that He possessed an exceptional and unusual quality of peace.

It was because Jesus knew His heavenly Father, knew of His love, knew of His mercy, knew of His almighty power that He could go ahead and endure the contradiction of sinners, eventuating in betrayal by a friend and finally ending on the cruel cross. It was because of this knowledge and the joy that was set before Him that He faithfully carried out His Father's plans and has now become the Redeemer of the world. He will soon, thank God, be its Restorer and Deliverer, thus undoing and destroying the work of the devil.

One might have interjected the thought that it is the reception and retention of peace to our poor, disturbed, human minds that is the especial interest and desire of us all at the present time. Yes, that is true and it was and is for that definite purpose that much of God's Word was written. Just to the measure of faith that we believe and obey God's Word, just to that same measure are we enabled to possess this peace that passeth understanding.

Just how real are our thoughts, words and sentiments when we pray, "Our Father, who art in heaven"? We who have known the blessing of a good, true, human father know what love was back of father in that case. Yet our human father, no matter how much he desired to do us good and make our life happy, was in most instances handicapped by incapacity to provide.

Not so our heavenly Father, who has promised that no good thing will He withhold from him who walketh uprightly. Jesus promised, "Lo, I am with you always, even to the end". He also admonished us to take no anxious thought for food, shelter, nor raiment, knowing that God recognizes our constant need of these things. But He does insist that we seek first or give first place, prior interest, to the things pertaining to the kingdom of heaven. And if we do that, all these other temporal things will be added.

If we could just get the thought fixed and settled in our hearts, in the very fiber of our being, that our glorious

heavenly Father loves us a thousandfold more than any human parent could possibly love us, and that back of that love is stored provision for all our needs, both spiritual and temporal, and that to this is added the desire and capacity to supply all our needs according to His grace, we, too, can readily grasp and receive and rest in an abiding peace, a peace the world cannot give, nor, thank God, take away.

The Apostle Paul, in Romans, gives us the assurance that all things work together for good to them who love God, to the called ones according to His purpose. We note here a very broad, sweeping promise, "All things work together for good". But we must not neglect to note its qualification that it is promised to "them that love God". Not to me because I am a member of some church, not because I have been baptized or have professed conversion, or because I occupy some honorable position in a Christian community, but because I LOVE GOD.

Loving God means much more than a mere profession of religion. It means, first, knowing God by an actual experience of having been the recipient of His bounty. We may have an intellectual knowledge of Him by reading *about* Him, but to actually *know* God we must prove to ourselves that He actually exists and that He is a Rewarder of them who diligently seek Him. And we can only occupy that desirable position by having actually laid hold upon the provisions He has made possible through His Son, Jesus Christ, and by having had the definite evidence given to us of His keeping power.

We are citing below just a few of the hundreds of precious promises on record in God's Word for our comfort and peace. Happy are we if we exercise the faith to accept them in sincerity and truth. "The Lord is faithful, who shall stablish you, and keep you from evil." 2 Thess. 3:3. "I am the Lord, the God of all flesh: is there anything too hard for me?" Jer. 32:27. "My grace is sufficient for thee, for thy strength is made perfect in weakness." 2 Cor. 12:9. "Take my yoke upon you, and ye shall find rest (peace) unto your souls." Matt. 9:29. "I will not leave you comfortless." John 14:18. "How much more shall your Father which is in heaven give good things to them that ask him?" Matt. 7:11. "God is faithful, who will not suffer you to be tempted (tried) above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. "If ye have faith and doubt not it shall be done." Matt. 21:21. "With God nothing shall be impossible." Luke 1:37. "If ye endure chastening God dealeth with you as with sons." Heb. 12:7. "There shall not a hair of your head perish. In your patience possess ye your souls." Luke 21:18, 19. "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22. "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.

Thus we might go on adding to the many promises here-in presented, showing God is vitally interested in His people. The only question standing between us as finite, fallen children of Adam, and the actual experiences of having

these promises fulfilled in us here and now, is our faith, our belief in them.

Do we believe God when He says He will do all these things for us? Or do we read them over and say that they sound good but somehow they don't seem to be for us. Let us be honest, if we take that position, and acknowledge we are faithless and unbelieving.

But if we do actually believe God, let us rest on Him, fully believing not only that He has made these promises, but that *He will fulfil them to us.*

REASONS WHY ONE MAN GOES TO CHURCH

1. BECAUSE, FIRST OF ALL, I suppose, it is the habit of a lifetime. I am glad it is a habit, and see no reason for a change.

2. Because I believe in the church, its mission and work, and am willing to put my belief into action. I do not consider it consistent to profess belief in an organization and then expect the other fellow to do my part in keeping that organization alive.

3. Because even if I were not a churchman I should be unwilling to live in a community where there was no church; and if I stayed away and every one else did as I, there would be no church.

4. Because through attendance and Sabbath-keeping my general morale is built up for the week ahead.

5. Because I can always find spiritual help, and am made a better man than I should otherwise be.

6. Because I somehow feel that my presence and that of others helps my pastor to preach a better sermon; and I feel just a bit like Aaron and Hur staying up Moses' hands.

7. Because I have boys and girls whom I want to go, and I know my example, either way, will count for more than all I say.

8. Because I am familiar enough with human nature to know that people in general will go where others go — the few where few go, the many where many. I am not a crowd, but I can count for one toward a crowd; and I want to count in the right direction.

9. Because I am a member of the church and the vows of the church are upon me, and it is my duty to honor them.

10. Because the Christian church is not merely one organization among many; rather, one apart from and above all others. It is the church of Christ, founded by Him, standing for the things He stands for, and seeking to carry on His work in this world.

11. Because, with many, I believe that the supreme need of the world is a spiritual need, and that the only supply adequate to meet that need is organized thoroughgoing Christianity.

12. Because, finally and simply and most of all, I love to go. — *Granite State Free Press, Lebanon, N. H.*

FULFILLING THE LAW OF CHRIST

(Continued from front page)

me alone, and I am right with God." This may be true to a certain degree; but nevertheless have you gone and preached or proclaimed Christ to him? have you tried to be his keeper in a spiritual way by expressing in word, or conduct, or through some other agency, the love of Christ our Savior?

A statement is made in Galatians 6:2 regarding law. It is this: "Bear ye one another's burdens, and so fulfil the law of Christ." How many times have we failed on this point? As individual members and individual churches, is it just enough to keep ourselves and our church going, or should we give the weaker brother a lift? Really, it is a serious question whether we can complete or "fulfil" the law of Christ by just taking care of ourselves and forget about the fellow sufferer and laborer who is bearing the mid-day sun under a heavy burden. The true Christian is one who shares his resources, his joy, his sorrow, his love, and sympathy with his fellow man.

When our Savior gave the two greatest commandments His first thought was concerning God and the next one was for the neighbor. Matt. 22:37 and 39. This shows the importance of our responsibilities to God first, then to others. Again we find the thought of this second commandment brought out very forcibly in Matt. 25:40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Yes, there are laws for each classification of mankind on the face of the earth, and it matters not how this mankind is classified, whether religiously, nationally, racially, or educationally, there is only one set of laws or commandments for the one who wishes to be Christian and that is to follow our Savior's teachings and the inspired Word of God as it reveals the Divine will concerning us in respect to our Father, His Son and our fellow man.

The Son of God recognized the value of cooperation. He sent His disciples out in pairs that they could strengthen each other. He also said that a house that was divided against itself could not stand. So we also must cooperate to the best of our ability and with the most efficiency. To do this we should not forget our opportunity to further the cause of Christ: first, through our National headquarters; second, through our state conferences; third, through our local churches. In this way we can perhaps reach more of our fellow men with the gospel than in any other way, and thus "fulfil the law of Christ," and bring untold blessings to ourselves in the future ages of joy and peace.

"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:8-10. Does the offending in one point

mean you? Let us all strive to eradicate from our lives this one last point, which offends, and endeavor in every way to make Christ's law full and complete in ourselves and not be neglectful of others.

THE MAN IN EDEN

By T. A. Drinkard

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." — Genesis 2:15-17.

IS THE ABOVE RECORD verbally inspired of God? Be careful how you answer. If it is inspired can any fault be found with it? Do you accept it wholly without rejecting any phase of it? I believe it to be verbally inspired of God. If I did not I would reject the entire narration, and not only that, but the entire record as well.

Many times in life we hear those who have a new theory to mold trying to give an interpretation that calls for the foolish act of twisting the Scriptures to prove their own views. Such is all uncalled for and unwise.

The record is inspired of God or it is not. If it is not inspired of God, what good is it? It seems evident that some consider it not inspired the way they comment on it. Why not believe that God took the man that He had previously made and put him in the garden of Eden? What is so unbelievable about it anyway? Do you believe it? Why not believe that after He put the man in the garden He issued a command to him that he could freely eat of every tree of the garden except the tree of the knowledge of good and evil? Do you consider this a piece of fiction?

Possibly some wonder, as a man said to me a few days ago, "I don't see why Paul said that death was an enemy." He could not understand, because his mind was wrapped up in the theory of going to heaven at death.

Why not believe that Adam died in the very day of the eating? I believe it means what it says, and to change it just because it doesn't harmonize with one's personal views is but to prove the whole subject matter out of joint. Did God know what He was saying and doing? If so, then why should we say that He failed to carry out the death threat? We cannot fail to see the utter ruin that lies just ahead of such a position.

Our young people must reverence the Word of God, and I appeal to each one in Christ to concentrate your every effort toward more united action in this direction. Accept the record as given and teach it all along life's journey. After the battle and strife is all over you will rejoice to know that you have been loyal to the end.

To Our Dear Ones in the Good Faith: We are thankful for the privilege of having another little visit with you. We are thankful for the good papers which come to our home every week, and also for the young ministers that are filling the places that the older ones have had to vacate. May God's blessings go with them every day. And we would be thankful if their sermons could be printed in The Herald, as we haven't any preaching out here. Idaho is a lovely state, never very cold in winter. Neither is it very warm in summer. The mountain air is always cool, with cool nights to sleep. And whether it rains or not, we have more water than is needed to irrigate and no failure of a crop of any kind; for which we are more than thankful.

May God's richest blessings be many for all.
Mrs. Clark McClelland,
Boise, Idaho, Rt. 1.

SARAH ELIZABETH BURSELL

Sarah Elizabeth Bursell, passed away at her home near Medford, Oregon, on November 4th. She had been a resident of Jackson County for the past forty-seven years. Death came after an illness of four days due to paralysis.

Mrs. Bursell was born in Sweden, March 6th, 1850, and came to the United States on her wedding trip in 1868. They settled in Illinois and later moved to Omaha, Nebraska, where they resided until coming to Oregon in 1883. She was a member of the Church of God the greater part of her life.

There are left two sons, Dr. A. Bursell of Mountain View, California, and Victor Bursell of Jackson County, Oregon. There are also four grandchildren.

The above information was gleaned from a Medford, Oregon, paper. I will add that our dear sister was loved by us and welcomed us in her home which was also the home of her daughter, Sr. Ella Benson, who passed away last January. Sr. Bursell is known to many of The Herald readers.

Funeral services were conducted by Elder T. M. Jones of Ashland, Oregon. She sleeps beside her husband, the late Oliver Bursell, in Central Point Cemetery, where other saints are sleeping, waiting the call of the Master.

Yours, waiting the Nobleman from the far country,

Azorah M. Scroggs.

WARD W. ROLL

Ward W. Roll was born September 17, 1853, to Matthias and Lucy (Williams) Roll, on the old homestead at Roll, Indiana, and died July 17, 1930. His boyhood and young manhood were spent there.

On April 17, 1873, he was united in marriage to Eliza Brotherton, who died February 23, 1879. Three children were born to this union, one of whom, Netta Huffman, survives him.

On November 20, 1895 he was married to Ruth Anna Roby. Three children were born to them, two of whom, Meroy Daily and Crystal Towns, survive. Other relatives left are the widow; E. H. Roll, brother; Mrs. L. E. Vernon, stepdaughter; grandchildren, nieces and nephews.

He was baptized in Christ in 1898, becoming affiliated with the Church of God at Roll. He was not able to attend services regularly in later years, but steadfastly kept the faith for over thirty years.

Wardie, as he was affectionately known to his older friends, had been in failing health for over a year, and had been bedfast for the last seven and one-half months.

Funeral services were held at the Church of God at Roll, and he was tenderly laid to rest in the cemetery nearby. Bro. Cantwell Drabentstott officiated, assisted by Bro. Long.

WILLIAM SHEPHERD

William Shepherd, beloved husband of Sr. Harriett E. Shepherd of Redlands, California, was touched by the hand of death and tenderly laid to rest in Hillside cemetery on October 30, 1930, having just passed his eightieth birthday, which occurred on the twenty-third of that month.

Mr. Shepherd was a native of Maryport, England, the son of Jacob and Deborah Stanley Shepherd. The family came to America in 1850, locating in Darlington, Wisconsin, where he remained until he was about twenty-two years of age. In 1873 he removed to Remington, Indiana. On May 29, 1875, his marriage to Miss Harriett E. Lockwood was consummated at Rensselaer, Indiana. Mr. and Mrs. Shepherd lived at Remington, with the exception of two years spent in Lafayette, until the fall of 1901, when they came to Redlands, California, where they have since made their home.

Mr. Shepherd was a man of unassuming character, was highly respected in the community of which he was a member, and has left a lasting impression for good upon all who knew him. Beside his widow, two sons survive: Robert Albert Shepherd of Glendale, California, member of the Los Angeles Philharmonic Orchestra, and Dr. Ernest Stanley Shepherd, of the Carnegie Geophysical Laboratory at Washington, D. C.

One of the interesting features of the funeral service was an orchestra number, specially arranged by Mr. Shepherd's son, Robert Albert, and presented by members of the musical organization with which he is connected. Comforting words were read from the Scriptures, and prayer offered, by the pastor of the Los Angeles Church of God.

RUTH FISK

Funeral services for Miss Ruth Fisk, eighteen-year-old high school girl, were held in the Grant Funeral Home. Rev. Geo. Waters of Newkirk, Oklahoma, officiated. A group of high school girls sang three songs. Members of the senior class attended in a body. There were many beautiful offerings. Burial was in Spring Creek Cemetery near Caldwell, Kansas.

Ruth Christine Fisk, daughter of Mr. and Mrs. Fred Fisk, was born August 25, 1912, at Deer Creek, Oklahoma. When an infant she moved with her parents to Arkansas City, Kansas, where she had since resided. She was a member of the senior class in the local high school, but was compelled to give up her school duties three weeks before her death on account of failing health. Miss Fisk attended the Sunday School of the Church of God for a number of years, in which church she was baptized. She was a possessor of a generous disposition, a kind and true friend to all. Surviving relatives are the father, Fred L. Fisk; one brother, Clinton, and one sister, Miss Lora Pearl Fisk, all of Arkansas City.

PIONEERING WITH GOD

Not only in a strange and foreign country did Abram pioneer after reaching the land of promise, but also did he pioneer, in his experiences, in the hand of God. The ways of God's dealings with men were largely unknown, but Abram, having faith in Jehovah, committed his all to Him and launched out in every pathway indicated by the Father and journeyed to the end thereto, learning at first hand the greatness and the certainty of God's promises and experiencing from the Father blessing and help hitherto unknown. True, Abram lived this life in a strange and foreign land, but a greater truth that frequently passes unnoticed is that Abram forsook much of the habitual way of man and entered upon the unknown ways of God.

TRUE AND FALSE

Could we obtain a true and accurate photograph of our Lord and Master, it would be one of the most highly prized objects of life. Such a picture would have increased value and importance accordingly as the photograph also included true pictures of those about Him and near Him. Such pictures would instruct as words cannot. But to clip such picture from its true and proper environment and to set it, without mark or flaw, into a picture of people engaged in revelry and debauchery as though the picture really belonged there, would be the depth of infamy, the greatest of falsehood. The picture of Christ in the midst of such environment would constitute falsehood and trickery second to none.

Equally, to remove a passage of Scripture from its true and proper context as placed by inspiration and to place that scripture in the environments of the traditions of man or the dogma of the creeds of man is likewise to falsify the things taught by said scripture and to misrepresent the God of heaven who inspired that thought to be surrounded with the thoughts of His own placing.

Again, to take any one of the men of God out of those environments which God threw about them and to set them in the midst of different or contrary environment is likewise to misrepresent the lessons of God's teachings through them, severally, and to deflect the minds of men into channels and habits false to the channels and habits intended to be taught by God.

GOD'S PROMISES

The commercial and industrial world of today thrives because of the multiplicity of promises of man that are truly and capably kept. These promises reveal the value to society of those who make them. The promises are not greater than the men in whom they originate; and the men are no greater than the measure to which their promises are made good.

The world is made, largely, by the promises of God. Because of them men can confidently labor toward an unknown, though assured, future. The certainty of this future is based upon the promises of the eternal God. These promises are no greater than God himself; nor is God any greater than His promises brought to fulfillment. That man or that woman, that boy or that girl who depreciates the promises of God, depreciates God himself in his or her own estimation.

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THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



PAUL OF TARSUS

"Lord, what wilt thou have me to do?"

PAUL WAS THE GREATEST Christian teacher and preacher we have ever had. His letters to the Christian churches furnish us examples upon which to pattern our lives. Yet, he finished his days in a Roman prison, faith never failing. Several times before that he was placed in prison. For what? Preaching Christ!

One time he went up to Jerusalem, knowing that trouble awaited him. But, he went, nevertheless. About a week after his arrival in Jerusalem some of his enemies from Asia Minor also came to the city. When they saw Paul they immediately stirred up a riot against him and beat him. Soldiers came to find out what it was all about, and took Paul to the castle, or prison, where he would be safe from the mob.

Paul asked if he might speak to the crowd, and was allowed to speak to the people from the stairs. He said, "I am a Jew, born in Tarsus, a city of Cilicia, yet taught by the great lawyer, Gamaliel." He told them that in his youth he was as ardent in his persecution as they were in theirs, that he thought that was the right way to serve God.

You see, he did not believe Jesus to be the real Son of God. He was so much in earnest that he went to the High Priest and asked for letters of authority to take to the synagogue in Damascus, that he might arrest any Christians, men or women, he found there, and bring them to Jerusalem for punishment.

But God had a better use for so zealous and hard-working a man as Saul. As he came near Damascus a light shone from heaven, and as Saul fell to the earth, he heard a voice saying to him, "Saul, Saul, why persecutest thou me?"

Saul said, "Who art thou, Lord?"

And the Lord said, "I am Jesus, whom thou persecutest."

Saul was trembling and astonished, but he said, "Lord, what wilt thou have me to do?"

And the Lord told him to go into Damascus, and there he would be told what to do. When he arose, his sight was gone.

Now, the men with Saul were so surprised they couldn't speak, for they heard the voice of the Lord, but saw no one. However, they led Saul into Damascus to the house of one named Judas. Here he remained three days without sight, food or drink.

By this time Saul must have understood the kind of

darkness in which he had been living, for he began to pray. Then the Lord told Ananias, a disciple in Damascus, to go to the street called Straight, and ask for Saul at the home of Judas.

Ananias, having heard that Saul was coming to do evil to the Christians, hesitated until the Lord said that He had chosen Saul to bear His name before the Gentiles, kings, and the children of Israel. Then he went to Saul, put his hands on him, and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost."

Immediately Saul could see. He arose and was baptized, and remained many days with the Christians at Damascus.

LONG AGO AND FAR AWAY

As the shepherds heard the angels,
Long ago and far away,
Many glad strains of heavenly music
Echo through our hearts today.

As the shepherds on the hillsides,
Long ago and far away,
Hastened forth to find the Savior,
May we seek Him, too, today.

As the stable in Judea,
Long ago and far away,
Bade Him welcome to its shelter
May we seek Him, too, today.

All the Wise men took the guidance,
Long ago and far away,
Of the star that led to Jesus,
May we do the same today.

As the Wise men brought Him presents,
Long ago and far away,
May we, too, our richest treasures
Offer unto Him today.

— Alice Crowell Hoffman.

BIBLE GAME

1. One person leaves the room. Those remaining decide on the character the other one is to guess. He may ask any question he wishes that can be answered by "Yes" or "No". The one whose answer gives the key to the correct answer is "It".

With Our Sunday Schools

LESSON XI. — December 14, 1930

SAUL OF TARSUS

Acts 22:3-15

Devotional Reading: Isaiah 6:1-8

GOLDEN TEXT

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, . . . that I may win Christ. — Philippians 3:8.

A STUDY OF THE SUBJECT

Topic. From Jew to Christian.

Basic Truth. "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, . . . for ye are all one in Christ Jesus." — Gal. 3:27, 28.

Outline. I. A Pharisee Became a Christian. II. Conversion: Its Nature and Effect. III. What It Means to be a Christian.

I. A Pharisee Became a Christian. Saul had been "after the most straitest sect of our religion" a Pharisee, Acts 26:5. As such he was a zealous worker for Jehovah. To accept Jesus was in Saul's estimation to reject God; for Jesus in His forward position taught and led beyond the letter into the spirit of God's law. Having become convinced that God himself exalted Jesus to supersede Moses, he at once set forth to faithfully follow Christ. Moses, Deut. 18:15, 18, 19, foretold of this change and of God's requirement to obey the new Prophet. Without denying his God, he stepped from service under the Mosaic laws to service of God under Christ. He became Christian.

II. Conversion: Its Nature and Effect. "Repent . . . and be converted." — Acts 3:19. Converted = "To turn in mind, . . . to become as it were another man." — Crit. Lex. This is a voluntary work of the individual. Saul turned his mind and heart to Christ. Such merely revealed his change of mind, of purpose, revealed a faith in Christ. "That your sins may be blotted out." This second step is wrought by Heaven. The remission of one's sins releases one from sin. To this end Peter commanded those "pricked in their heart", Acts 2:38, to "repent and be baptized . . . for the remission of sins". See Rom. 6:1-5, 18; 1 Peter 3:21; Col. 2:11, 12.

Conversion embraces the turning of the individual to Christ and through Christ the forgiving and cleansing of the turned one.

III. What It Means to be a Christian. As Christ came and taught that man should subdue himself, excepting in so far as obedience to his mind would render service to God, and inasmuch as Christ himself so lived, to be Christian means for one to accept these ideals and press unto them. Inasmuch as Christ taught and wrought forgiveness of sins and assured forgiveness to those who truly obeyed Him, to be Christian embraces the fact of forgiveness of all wrong and of being reckoned of God as righteous. Rom. 4:3, 23, 24. To be Christian associates the individual with God's plan to put down all evil and to establish fullness of righteousness through Christ.

PRACTICAL APPLICATIONS

Today we study Saul who professed but did not possess. And we also study the new man Paul who confessed and then possessed.

Why Persecutest Thou Me? Saul was not directly persecuting the person of Christ, but in opposing His word and disciples, he was opposing Christ. To persecute a follower of Christ is but to afflict Christ. Saul was an opponent of Christ because he rejected His word. Do people reject His word today? In rejecting His word do we become opposers of Him? Can we reject His word by not living it as well as by not believing it? Show how people oppose and persecute Christ's followers of today.

Possibilities: The change of Saul to the mighty apostle Paul opened to him a new field of opportunities and possibilities. The relentless persecutor was transformed into a great rescuer of humankind. Christianity offers many fields of labor, and varied and great opportunities for doing good. The class will find some helpful discussion if they will discuss the many opportunities that are open to the class to do. If you want your class to be worth while just do something worth while. It is well to study the life mistakes and successes of others, but unless we can find something that will help us do and ACT and LIVE very little has been accomplished. — C. E. R.

JUNIOR CLASS

One of the persons who saw Stephen stoned to death in our last lesson was Saul. He was very much opposed to the teachings of Jesus and the apostles. Acts 7:58.

But something happened to Saul that caused him to change his mind. One day as he was on his way to Damascus to persecute the Christians a strange thing happened. Read Acts 22 for Saul's own story of what happened. Now tell it in your own words. From this time on, Saul's name was Paul. He is one of the greatest, if not the greatest of the writers of the New Testament. All through his life he was an earnest worker and teacher for Christ. He suffered all kinds of punishments because of his faith, but remained loyal to the end. Just before his death he made this statement: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also that love his appearing." 2 Tim. 4:7-8.

How can we use Paul's life as an example for us to follow? — V. C. T.

SENIOR AND ADULT CLASSES

Saul was among those who gnashed on Stephen when he said, "I see the Son of man standing on the right of God."

The Jews regarded Jesus' statement of His Sonship to God as sacrilege. They had learned well the lesson that their national history had taught them, namely, that man must not worship the works of God's hands, not even His highest work — man himself. To them Jesus' statement of His Sonship to God was a statement of man's equality with God. They would not have so interpreted Him if they had realized the facts of God's Fatherhood and of His purpose to exalt man out of the living creature status into Sonship status, bearing the Father's image and likeness. This conception of man's relationship to God would have caused them to discern in Jesus God's exaltation of man through His love and grace. It would have caused them to discern also the humility, the fellowship with God, and the reverent worship that were Jesus' because of exaltation.

Saul realized the exaltation of Jesus, the Son of man, when he heard the voice of Jesus out of heaven. Then he no longer "gnashed" on the idea of His sonship. Instead he was filled with a consciousness of God's exaltation of man and a consequent sense of humility, and fellowship, and worship in truth and Spirit. And because of this consciousness he was a chosen vessel to bear the Son's name before Gentiles and kings and the children of Israel.

— A. K.

THE GOLDEN TEXT

"I esteem all things to be a loss, on account of the excellency of the knowledge of the anointed Jesus my Lord; (on whose account I suffered the loss of all things, and considered them to be vile refuse, so that I may gain Christ.)" — Phil. 3:8, Diag.

It is hard to estimate definitely the significance of a life like Paul's. More than any other, Paul made Christianity the world-religion. No other man has so profoundly influenced the religious thinking of mankind. He was the greatest man of the Apostolic Age, if not of all ages of the church. Yet he was ever the disciple and Jesus, the Master.

He was ever willing to sacrifice and suffer. His uppermost thought always seemed to be his own sinfulness and the majesty of Christ. He counted his own losses as nothing if by that he might obtain the resurrection from the dead. He pressed "toward the mark for the prize of the high calling of God in Christ Jesus." — L. A. R.

DOINGS AMONG THE CHURCHES

Sr. Woodward is again brightening Golden Rule Home with her presence.

Bro. Conner, who conducted services for the Chicago brethren on November 30, was called to Danville, Illinois, immediately after service because of the death of his brother.

Sr. Jessie Wilson is very nicely situated for the winter in Oakland, California, with her aunt, Sr. Thomas Wilson and family. She may be addressed at 1716 E. 20th St.

Sr. Leila Whitehead is especially happy this week because of the homecoming of her brother, Dr. Ralph Whitehead, who is ship surgeon on a steamer between New York City and Rio Janerio.

Sr. Dorothy Krogh, who was a student in the N. B. I. Training Class last year, spoke for the church at Blair, Nebraska, Sunday, November 23. Her text was taken from Luke 12:31.

Mrs. Lola Danforth of Dallas, Texas, who has been visiting her mother, Sr. Clara Chaffee, at Golden Rule Home, is visiting with her many friends at Grand Rapids, Michigan, and vicinity.

Bro. and Sr. Paul C. Johnson and Bro. and Sr. J. Arthur Johnson of Oregon, Illinois, spent Thanksgiving and the week end following with their parents, Mr. and Mrs. Adolph Johnson, at Sac City, Iowa.

Bro. R. H. Judd writes that the cast on his foot has been reset, and that the doctors are much more hopeful than they were, for they feared at first he would never walk again. Bro. Judd has had a long siege of suffering since his accident eight weeks ago but is steadily gaining strength now, for which his many friends will be glad.

Thank Offerings have been received since last issue from the following: Mr. and Mrs. Leland Hanson; Jessie Wilson; Leota Hanson; Mrs. A. G. Hanson and Florence; Blair, Neb., Church; Mrs. John Cochran; Mrs. Lucy Robinson; Curdella A. Gray; Mr. and Mrs. H. S. Lasher; Mrs. James Cassen; Nellie M. Blakely; Ida Vogel. These are all very deeply appreciated and will do much toward furthering our gospel work.

My heartiest thanks are hereby conveyed to one and all for the cards and letters which have been sent me during the past three weeks.

My hopes to return promptly to work have again been disappointed. My doctor, analyzing that my already strained nerves have received a shattering blow, to insure future health, requires that I must recuperate fully before being further taxed. Therefore, his advice to take, at this time, whatever rest may be necessary is being followed. At my home at 5439 Ohio St., Chicago, I will do such studying and service as I feel able, and will keep in touch with the office.

Again, I thank all for their kind words.
F. L. Austin.

DOINGS AT DIXON

The Sunday School enjoyed a good attendance, numbering 54 on November 23. As the total number enrolled is 57, this is a good attendance, and we have been keeping it near this number since Rally Day. The adult class numbered 19 last Sunday.

The church services both morning and evening were conducted by Bro. Conner, and the sermons were enjoyed by all. Sixty-four were present and enjoyed special music by the Junior choir in the morning and by the Senior in the evening. The duet, "Nailed to the Cross," added very much to the services. In the afternoon Bro. Conner conducted services at the State Colony. He was assisted by a quartette, composed of Sisters Drew and Wagner and Brothers Ford and Eckert.

The committee in charge is busy preparing the Christmas program.

The Golden Rule Bible class are enjoying the Senior Berean book, No. 2, "Life and Immortality," and wish more would come to study these good lessons with them.

Grace Drew, Sec.

THANKSGIVING AT GOLDEN RULE HOME

The Golden Rule Home family received a box of goodies, such as candy, nuts, fruit, pudding, cake, etc., from the Springfield, Ohio, Bereans for their Thanksgiving dinner. It was greatly appreciated and we tender our many thanks to these Bereans. We also received a hand decorated vase and bouquet of flowers from Sr. Ruby Randall, the former being her own work. These also are very much appreciated.

We are thankful to our blessed Lord for the many blessings given to us, individually and as a family the past year, and only hope that we may live more as He would have us live. May God's richest blessing rest upon each member of God's great family is the prayer of the

Golden Rule Home Family.

Members of the Oregon congregation were very glad to have their pastor, Bro. Austin, with them again on Sunday morning, November 30, though he was not able to conduct the services. He was called out over the week end to attend to some business matters for the N. B. I., but his physician advised that a further rest of at least two weeks is absolutely necessary. We trust that he will soon be returned to his former health and vigor and be enabled to again take up his work for the Master.

BRUSH CREEK, OHIO

It was our pleasure to again meet with the Brush Creek Church of God near Dayton, Ohio, for a series of meetings beginning on November 9th and continuing over the 23rd. Fair attendance and interest was manifest throughout the meetings. Two were baptized, Mrs. Harold Kessler and Mrs. Springer. A number of new acquaintances were made, and we were privileged to visit in several homes where we had not been before. We are glad to report that the Brush Creek Church is indeed interested in pressing on. All show a good interest in the Bible and the many hours of visiting we had will long be remembered as a treasure.

Sydney E. Magaw.

TRAINING CLASS NOTES

Every Thursday, in addition to our English, we learn a portion of Scripture. So far we have memorized Psalms 1, 15 and 24; 1 Thess. 4:13-18; Eccl. 12:1, 13, 14; 9:5, 6, 10; Isaiah 53 and 35.

The Class furnished the flowers for the union services held in the Church of God on Thanksgiving Day. We did this in appreciation of God's continued kindness and goodness to us each day.

Sr. Ordnung and Elizabeth invited the Class and Mrs. Cooper and her two daughters to have Thanksgiving dinner with them. We greatly appreciate this and thank them kindly.

We are now studying contemporary kings and prophets of Judah and Israel. Bro. Austin expects to be back and take up his work with us again in the near future.

The boys of the Class have been taking an active part in the work of the church census of Oregon and vicinity. This census will be made the basis of a visitation campaign to be conducted largely by the women of the church.

Lucille LeCrone, Sec.

GRAND RAPIDS CHURCH All Records Fall

November 23 so far surpassed all previous records at our various services that the hearts of all were full, and their faces shining. The Sunday School numbered 251, and when the classes assembled in the auditorium for the concluding exercises every aisle was packed and the banner class, which numbered 56 little tots aged 5 to 7, had to remain standing in front of the rostrum after reciting their verse, for there was not even standing room elsewhere.

What an opportunity. And yet what a responsibility for the little band of members who have built up this church and put their all into it! May God guide that the work be carried forward in the way best for the cause of truth and righteousness.

All the other services were well attended, also, and the evening audience was the largest one to date.

For the past ten weeks the evening series on outstanding characters of the Bible has dealt with men, but beginning the first Sunday in December the subjects will be women for the rest of the year. What an inspiration there is in studying carefully the characters of those olden days.

F. E. Siple, Pastor.

DOLLAR-A-MONTH CLUB

Oklahoma, 1; Kansas, 1; Ontario, 1; Washington, 2; Ohio, 1; Indiana, 2.

The above states have contributed to the Dollar-A-Month Club since last recording. Slowly, but surely, the number is mounting. We will finally reach the goal.

HERALD RECEIPTS

Nellie M. Blakely; Mrs. Curdella Gray; Mrs. Paul Magnus; Vernon Boggs; Bertha Williams; Mary Goodyear; Mrs. J. E. Lent; Norris Rupp.

National Berean Department

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"FOR NOW WE SEE THROUGH A GLASS, DARKLY; BUT THEN FACE TO FACE."—1 Cor. 13:12.

GOD'S GOODNESS TO MANKIND

IT IS INTERESTING TO STUDY individual pedestrians that pass on a busy down-town street. It is very strange how God made every one different from anyone else. What a complex world it is we live in, with its millions of peoples with their diversified interests and outlooks on life! Many of necessity, live in a very small circle in so far as a knowledge of the known universe is concerned.

It seems that many inventions of recent years are miracles. God honors man by working through him to provide many things that man needs in world development. God has done so many wonderful things for mankind and I am sure that not half is appreciated. Even the way of life everlasting which was provided through the gift of His Son is lightly considered. God himself is a miracle to me, without a beginning and without an ending. We mortal beings cannot comprehend this, but to think that some day, if we are doing what God wants us to do, we may be able to understand many things that seem blanks to us now.

God considers every human being in His plan. Are we half that considerate with others as well as ourselves? We try to be. People are getting more unappreciative as time goes on. We are hardly able to get along with our neighboring nations. What the world needs is a righteous leader.

God has revealed to us little about His universe. We should appreciate what He has revealed, though, because we know that with the bringing in of the new age when His Son comes back to rule the world in righteousness, we shall be like Him.

Anna Hammond, Los Angeles.

IOWA STATE BEREAN MEETING

The Iowa Bereans met at Waterloo on August 28, 1930, for their annual meeting. Business meeting was opened at nine o'clock by a song, and prayer by Bro. Jackson.

The minutes of the last meeting were read and approved. The treasurer's report was read and accepted.

The tract committee reported no tracts given out.

The literary committee reported one article written by Sr. Alta King.

The isolated committee reported no letters sent out as

yet, but a list of names has been in readiness for circuit letters. The above reports were accepted.

Junior committee reported two organizations, one at Stanhope, and the other at Gladbrook. Stanhope held five meetings and Gladbrook fourteen. Motion was made that these reports be accepted. Seconded and carried.

The by-laws, as adopted in 1898, were read and suggested by-laws were read. After discussion the new by-laws were unanimously accepted as the new governing form.

Those on committees were left on their respective places for another year.

The election of officers wound up the business meeting. Sidney Jackson was re-elected president; Esther Sealine, Stanhope, vice-president; Ward Williams, Gladbrook, secretary; Blanche Harland, Cedar Falls, Treasurer.

Motion for adjournment was made, seconded and carried.

Ward Williams, Sec.

STATE LITERARY COMMITTEES

The state literary committees are appointed to assist the editor of the Berean Page in collecting material which can be used in our Berean columns. We have not had a great deal of material help in this line in the past.

The editor has often asked different ones throughout the states for contributions, sometimes specifying the kind of article desired, sometimes merely asking for a contribution, and with the exception of one or two cases has never been disappointed. Our Bereans are really quite ready to help, but until asked seem to think that their writings are unworthy of publication.

Will not the presidents of local societies, as well as the chairmen of literary committees make requests for contributions from the members of their groups? You are in a much better position to know the talent of your class than the editor. The greater the number of thoughts expressed on the page, the more interesting it will be for all of us.

BEREAN PAGE CONTRIBUTIONS

Illinois, 5; Ohio, 3; Iowa, 3; Texas, 1; New York, 1; Missouri, 1; Indiana, 1; California, 1.

“YE SHALL BE FREE INDEED”

By Samuel E. Haney

“If the Son therefore shall make you free, ye shall be free indeed.” — John 8:36.

A PERSON IS VOID of a justifiable excuse for not being free who has scripturally complied with the procedure befitting Christ and His apostles’ teachings, thereby meeting God’s approval of a Christian’s status, namely, belief, baptism, a consecrated and sanctified (set apart) life.

It is always in order, yes, essential in considering God’s dealings with Christians — “an holy (‘consecrated,’ Moffatt) nation” — to trace His dealings “with the pattern”, namely, fleshly Israel, which were recorded for this very purpose. See 1 Cor. 10:11.

The Jews were always prosperous and free from affliction and sickness when they “diligently hearkened to the voice of the Lord God”. Ex. 15:23-27; Num. 21:7, 8; Psa. 105:37. They were also protected from annoyance by their heathen neighbors. But whenever they affiliated with the wicked nations (heathen) their freedom automatically was changed to servitude, physical punishment and defeat in warfare. Do we not see the spiritual warfare of the “holy nation” — the Christian — similar to that of Israel’s fleshly experience?

Paul confirms and clarifies this exposition by explaining cause and effect. He first refers parenthetically to Israel under the old covenant, then to both Jew and Gentile under the new covenant in 2 Cor. 3:14-17 and 4:3, 4, thus: “But their minds were obtuse; for this day, the same veil remains over the reading of the old covenant; not discovering that it is taken away by Christ; but, even to this day, when Moses is read, a veil lies on their heart. But when it (‘a man’, R. V.) shall turn to the Lord, the veil will be taken from around it (‘taken away’, A. V.). And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.” “But if, indeed, our glad tidings be veiled, they have been veiled to those who are perishing; to those unbelievers, whose minds the God of this age blinded, in order that they might not see clearly the effulgence of the glad tidings of the glory of the anointed one who is the likeness of God.” Emp. Diag.

None but the Christians who are swayed by the Spirit of the Lord are free and can see the splendor of the “glad tidings of the glory of the anointed one”. Though they are naturally under the diabolical tyranny of the spirit of this world, their minds are imbued with the spirit of discernment (1 Cor. 2:12-16) enabling them to rejoice in the promises of God as though they saw the deliverance and were already enjoying them. They are thus able to “stand fast in the liberty wherewith Christ hath made them free, and be not entangled again with the yoke of bondage”. Gal. 5:1.

Just as Israel was a God-favored people, an exclusive na-

tion for nineteen hundred years, God has been dealing with Christians — “an holy nation” — while in the midst of wicked (“heathen”, R. V.) nations. And like their typical brethren, Israel, they are free only to the extent of their obedience to the teachings of their respective covenants, the one, fleshly, the other, spiritual.

God explains, for it is “thus saith the Lord almighty”, how Christians can by disobedience alienate themselves from the only source of freedom, just as the case was with Israel. “Keep out of all incongruous ties with unbelievers. What have righteousness and iniquity in common, or how can light associate with darkness? What harmony can there be between Christ and Belial, or what business has a believer with an unbeliever? What compact can there be between God’s temple and idols? For we are the temple of the living God: as God hath said, I will dwell and move among them, I will be their God and they shall be my people. Therefore come away from them, separate, saith the Lord, touch not what is unclean; then I will receive you, I will be a Father to you, and you shall be my sons and daughters, saith the Lord almighty”. 2 Cor. 6:14-18, Moffatt.

Many of us are deprived of freedom and real wealth by the fascinating lure of the “things of this world” and social aspiration. No one can love this world (1 John 2:15) and be an heir of the kingdom of God. “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?” James 2:5.

Paul’s idea of the Christian’s popularity, wealth and freedom is feasible, it being his appointed destiny: “Unknown but well known, dying but here I am alive, chastened but not killed, grieved but always glad, a ‘pauper’, but the means of wealth to many, without a penny but possessed of all”. 2 Cor. 6:9, 10, Moffatt.

The difficulty with many of us is our proneness to underestimate the Christian’s dignitary standing in God’s estimation, notwithstanding His many verifying statements to this effect. To adequately appreciate what it means to be “heirs of God, and joint heirs with Christ” is sure to infuse such a freedom in the Christian’s heart as to make him free and joyful despite all his tribulation, whether it be of body, mind or spirit.

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LET US GIVE EARNEST HEED

By Samuel E. Haney

"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."

THE CONSTRUCTION OF OUR TEXT indicates a comparative significance which, by reading chapter one, including verses one and two of chapter two, becomes manifest. The comparison is found by comparing the first verse of Hebrews with the remainder of the chapter, namely, "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets." The second verse of Hebrews one down to our text refers paramountly to "his Son, whom he hath appointed heir of all things," and incidentally to the "ministering angels". "Therefore (due to the momentous difference between living under the law and under grace) we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

The next verse augments the comparison by concisely stressing and clarifying conditions prior to and after Calvary, namely, "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." To get a clearer conception of this verse let us resort to Dr. Moffatt's version, which reads, "For if the divine word spoken by angels held good, if transgression and disobedience met with due punishment in every case."

Stephen, in Acts 7:53, refers to the law's reception; and the "due punishment" for transgression is given typically in Numbers 15:31, "Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." This being the case under the law, a mere "schoolmaster," Gal. 3:24, "how shall we escape the penalty (Moffatt), if we neglect so great salvation; which at the first began to be spoken by the Lord (Mark 1:14-15), and was confirmed unto them that heard him?" The inference, which seems clear to the writer is, to be "utterly cut off", as a result of negligence.

The importance of preparing to meet our Redeemer is incomparable with anything concerning this life or world; and yet, many of us habitually make it a secondary matter. Paul says, "Therefore, with all this host of witnesses encircling, we must strip off every handicap, strip off sin with its clinging folds, to run our appointed course steadily." Hebrews 12:1, Moffatt.

In preparing for a trip involving but a few days how carefully we go about it! Fearful of neglecting something, we are constantly thinking about the things which we imagine are necessary. And as one article after another comes to mind we lay it aside for final inspection and packing.

We have become so interested in the things of the world that we neglect to give any thought about meeting Jesus, and what neglecting to be prepared for so great a transition would mean. There will be no time for preparation when He comes, for He says, "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 be in his day. . . . Surely, I come quickly." Luke 17:24 and Rev. 22:20.

Inasmuch as fallen nature is governed by its senses and faith by the irrevocable Word of God, the former, if given control, will cause us to appear hypocritical to the world. So let us not neglect to see to it that our conversation harmonizes with our actions and Christian profession, and not for ulterior ends, but to reveal our heart's sincerity. "Only let your conversation be as it becometh the gospel of Christ," Paul, Phil. 1:27. And also let us not neglect to keep in mind that doubt and fear are among the enemy's most "fiery darts" these days. For these inseparable vermin, doubt and fear, are ever on the watch to slip in whenever faith slips out. The Christian, given to much prayer and meditation on God's Word, should never fear nor be

(Continued on page 154)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." — Colossians 3:1, 2.

RISEN WITH CHRIST

PAUL, IN HIS IMPRISONMENT at Rome, wrote letters to several of the churches which he had previously established. Among these was the church at Colosse, and although short, his letter to them is full of precious truth for the follower of Christ today. In the second chapter, verse 12, as elsewhere in his writings, Paul likens baptism to death. In going down into the watery grave, we are buried in the likeness of Christ's death. And, in truth, if we were left there we would, in a short time, be dead. But, he says, we "are risen with him through the faith of the operation of God, who hath raised him from the dead."

In going through the ordinance of baptism, we die, figuratively, to this life. Our chief interest in life is no longer to serve self, to advance the present life, to develop the carnal nature. But we now reckon ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11. The revised version renders the third verse of Colossians 3 thus, "For ye died, and your life is hid with Christ in God."

Jesus went through the figure in reality. He died; but He rose again, possessed of that life that shall never end. In baptism we accomplish this in figure only. Having "put off . . . the old man which is corrupt," we "put on the new man which after God is created in righteousness." Eph. 4:22, 24. No longer serving self, we now live to serve God.

But we are not yet possessed of that life which Christ received when He arose from the literal tomb. He has opened the gates of death, being possessed himself with eternal life, and having the power to bestow that life upon all who are faithful. For we read that "when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

Paul himself was looking forward to this reward, for he says in Phil. 3:21, "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." And he anticipated receiving that crown of righteousness "at that day." Including others as well in the promise, he says, "And not to me only, but unto all them also that love his appearing." 2 Tim. 4:8.

May the depth of the significance of our Savior's soon return dawn upon our vision more truly each day, realiz-

ing that "every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3. — M. G.

INTO ALL TRUTH

"And ye shall seek me, and find me, when ye shall search for me with all your heart." — Jeremiah 29:13.

GOD WILL REVEAL HIMSELF to the earnest searcher after truth. We may look longingly upon the faith, the confidence, the Christian achievements of another. But if our desire for these is sincere and strong enough, they may be ours as well. If we wish to know God, to understand His Son, and to gain eternal life, we have but to open our eyes to the truths contained in that Book of books, so easy of access to all.

Mathematics may be beyond our depth. Chemistry may be too intricate for our powers of perception. But how glad we should be that even the simplest may study His Word and God will reveal himself to the humble heart.

It is said that when Gen. Lew Wallace began his widely famed, "Ben Hur," he was in a state of mind bordering on infidelity. But when his great work was completed, he found himself deeply reverent.

Imagine, if we can, the famous author, in needed preparation for so great an undertaking, consulting many, very many authorities. And not the least of these would be the Scriptures, for "they are they which testify of me" said the Master.

Partly convinced in his mind that the Christ, about whom he wove that breath-taking story, was not the Son of God, Gen. Wallace faithfully consulted, studied, prepared comments, following endless details in bringing forth his masterpiece.

But, lo, as he labored, doubt began to intrude upon his mind; convictions became insecure. Perhaps he was wrong! Could it be possible that this Man of all men could be an imposter? And when the final chapter was written, light had dawned upon his vision. This was indeed the Son of God!

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:31.

Blessed Word of truth! Let's study it more. — M. G.

GOD'S JEWEL CASE

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." — Ephesians 1:3.

SUPPOSE SOME GREAT KING were to lead you into his treasure house. From room to room he takes you, showing you his treasures. By and by he comes to the jewel room. There upon their velvet cushions flash gems of costliest kind. He picks up a gold jewel case of fabulous price and exquisite beauty. Then he begins to fill it. He moves from case to case, selecting as he moves the choicest jewel flashing from its resting place. He picks up the most beautiful pearl and drops it into the gold jewel case. He chooses a blood red garnet of enormous size and drops that in. He takes a flashing amethyst and adds that to the contents of the case.

One by one he takes the most beautiful and precious specimen of each gem he possesses and lets it fall into the jewel box. At last he lays hand upon the most beautiful diamond in the treasure house; puts it into the jewel case; snaps shut the lid and hands you the golden case with all its precious contents. All his gracious and splendid gifts to you are now in that one case. When he gives that he bestows upon you all he has for you. It is all in the jewel case, and is now all yours because you have the case.

So it is in the spiritual realm. *Jesus Christ is, as it were, God precious jewel case. All His priceless spiritual treasures He has hidden in Him.* Do you long for forgiveness of sins? "In him we have forgiveness." Is your soul burdened for redemption from the dark shadow of eternal death? "In him we have redemption through his blood." Would you know the peace of God which floods the redeemed soul and drives out forever the fever of its fear and soul-unrest? "He is our peace." In Him God has placed that priceless jewel, too, for you to know in its fullness when you receive Him.

Accepting Jesus Christ as your Savior is simply taking Him as God's all-comprehensive jewel case and treasure house. The rest of your Christian life will be a process of discovering and appropriating all the priceless jewels which God has placed in Him "in whom dwelleth all the fullness of the Godhead bodily."

THE PRECIOUS JEWEL OF FORGIVENESS

The Holy Spirit seems to exhaust language to describe the completeness and preciousness of remission and forgiveness of sins in Christ Jesus. "In whom we have redemption, *the forgiveness of our sins*" runs the glad tidings of the blessed Book. And that same Spirit turns this priceless jewel over and over again that the convicted soul may see all the flashing facets of beauty and comfort which the Spirit of Truth has there revealed. For example, the sins of him who takes Christ as his own Sin-bearer are said to be

CAST INTO THE DEPTHS OF THE SEA

As a child you have stood by the banks of the tiny brook which rippled through the meadow. How shallow it is!

The stream is but a film of water. The depths are but shoals. In those shallows all things are open and revealed. Every grain of sand is bare. Each bit of shining mica is as clear as if in the open. Every tiny pebble is uncovered. Nothing in the shallows is hidden.

Somewhat after this fashion do we too often view God's covering of our sins. It is as though He had cast them only into the shallows. But this is not where God in His grace has put them. For the Holy Spirit says of them, "Thou wilt cast all their sins into *the depths of the sea.*"

No eye can pierce into those black depths of the ocean. No ray of light illumines the darkness. No message ever comes back from that which is swallowed up in this abyss. And into such a gulf of oblivion has God cast all the sins of those who accept His Son as their Sin-bearer.

In Christ His work of remission of sins is complete. Not as into the shallow depths of the brook which murmurs through the field and valley where the eye can rest upon them and the heart grieve for them, has He cast them. Nor does it please His heart of love, nor do honor to the riches of His grace that we should sorrow over them as though they were still upon our own hearts and staining our own innermost souls. But as into sea depths shrouded by a veil of impenetrable darkness did He cast them when He put them far away *in Christ.*

"BLOTTED OUT AS A CLOUD"

There are invisible inks, so-called, with which you may write a message upon a sheet of paper. For a while the message stands out plain and clear. Then it fades away completely, and becomes invisible even to the keenest eye. It has been blotted out. But it is only seeming. For when you hold the paper up before the fire the message comes back again in its original form. Of that which had been apparently wholly blotted out every sentence, every word, stands out in outline black and sharp as when it was first written.

Even so are all our self-efforts to blot out the record of past sins. For a while we may seem to succeed. A steadfast will, a mind busy with the things of the world, a heart engrossed in its gaieties — a score of other things may for the while drive out the memory and the record of them in our own conscience. But the blotting out is only seeming. And under the fires of remorse and the burnings of an awakened conscience they come back again, like the faded writing, to stare us in the face and plague us with the realization of our utter failure and inability to put away even the memory of sin, much less its conscience, its guilt.

But what we cannot do, even in mind, God does perfectly and in reality. In Christ Jesus He blots out the guilt of sin "as a cloud." And what does that mean? Doubtless that our transgressions are as a cloud in their number and blackness. But may we not see in the figure the Holy Spirit uses this other and more beautiful thought, that God blots out our sins as He blots out the cloud?

Have you ever watched the blotting out of a cloud from God's heaven? Perhaps it was after the summer thunder shower. You stood and watched to see how the great black

(Continued on page 154) ---

OUR HOPE

Old earth, we know, shall have another day,
 Her trembling age, if good the voice of truth,
 Shall by the help of heaven pass away,
 And she take on again the bloom of youth;
 We hear her groans along the dying years,
 As she hath shed, like Autumn skies, her tears.

But earth! take heart! thou shalt be young again!
 And doff thy mourning sackcloth with a smile,
 Glad to forget all weariness and pain,
 And know they come not back the endless while;
 The trees shall clap their hands for very joy
 That sin and death can never more destroy.

Where are thy graveyards? emptied of their prey;
 Where are thy tears? dried by a hand Divine;
 Where are thy sorrows? they all went away
 When graves were spoiled, and saints arose to shine;
 The hills re-echo now, as these, one throng
 Rehearse their victories the plains along.

Spring now ye flowers, for winters never come;
 Be not afraid, O sky, of stormy clouds;
 Mothers! your children now are all at home,
 And looms are weaving here no coffin shrouds;
 Yonder is lifted high a kingly throne,
 And Christ is there, with all the world His own.

— E. A. Stockman.

ANSWERING A FRIENDLY SUGGESTION

By C. W. Dean

I DEEPLY APPRECIATE the "Friendly Suggestion" by Bro. Judd. The subject, "Death and Hell," is a very deep subject, and invites thoughtful consideration by all truth lovers. It gives the writer great pleasure in answering any who may offer a suggestion.

The word, "spared," does not mean death in the absolute sense. The word, "spared", as quoted by Bro. Judd is translated from the Greek, *phaidomai*, and in its original means, "forbear". The same word is used in 1 Cor. 7:28, and does not mean "death". It is used again in 2 Cor. 13:2. Paul did not mean death here.

Disobedience to the commandment of God was sin. By man, Adam, sin entered the world and death through sin. This is applied to mankind and not angels. Angels did not die. (Luke 20:36.) The writer has been unable to find a single scripture which would indicate that angels die in the absolute meaning of death as applied to mankind.

"And spared not the old world, but saved Noah" and seven others. 2 Peter 2:5. Noah and seven others did not die in the flood, likewise the sinning angels cast down to

tartarus, to be "reserved" (not death) unto judgment. The heavens and the earth are the same as they were in the disruption, 2 Peter 3:7, and the same as in the days of Noah.

Dead angels certainly could not accept or reject, or even hear or perceive a proclamation given by Christ after He was made alive in the spirit, by the which He went and preached unto the spirits in prison. 1 Peter 3:19-20. The fact that they are called spirits assures us that they are not human. The proclamation was not made to them during our Lord's death, but after He had been made alive. These imprisoned spirits are the same that Peter mentioned in his second epistle (2:4) and the same in Jude 6, who kept not their own sovereignty and left their proper habitation, God has kept in imperceptible bonds "under gloom" (not death) for the judgment of the great day. This scripture and that of 1 Peter 3:19-20 identify the sinning angels with the sons of God of the sixth chapter of Genesis.

Now, my dear brother, you may not agree with the writer on the comments on the sixth chapter of Genesis. But inasmuch as you are open to conviction, I will try to make plain as possible my thought on it. By being plain, patient and in the spirit of brotherly love, we may both learn something to our advantage, and not hinder others by dogmatic views based on pagan theology and traditions of Christendom down through the ages.

God said that it was not good for man to be alone, so He made a woman (mankind) and brought her unto the man. Adam was a terrestrial son of God, and it was not good for him to be alone, so God gave him a wife. But when the celestial sons of God (angels) saw the daughters of the terrestrial sons, or mankind and cohabited with them they filled the earth with a race of giants. Jehovah said, "My spirit shall not abide (not strive) with man for ever (the age), in their going astray they are flesh." The nephilim (giant offspring), were in the earth in those days, when the sons of God came in unto the daughters of men, and they bare them children: the same were the mighty men "that were of old, men of renown."

God certainly would not violate His moral laws, nor one of His commandments. Therefore, if God said that it was not good for His son, Adam, to be alone, but it was best for him to have a wife, why did God destroy the world that was, with a flood, for sons of Adam taking wives?

The solution is simple. Woman was not made or created for celestial sons, and the angels, "celestial sons", committed a sin by leaving their proper habitation and coming in unto the daughters of mankind. For that cause God commanded Noah to build an ark, and brought on a flood to destroy all flesh except that which was carried over in the ark. He cast the sinning angels down to *tartarus*, reserved under bonds of gloom (not bonds of death) until the day of judgment. They were disobedient spirits during the entire time it required Noah to build the ark.

We have another example of celestial sons during a celestial council with Satan among them in Job 1:6 and 2:1. The sons here referred to are not mankind. But God calls to Satan's attention the acts of Job, which applies to terrestrial sons or mankind.

DAILY SCRIPTURE READINGS

THE SAVIOR CHILD

THE BIRTH FORETOLD

Monday, December 15 — Isaiah 9:1-7.

"For unto us a child is born, unto us a son is given."

THE PROPHET, ISAIAH, UTTERED these words of glowing promise almost seven hundred fifty years before they were fulfilled, probably during the reign of Ahaz, one of the wickedest of the kings of Judah. 2 Chron. 28 tells us that Ahaz established idolatry in its most degrading forms, and because of this, God delivered him and his people over to their enemies, the Syrians. Great disaster and severe punishment overtook them, "because they had forsaken the Lord God of their fathers."

Imagine then the joy these words of Isaiah must have brought to the few believing ones of that day! "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." V. 2.

THE PLACE FORETOLD

Tuesday, December 16 — Micah 5:2-9.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

THE PROPHET MICAH was contemporary with Isaiah, both prophesying of punishment upon Judah and Israel for their idolatry. But interspersed here and there is a bright picture foretelling a time to come when One should be born who would bring in everlasting righteousness, peace and joy. How can anyone doubt the Messiahship of Jesus, if he gives the subject honest consideration, knowing that even the details of His birth were foretold with such exactitude so many centuries before they transpired?

HIS WORK FORETOLD

Wednesday, December 17 — Isaiah 61:1-6.

"To bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound . . . to comfort all that mourn."

IN COMPARING THESE VERSES with the fulfillment of them, we read, Matt. 4:23-25, that Jesus went about all Galilee, teaching, preaching, and healing, and many needy were brought unto Him to whom He ministered. Other prophecies of His work were made by Isaiah and the other writers of the Old Testament, telling of that part of His work which is yet future. In that future age, all the sick will be healed, all the dead raised, and all will learn the blessed gospel. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." Isa. 59:19.

THE BIRTH OF THE SAVIOR

Thursday, December 18 — Luke 2:1-7.

"And so it was, that, while they were there, . . . she brought forth her firstborn son." — VV. 6, 7.

JUST BEFORE THE BIRTH of the Savior, Caesar Augustus had sent forth a decree that all people, under Roman rule, must journey to the town to which their family belonged, to be enrolled. Thus Joseph and Mary must needs make the journey to Bethlehem, for this was their ancestral home, as members of the house of David, to be numbered in the census. None dared disobey the mandate of the emperor. And so was fulfilled the prophecy, studied in Tuesday's reading, that Jesus was to be born in Bethlehem instead of in the town of Nazareth where Mary and Joseph lived.

Here was given the world's first Christmas Gift — the Gift of all ages! What better gift can we give, in return, than ourselves, our lives, our all?

SHEPHERD SEEKERS

Friday, December 19 — Luke 2:8-16.

"Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." — V. 15.

TO THE SAME FIELDS in which David had watched his father's flocks a thousand years before, came the angel of the Lord with the glorious tidings of the birth of that Savior whom David had anticipated, but whom he has not, even yet, seen. The sheep used in the temple service at Jerusalem, were kept out-of-doors the year round and it may be that this flock might have been for that purpose. Brightness always accompanied a manifestation of the presence of God — the pillar of fire guiding the wandering Israelites, the shekinah glory above the mercyseat, etc. So here, too, "the glory of the Lord shone round about them."

How much is included in the words, "A Saviour, which is Christ the Lord"! Christ — Anointed One — is the Greek word for the Hebrew, "Messiah." No wonder the lowly shepherds were reverent before the angelic chorus, singing that first "Messiah."

THE CHILD IN THE TEMPLE

Saturday, December 20 — Luke 2:40-47.

"And all that heard him were astonished at his understanding and answers." — V. 47.

WITH SUCH A MIRACULOUS BIRTH, the attendant heavenly chorus, the warning vision to Joseph telling him how to protect the Savior from the edict of Herod, we know this was no ordinary child, but was the Son of God, the Savior of the world. Of His training as a child, we can only judge

from the character of Mary, His mother, a reverent, upright and thoughtful woman.

When the Jewish youth attained the age of twelve, he was called a son of the law and at that time he put on the phylacteries. Duet. 6:4-9. Mary, without doubt, zealously kept all the commandments of Jehovah in regard to her Son. She also had told Him many interesting things both concerning the temple and Jerusalem. No wonder He tarried behind. At an early age, He was about His Father's business.

THE CHILD'S GROWTH

Sunday, December 21 — Luke 2:48-52.

"And Jesus increased in wisdom and stature, and in favour with God and man." — V. 52.

WE NOTE IN THE ABOVE verse a fourfold growth. "In wisdom and stature" indicates a growth mentally and physically. "In favour with God and man" denotes accomplishments, spiritually and socially. And thus should all children grow.

How careful we all are to give our children the proper food that they may develop physically and the best education within our means for their mental growth. But, alas! too many stop there. Mary, we may be sure, developed her Boy in each of these avenues. No small reward came to her as a result of her conscientious training in that He "was subject unto them." How well for all parents, and children, too, could the parents learn this early in parenthood.

Favor with God brought favor with men. — *M. G.*

OUR REASONABLE SERVICE

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." — Romans 12:1.

THE WORDS OF THE ABOVE TEXT are addressed to believers who have come to God through Jesus Christ and have received the forgiveness of their sins. In order to receive this forgiveness and other blessings, here grouped together under the phrase "by the mercies of God," they must have acknowledged faith in the precious blood of Christ, represented by the wine in the Last Supper, of which our Lord himself said, "This is the new covenant in my blood." All these steps of faith and confession the brethren must have taken before they could truthfully be called "brethren."

Before believing, they were sinners under condemnation, like the rest of the world, condemned to death. The blood of Christ atoned for the sins of the whole world (1 John 2:2), and not, as some say, for the church only, since Romans 14:9 says all condemned in Adam — the dead and the living — were bought by the Lord Jesus when He paid the price on the cross.

It follows further that whatever the sacrifice of Romans 12:1 may mean, it cannot mean that the brethren were to

offer their bodies as propitiatory offerings or as an atonement for anyone's sins, seeing that Jesus did it all. This is simple, too. If an account is once paid it need not be paid over again. What Jesus did "once for all", it is presumption to suppose any of us can afterwards do again, either in whole or in part.

What, then, does it mean to "present your bodies a living sacrifice, holy acceptable unto God"?

Under the law a regular system of sacrifice was carried out by the priests at the tabernacle and later at the temple. Certain burnt offerings were to be presented every day, with extra offerings for special days. Every day also the people brought sacrifices as prescribed in the law on account of their trespasses, transgressions and sins. All these were compulsory. Other compulsory offerings were the tithes and the firstfruits.

But the Lord indicated His willingness to accept voluntary offerings also — offerings expressing the devotion of the worshiper and gratitude for the Lord's mercies. Certain animals were designated as acceptable for this purpose. And the Jew whose grateful heart prompted him to present these thank offerings received a special blessing from the Lord.

In the apostles' day a great change had taken place. Though the temple still stood at Jerusalem, the sacrifices there offered were no longer in order. The law covenant having been nailed to the cross, and a change of priesthood having been effected, the grateful heart could no longer take its voluntary offerings there with the expectation that God would accept them. The apostles repeated over and over again that the Law Covenant was ended, and that the New Covenant contains no provision for bringing sacrifices of beasts, lambs, kids, pigeons, cakes compounded with olive oil, etc. What, then, shall we as believers in the Lord Jesus Christ, grateful for the mercies of God and desiring to express that gratitude in some tangible form — what shall we bring as an offering from our grateful hearts?

The apostle answers that very natural and reasonable query: "present your bodies." How simple! How beautiful! Under the law the thank offerings were a sacrifice of sweet savor only when and because they represented the gratitude of the heart, and not because of any value in the animals themselves. And, furthermore, animal thank offerings were consistent with a general system of animal burnt offerings and sin offerings.

But now that whole ritual has been swept away, and the realities have come in, of which those ceremonies were but types. The reality that God desires from those who have experienced His mercies in the forgiveness of their sins and reconciliation with himself through the precious blood of His dear Son, and who desire to express their gratitude in a concrete and unmistakable manner — that reality is *yourselves, your bodies*. Instead of going through a program of frequently offered animal bodies, give your own bodies as thank offerings. No need to keep flocks and herds or to purchase from those who do, and use those bodies now and then. Your own body is always with you. Be giving it continually; use it always.

A LIVING SACRIFICE

And here is another feature of the reality, of which the animal thank offerings were only shadows. Those animals, though brought alive, were immediately slain. But the body of a Christian brought to the Lord as a thank offering continues to live. The apostle had shown (Romans 6) that the believer reckoned dead to sin is reckoned as alive toward God and righteousness. The same body that was once an instrument of sin is now, in the case of the sincere believer, an instrument of righteousness. And as such the body must be used; it must be alive in order to be used. As were the vessels of the sanctuary, and as were the children of Israel when God called them a holy people, so our bodies are sanctified, set apart, and acceptable to God as instruments of service, to carry out His will as it is made clear to our renewed and sanctified minds.

YOUR REASONABLE SERVICE

It is a reasonable arrangement because our bodies are our only means of expressing the new heart and mind He has given us. Under the New Covenant, the will of God is written on our hearts and minds, we read in 2 Corinthians, third chapter. The Holy Spirit given to us is the power of God by which this is accomplished. But we still have volition of our own. We can submit to the writing or refuse to submit.

Again, we can accept it as desirable for the mind and thoughts, but reject it as a mode of life. We can be willing to receive all God's mercies and yet use our bodies in selfish ease and enjoyment, or spend them in hard work to get worldly gain. The apostle's exhortation should arouse us from any such delusion as that God is pleased with divided service. To the Romans (8:11) he writes that God "shall also quicken your mortal bodies by his Spirit that dwelleth in you." Certainly he does not mean quickened or energized for worldly pursuits; he means energized, stirred up, enthused to take a more and more active part in God's service.

To present our bodies day after day, year after year, always alert and ready for the Master's use, is not an easy thing; but it is the only reasonable thing to do. It is reasonable in being only a reasonable requirement on God's part and what any reasonable person should be willing to do. It is also a reasonable service in being controlled by the mind. That is, the body is used according to a definite desire of the mind and under its direction.

We know how we are prone to say and do things hastily and then afterward say, "Oh, I did not think." Words flow out of our mouths that cause us painful regrets all our days. Sins are committed, often thoughtlessly, sometimes perversely. For these there is forgiveness, when repented of and confessed, as John tells us in his first epistle. But how much better to have our sanctified minds in control of our sanctified bodies, and both subject to the Holy Spirit of God!

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." — From *The New Covenant Advocate*.

THE AFTERMATH OF THANKS-GIVING

By M. A. Woodward

WE DO NOT REALIZE, as Sister Lucille says, how many things we can thank God for instead of always going to Him for favors. We have asked many favors of Him, but, O, we are so thankful for His notice taken of those desires.

Among the most necessary favors has been for the restoring of our dear Bro. Austin to health and activity again, that he may have wisdom and strength to perform in the best way, to use the strength given him. While we know it will take time to bring back strength to those shattered nerves, we are thankful he is gaining, and willing to go back to Chicago and keep away from the work.

It is such a pleasure to note how readily the members of the Training Class take up his burdens. Brethren, far and near, I hope you will realize and understand what a help that class has been to the church work, to THE HERALD, to the gospel work. They have valiantly stood by the work, helped by articles, by letters, in many ways to keep the work moving along. We who are looking on can see the benefit, the maturing, the lessons of patient waiting they are learning. Just such experiences will broaden them in practical life, sweeten them in their prayers, feed them spiritually, build them up in the dear Christ life.

Read the different articles in the Thanksgiving number of THE HERALD. Read Sister Lucille's Thanksgiving Prayer, Brother Smead's article and Brother LeCrone's and Brother Lapp's, and the Berean Page. There are so many good things in the paper. Ought we not to be very thankful? We have Sister Young, Sister Seraphine Cleek, Brother and Sister Enos Elton, and many others, always ready to sacrifice for the work. There is Sister Alice Blakesley, too, a dear "shut in," all workers together for the dear Christ.

My eyes fill with tears of joy as I read and thank God for the loyal souls who are doing what they can for Him and the gospel work. I rejoice today that I have lived to know their faithfulness and loyalty to His work, and for the dear young lives coming into His blessed service. Many trials may await us, but may God give us all strength and love for the work while life is ours. And then we may lie down with the joy of expectancy, in the near future, of being forever with the Lord.

"THE HILLS THAT LIFT themselves highest in the darkness will first and most richly catch the glory of the rising sun." — *Phillips Brooks*.

"FOR SUCCESS I ask no more than this — to bear unflinching witness to the truth." — *Lowell*.

AT THE PLACE OF PRAYER

There were only two or three of us
 Who came to the place of prayer.
 We came in the midst of a drenching rain,
 But for that we did not care.
 For when our hymns of praise were sung,
 And our earnest prayers were said,
 The Master himself was present there,
 And gave us the Living Bread.

We saw His look in our leader's face,
 So rapt and glad and free,
 We felt His touch when our heads were bowed,
 We heard His "Come to me."
 Nobody saw Him lift the latch,
 And none unbarred the door,
 Yet peace was His token to all our hearts,
 And how could we ask for more?

Each of us felt the load of sin
 From his weary shoulders fall;
 Each of us dropped the weight of care,
 And grief that lay like a pall.
 And over our spirits a blessed calm
 Swept in from the Jasper Sea.
 And strength was ours from the toil and care
 In the days that were yet to be.

There were only two or three of us
 Who met in the place of prayer.
 Outside were struggle and toil and sin,
 But the Lord himself was there.
 He came to fulfil the pledge He gave
 Wherever His loved ones be,
 To stand himself in the midst of them,
 Though they count but two or three.

Then forth we fared in the bitter rain,
 And our hearts had grown so warm
 It seemed like the pelting of summer flowers,
 And not the crash of a storm.
 'Twas a time of dearest privilege
 From the Lord's right hand, we said,
 As we thought how the Master himself had come,
 And had given us the Living Bread.

— *Author Unknown.*

"WITH OR WITHOUT POWER!" This sign appeared recently on the wall of an unused factory in a western city: "To let, with or without power!" That notice might be attached to any life. We have the option of a powerless life or a powerful existence. Is your life supplied with power? Do the shafts move, do the belts see motion, are the wheels turning, is there any product; or are you just paying taxes and going to decay? If "power belongeth unto God," then power also belongeth to God's children. "Too much rest, rust." — *Selected.*

THE GOSPEL ACCORDING TO JOHN

By *Lyman Booth*

JOHN, THE FOURTH EVANGELIST, the son of Zebedee and Salome and the brother of James, was one of the earliest of our Lord's disciples, the one "whom Jesus loved." John 13:23. He was, in many things distinguished among the apostles and was honored as the bosom friend of Jesus. Subsequent history has added but little to this and that little is not entitled to full credit.

It is probable that he continued to live in the neighborhood of Judea until the time drew near for its destruction, as Jesus had predicted. It is recorded that he then went into Asia and resided some years at Ephesus, was banished to the Isle of Patmos, by the Emperor Domitian, but returned to Asia after the death of that emperor and resided at Ephesus. It is said that he lived to be nearly one hundred years of age and died a natural death, being the only apostle who escaped martyrdom.

He, with his brother James, and Peter, was admitted to a closer relationship with Christ than the other apostles. Mark 14:33; Luke 8:51. He became the constant follower of our Lord and remained with Him until His crucifixion, when he received the charge or care of His mother. John 19:27. After Christ's ascension, he remained for some time at Jerusalem and labored in close union with Peter.

The current opinion of ancient writers is that he wrote his narrative at an advanced time of life, yet many modern writers disagree with that view. Tradition, however, is unanimous that he composed his gospel at the request of the churches of Asia, most probably at Ephesus, toward the close of the first century, as the summary of his oral teaching upon the life of Christ.

Bishop Westcott says, "The contents of the Gospel go far to support this view of its relatively late date. It assumes a knowledge of the substance of the synoptic narratives. It deals with later aspects of Christian life and opinion than these. It corresponds to the circumstances of a new world."

He informs us plainly what his object was in writing. "These are written, that we might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." 20:31. For this reason he carefully selects and arranges certain scenes from the life of the Master, which, step by step, lead up to the confession of doubting Thomas, "My Lord and my God." He alone mentions the act of Peter smiting Malchus, the high priest's servant. From these observations we conclude that he disclosed that which the others failed to mention.

He alone records the resurrection of Lazarus, a most triumphant miracle. One can hardly conceive how the other evangelists could let it pass without notice. The Jews had consulted to put Lazarus to death after he had been restored to life. While Lazarus lived, the memory of the mir-

acle would still live in Judea, while in other lands it might be published orally. The public recording of it by the evangelist, while the Jewish priests and rulers were in authority, might have exposed them to imminent danger. Therefore the Christian writers seemed to have observed profound silence until after the destruction of Jerusalem, and Lazarus had died. Then the whole matter was circumstantially left to John to relate.

The other evangelists relate the destruction of Jerusalem and the Temple, and the dispersion of the Jews among other nations, just as Jesus had predicted, but John is silent on the subject. From this we may safely conclude that many of our Lord's predictions had, at that time, been fulfilled, and this with the consideration that John was appointed to be the prophet of the New Testament in respect of the church, in so far as it affects the church, and the nations as far as they are connected with it even to the end of the world, or age.

Many account for the fact that we find no express or particular prophecies in this Gospel, as in the preceding three. Neither of the other evangelists goes further back than the miraculous conception of John the Baptist, except by genealogies concerning our Lord's lineal descent from Abraham and David.

John begins his work by declaring who Jesus was. This was done to correct the notion of some heretics of those early days who denied our Lord's relation to the Deity. The testimonies of John the Baptist, as here recorded, are far more numerous and explicit in regard to the sonship, atonement, and salvation of Christ, as the "Word made flesh," and as "full of grace and truth", "from whose fulness have we all received", 1:16, "The Lamb of God which taketh away the sin of the world," (1:29), than we have previously met with.

The beginning of our Lord's miracles and ministry from a short time after His baptism till John the Baptist was imprisoned (only about two years) is here alone recorded. One miracle, our Lord's discourse with the scribes, priests and rulers, and the great council of the nations concerning it, in the early part of His ministry, is by John alone transmitted to us. Indeed but few of the incidents and miracles of our Savior's life which are recorded by the other evangelists, are repeated by John. In the others he probably thought it best to state them more fully, thus declaring the great doctrines of Christianity in a clear light, some of which had not been fully stated.

In short, while this book was published long after, by the only surviving apostle, it was calculated to fully establish the authority of those which preceded it. It is almost entirely an original work. From about the twenty-sixth verse of the sixth chapter to the end of the eleventh, the whole is almost entirely new; and the events which preceded and made way for our Lord's crucifixion, resurrection and ascension are enriched with such a variety of new and interesting information as is admirably suited to fix the attention and impress the mind of the reader, especially that most affectionate and pathetic discourse of our Lord with His disciples just before His crucifixion, which occupies the fourteenth, fifteenth and sixteenth chapters and His prayer

for all who should believe on Him through their word.

Our Lord's repeatedly meeting His assembled disciples, on the first day of the week; with the affecting and instructive account of Thomas' absence the first time; his obstinate incredulity; our Savior's condescension to him; Thomas' conviction, and confession of Him as his Lord and his God are not recorded elsewhere. The account of Jesus meeting His disciples at the Lake of Tiberias; His threefold rebuke of Peter who had denied Him three times, by testing his love three times and three times requesting him to show that love by feeding His sheep and lambs; with the prediction also of the manner in which Peter should, at length, glorify God; the readiness also of John to follow in the same path, and the obscure intimation that this might not be the case, all are added by John in his narrative in a simple and affecting manner.

His style is plain, simple, unaffected, and generally easily understood, and when it appears otherwise, it will be found to arise from the sublimity of his subject, of which no human language is fully sufficient to convey the meaning. Generally speaking, the reader may peruse this book with the full assurance that it is very rich in most important instructions and advice; and if we fail to grasp its riches, the fault is ours.

From the very first this book has been regarded as "The Spiritual Gospel." While the others give us mainly the external or physical acts of the Son of Man, John gives us glimpses of His inner life. His chief subject is "The Word", the promise made flesh. He reveals the Father as connecting or uniting humanity with Deity through His Word. Therefore his writings contain a much larger proportion of Christ's discourses than are contained in the others. He seems to assume that the writings of the other evangelists were known to his readers. Therefore he refers to them without repeating what they have given.

The feeding of the five thousand is the only miracle narrated by the four evangelists. Matt. 14:19, 20; Mark 6:35-41; Luke 9:12-17; John 6:5-13. John relates six which the others omit: turning water into wine, 2:1-11; healing the nobleman's son of a fever, 4:46-54; healing the impotent man at Bethesda, 5:1-9; healing the man born blind, 9:1-7; raising Lazarus, 11:43-44; the draught of fishes, 21:1-11.

John's narratives relate to events which mainly took place in Galilee, while the others are principally of events that occurred in Judea. And nearly one-third of John's is devoted to the sayings and doings as taking place in rapid succession, within the last twenty-four hours of our Lord's life.

Christ was shown to be endued with divine power at the time of His baptism by John the Baptist (1:19-34); by the first call of His disciples; 1:35-51; by His own signs and works at Cana, 2:1-11; His works at Jerusalem, 2:13-25; in Samaria at Jacob's well, 4:1-42; in Galilee, 4:43-54; by the feeding of five thousand, 6th chapter; at the feast of Tabernacles, 7th and 8th chapters; healing the man born blind, 9th and 10th; the resurrection of Lazarus, chapter 11; His triumphal entry into Jerusalem, chapter 12; by revealing His approaching departure to the Father, 14:1-

31; declaring himself to be the true vine and the true source of union with the church and the abiding therein, 15:1-16. He then offers His high priestly prayer to the Father, 17; His sufferings and resurrection follow and the witnessing of His rising from the tomb by Mary Magdalene, one among the last persons to leave the cross and the first to visit the empty sepulchre.

GOD'S JEWEL CASE

(Continued from page 147)

cloud would be blotted out from the sky which it was veiling from your sight. First, there came a small patch of blue sky between the rifts in the cloud. Then another and another. And as the blue flecks multiplied the black patches grew smaller and fewer. By and by the cloud was gone, swallowed up in mid-heaven, and you were gazing once more upon the smiling, fleckless blue sky, flooded with the glory of the sunshine, and without a cloud-spot even as big as a man's hand.

But here is the marvel of that vanished cloud. *It never returns.* You will never see the same cloud again. It has vanished forever from God's sky. And in choosing this figure to tell us how our sins have been blotted out in Christ, the Holy Spirit has chosen the most perfect picture imaginable of the completeness and absoluteness with which the guilt of our past sins has been obliterated in Christ Jesus. *In Him* is remission of sins and when we receive Him that remission becomes ours to the unspeakable peace and joy of our once sin-burdened hearts.

The sea-depth burial of our sins; this blotting out of them forever as a cloud is swallowed up in the sky; this blessed forgetfulness of them by a gracious and loving God — all this is *in Christ*. When we receive Him we receive it all and soon come to know the conscious joy and blessedness of it in experience.

THE PRECIOUS JEWEL OF REDEMPTION

The passover lamb was a great type of redemption. All the firstborn of the Egyptians were condemned to death. But there was a way of escape for the Hebrew firstborn. A lamb was taken and slain. The blood was sprinkled on the door posts and lintels. Under that blood the Hebrew was safe. "When I see the blood, I will pass over you," was God's word of safety. In the lamb was redemption from death for the imperiled one.

So in Christ is redemption for those who trust in Him. He is our Passover. "In him we have redemption through his blood." We are "redeemed," that is, "brought back" from death because He bore the death sentence for us.

At Niagara the American Falls takes its dizzy leap over a precipice of one hundred and sixty feet. Between the face of that precipice and the great, over-leaping sheet of water which forms the fall, there is a vacant space which they call the Cave of the Winds. You remember the spot. The guides robe you from head to feet in rubber garments and go before you to lead the way. You follow slowly and

cautiously as they make their way literally under the falls. By and by you reach your stopping point. There, as you stand, thousands of tons of water are rushing over that precipice, with a thunderous roar and blinding splash of spray and mist. If you were down there where it falls at the foot of the precipice you would be crushed to death in an instant by the savage impact of those thousands of tons of water which have come their long journey through the Great Lakes to take their death-leap at this spot which has been so fatal to many a poor, despairing soul. But though you stand in a spot of great seeming peril you are perfectly safe. For this great veil of watery death *passes over you* and spends its fury on the cruel, jagged rocks beneath. You are entirely safe because you are a passed over man.

It is a picture of the redemption which is in Christ for us. "Now is Christ our passover, sacrificed for us." Death has passed over us because it fell upon Him, the Lamb of God, in our stead. — *From a Tract.*

THE QUESTION of whether a Jew, on the point of death, should refuse an infusion of Gentile blood if he knows that such an operation can save him, aroused much discussion recently in London. In a hospital was a Jew who refused to allow steps to be taken that might save his life.

The donor, a member of the London blood transfusion service, was asked to come to the hospital so that the transfusion might be made. The patient, on learning that the donor was not a Jew, flatly refused to submit to the transfusion, saying he would not allow Gentile blood to flow in his veins.

LET US GIVE EARNEST HEED

(Continued from front page)

in doubt.

Many have learned, and many have yet to learn, that it is scripturally and spiritually impossible to avoid neglecting "so great salvation" while following the customs of this world and pampering the flesh instead of "serving the law of God." Paul makes the distinction thus, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:25.

The Christian misses "immortality", "being like him", "reigning with him", ever being with the Lord. His terror, because of his negligence, will be real when he finds his "portion with the hypocrites" during the world's "time of trouble, such as never was since there was a nation even to that same time"; there to share the common lot of the unregenerate world where there "shall be weeping and gnashing of teeth." Matt. 24 and 25.

Let us endeavor visualizing the reality of all this. In other words, to be negligent about working out our own salvation is one way of gradually transferring our allegiance to Jesus Christ, the Prince of Life, over to Satan, the prince of death.

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"GREATER LOVE HATH NO MAN THAN THIS, THAT A MAN LAY DOWN HIS LIFE
FOR HIS FRIENDS." — JOHN 15:13.

OUR FATHER

MAN'S CONCEPTION of the supreme being varies greatly. We look back through the ages and history shows us the beginning of a religion among the uncivilized, barbarian tribes. They had no knowledge of God and yet they came to realize that there were powers over which they had no control.

They found that there were things that could injure them physically. Rocks would fall from the mountainside, injuring or killing one of their members. The big waters would swallow them, drown them. The lightning came down from heaven and destroyed their dwellings and even their lives. Man's estimation of his worldly goods and his stronger instinct for self-preservation caused him to resent this deeply.

He tried to punish these material things that harmed him. He shot at the waters with his bow and arrow, beat upon the rocks and defied the lightning and the thunder. When he found his efforts all to no avail he came to realize the existence of powers stronger than himself.

Man changed his methods. He tried to appease the angry spirits which he believed to inhabit these inanimate objects. He brought his treasured worldly goods and sacrificed them before these enraged gods. Often disease ravaged the bodies of these savage tribes. This, they supposed, was also the work of spirits and they instituted wierd dances and made terrible noises, thinking that by so doing they could drive away the angry one.

Thus we find the beginning of a "religion" composed chiefly of fear. The code of morals of these peoples was formed according to the punishment that they received from the great powers. They tried to appease the angry one with gifts. Fear and dread governed their lives.

As time went on man became more civilized. But throughout the Old Testament we find this element of fear and trembling. God dealt with man according to man's conception of Him. He commanded him, saying, "Thou shalt," and, "Thou shalt not." An awe and reverence were there also. They realized that many material blessings came from God. But we find a strong predominating fear of an angry God who must be appeased with burnt offerings and sacrifices.

Man's characterization of God changes with time. Our

God is not a God of wrath and revenge. We think of Him as our heavenly Father, filled with love, compassion and tenderness. We think of Him as One who so loved mankind that "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We fear Him still, yes, but with a reverential fear of a power too great for human minds to fathom or begin to comprehend.

We love our heavenly Father and we love His Son, who made it possible for us to come to God and ask for that which we would receive. This love inspires in us a desire to serve God, not because we are afraid of the consequences if we do not, but because of an overwhelming gratitude for His love to us — for the gift of His Son. We make sacrifices, but our sacrifices are not rams and bullocks, burned with fire upon an altar. Often they are the little, trivial things of life that we want very much for ourselves but which we give to others. We serve God by serving His children. We sacrifice to Him by sacrificing to them. Our Christ gave himself a sacrifice for all mankind. As we grow in Christian endeavor there develops in us that desire to present ourselves a *living* sacrifice, wholly acceptable to God.

Has the Almighty changed? No, God never changes. It is only that the frail mortal mind of man is unable to comprehend the greatness of our God, or the extent of His love for mankind.

COME ON, OHIO!

We are falling behind in our number of articles on the Berean Page. We are taking great pleasure in what others are doing and learning, but we forget to add our bit of news so that others may know and enjoy with us what we are doing. I would like to see so many articles from Ohio in the next two weeks that our editor would be almost swamped with Ohio news.

Eunice Pearson, Tippecanoe City.

BEREAN PAGE CONTRIBUTIONS

Illinois, 5; Ohio, 3; Iowa, 3; Texas, 1; New York, 1; Missouri, 1; Indiana, 1; California, 1.



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



CHRISTMAS LESSON

MARY AND JOSEPH LIVED way up in the little village of Nazareth. However, their forefathers had lived down in Bethlehem, and it was to Bethlehem that Mary and Joseph were told to go to pay their taxes. So Joseph set his wife upon a mule and went with her many miles away.

They rode south, and south, until they came one evening to Bethlehem. Mary was very tired from her long journey and Joseph began to look around for some place where they could stay all night. He went to the inn, or hotel, and asked if there was room for them to stay that night. But there was no room there, nor in any other house, for so many others had come to Bethlehem.

However, the inn keeper said they might occupy the stable, and Mary said, "It will be better than lying out in the cold night on the desert, for I am very tired."

And that very night, out in that stable, the little baby Boy that the angel had promised to Mary was born! Mary wrapped Him up warm and laid Him in a manger.

This same night out in the country near Bethlehem, there were some shepherds. They were sleeping on the ground and keeping watch over their sheep. Some of them had gone to sleep, while others watched by their little fire.

All of a sudden, a great light shone around them. The shepherds who were awake, jumped to their feet and ran to the others and woke them, crying, "See the great light that is shining around us. What shall we do, for we are afraid?"

And the next thing they saw made them even more afraid. For right in the middle of the light stood an angel. The shepherds all fell on their faces before the angel, for they thought he had surely come to kill them.

But the angel said to them: "Be not afraid; for, behold, 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, which is Christ the Lord. And this is the sign unto you; you shall find the babe wrapped in swaddling clothes and lying in a manger."

Then suddenly there were with the angel a great many other angels from heaven. There were so many that they stretched up and up to the sky, all golden in the bright light around the shepherds. And they sang:

"Glory to God in the highest, and on earth peace, good will, among men."

After the angels had sung that song, they went away

into heaven. Then the shepherds rose from the ground where they had fallen, wondering what all this might mean. One of them said, "Let us go now even to Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us."

They did not even stop to take care of their sheep, for the thing that had happened was so very important. They hurried straight to Bethlehem to find the baby that had been born.

At last they came to where Mary and Joseph and Jesus were resting in the stable, and told Mary all that had happened. When Mary heard their story she was happy, for she knew that she had not been mistaken in what the angel had told her, and that her baby was really going to be the greatest Man of God that there ever was or ever can be.

All the shepherds knelt around the baby and thanked God. Then they said good bye to Mary and went back to their sheep. — Selected from *Boys and Girls of the Bible*.

"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?"
— Whittier.

BIBLE GAMES

2. One person says, "I am thinking of a Bible character." The rest ask questions which can be answered by "Yes" or "No" until it is correctly guessed, when the one giving the right answer is "It".

3. Someone jumbles up the letters in a list of Bible characters, giving each one a written list. The player first solving the puzzle wins.

4. Bible Charades. Divide players into two groups and take turns acting out scenes which the others guess.

M. C. B., Marquette, Mich., in *Parent's Magazine*.

To all my Page Friends:

Grace, peace, and joy for the Christmas Season.

Lois Hunt.

With Our Sunday Schools

LESSON XII. — December 21, 1930

CHRISTMAS LESSON

Luke 2:1-20

Devotional Reading: Proverbs 3:1-6

GOLDEN TEXT

For unto you is born this day in the city of David a Saviour, which is Christ the Lord. — Luke 2:11.

A STUDY OF THE SUBJECT

Topic. The Savior.

Basic Truth. "There is none other name under heaven given among men whereby we must be saved." — Acts 4:12.

Outline. I. Appointed of God. II. The Manner of His Salvation. III. The Result.

I. Appointed of God. Just as Adam was appointed of God and was created by Him without any choice upon his part, so Jesus was by God created unto Mary and appointed to His labors without personal choice. Matt. at 1:23 and Luke 1:31, 34, both teach that Christ's birth was a fulfillment of Isaiah's prophecy, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." — Isa. 7:14. Thus the Savior was God-created, God-given.

II. The Manner of His Salvation. The fact that the God of the universe provided a Savior is in itself sufficient evidence that without Him those for which the Savior was provided were lost. All were lost in sin. They were lost so that none was able of self to lay hold upon the Father; lost so that one and all eventually succumbed to death, the opposite of life — death from which there had as yet been no method of reclamation. It was from this lost condition that Jesus was sent to be Savior.

Jesus found himself in "flesh and blood" like unto His brethren. Heb. 2:14. See Gal. 4:4. He "was in all points tempted like we are, yet without sin", Heb. 4:15. In giving evidence and certainty of loyalty to His Father even unto the end, He was tested unto death, "even the death of the cross." Phil. 2:8. He sacrificed His whole being in death, not because of His own sins, 1 Peter 2:23, 24, but as a burden of sins imposed from others. In His resurrection He was a new creature, a second Adam, a spiritual being, 1 Cor. 15:44, 45, crowned with glory and honor. Heb. 2:9. Thus He, by obedience to the Father, Heb. 5:8, 9, became perfect in the flesh; by death destroyed the flesh; by resurrection rose beyond it, Heb. 10:19, 20; and found himself abiding in the Holy of Holies with, and like unto, God. Heb. 6:20.

By this mighty power of righteousness and godliness, Jesus from the days of His ministry has led others in righteousness and obedience to God, away from sin toward the righteousness of the Father. At every step where man is incompetent because of his weakness, Jesus has provided assistance. First, He schools individuals in faith toward God. John 3:16; Mark 15:16. His words and works of truth and godliness have been such as to convince sober reasoning that He was God's Son and

that He was competent to save man. Second, where faithful ones have fallen because of sin, He has forgiven the error and reestablished the believer's feet in righteousness. Matt. 8:16, 17; John 8:36; Luke 5:24; 1 Peter 2:24. Again, though death lays hold of all, Jesus in His mighty power assures that He will unlock the tomb, release the captive and crown faithful ones with His own glory. John 11:28, 29; 1 Thess. 4:16; Phil. 3:20, 21.

Such is salvation's manner through Jesus Christ our Lord.

Little wonder that the angels of God would announce in glad song the birth of this Savior and the prize thus given to earth.

III. The Result. We must first recognize that God is not only Creator, but that as such He is the Designator of right and wrong, of life and death. None can question His authority and power in this.

That death is a result of sin is revealed in Rom. 5:12; 6:23; Heb. 2:14; Acts 2:23. That sickness and all manner of bodily and mental slavery with attendant weaknesses and disappointments are the result of sin is taught in Matt. 8:16, 17; 9:2-5; Gal. 5:17, 19-21.

From these conditions in which man, dependent alone upon his own strength, is hopelessly and unfaithfully lost, the power of Christ has wrought salvation. This salvation can of necessity be realized but partly while sin is everywhere in the land. Complete salvation requires the destruction of sin. John 5:28, 29 with 1 Thess. 4:16, 17; Rev. 20:6, 15, and other scriptures teach that in due process of Christ's labors there will eventually be no more sinners, therefore no more sin. Rev. 21:1, 4 teach that ultimately "there shall be no more death", therefore no more sin to be punished. James 1:15. In proper time Jesus will have saved from sin in that sin will be no more. In the meantime, as a result of Christ's salvation, Christ's salvation to the believer forgives sin. Mark 2:5, and its consequence, vv. 10-12. This partial salvation is continually offered to all on the condition of faith. Such salvation is accompanied by peace of mind, loyalty to God, zealously for the right. While death is not stayed today by Christ's saving hand, yet His assurance, both by promise and by example of His power, is that His salvation will result in a resurrection of all who have by sin been shut up in death. Acts 24:14, 15; 1 Cor. 15:22; Rev. 20:12. These briefly are some of the results of Christ's salvation.

PRACTICAL APPLICATIONS

Suddenly: This great event came on the world suddenly and at an hour when they did least suspect. What an hour! The sudden-

ness of this awe-inspiring scene must have produced an intense feeling in every one that witnessed it. What will be the effect on the world when Christ suddenly appears the second time without sin unto salvation?

Peace: The angelic song was a peace message. It declared the work of Him who is the Prince of Peace. The message of salvation is one of peace. It makes peace between God and the sinner; man and man, and eventually should Christian people try to bring about a fulfillment of the angelic message of peace? Should there be strife among those who are the "peacemakers"? Matt. 5:9. Can they be peacemakers if they strive one with another?

Praise: God seeks the praise of His creation. He is entitled to full praise from all mankind. How can we praise God? How often should we praise Him? Where should we praise Him? Ask yourself this question, "Am I praising God?" — C. E. R.

SENIOR AND ADULT CLASSES

Topic: Timothy's Preparation.

Paul, who had served God from his forefathers with a pure conscience, discerned in Timothy the power of unfeigned faith that had been in his mother and in his grandmother. He bestowed on him the gift of the Holy Spirit through the laying of the hand of the presbytery. He remembered him without ceasing in his prayers. He exhorted him to stir up the gift that was in him by the putting on of his hands. He wrote him long letters of advice and guidance. He urged him to read and study.

Here is a brief survey of God's work from generation to generation to bring man more nearly into His image and likeness by inculcating in him faith and love. Spiritual qualities of mind and heart developed in one generation have been preserved and implanted in the next. To do this, He has brought to bear the influence of family both prenatal and postnatal; the influence of His own mind on man's thinking through His word and prayer; the influence of one man's mind upon another's through exhortation and guidance — all influences being effective toward His purpose because of that inner urge toward mental life that He gave to man at creation; and all under the influence of love manifested through Christ (first in type and shadow, later in His personal life among men) contributing from day to day toward building up the inner man in Christ Jesus. And because of the inner man in Christ Jesus headed by Jesus himself, the world is richer by far than it could ever have been under Adam's headship, even if he could have remained innocent and sinless. — A. K.

DOINGS AMONG THE CHURCHES

A CHRISTMAS GIFT

Do not overlook the suggestion of The Restitution Herald as a Christmas gift to your friends. We are offering The Herald at the special rate of \$1.50 per year for Christmas subscriptions. This will be a weekly reminder to your friend of your thoughtfulness, bringing cheer and inspiration and added incentive in the service of Christ. A neat greeting card with the donor's name will be mailed to your friends.

Sr. Dorothy Lyon, of Rockford, Illinois, is spending a vacation with home folks in Citronelle, Alabama, where she expects to remain for the holidays.

Bro. Austin was called to Oregon a few days last week to attend to business matters for the N. B. I. On advice of his physician, he returned to Chicago where he has since been resting and recovering from his recent serious illness. Many are the prayers that are ascending to the heavenly Father in his behalf.

New Pledges have been received from the Brush Creek, Ohio, Sunday School which took two shares in our Dollar-A-Month Club. An additional membership was also received from Kansas. Slowly, but surely, we are nearing the goal. Each one makes us that much closer to it. Have you sent your membership in yet?

HOLBROOK, NEBRASKA

On Thanksgiving Day the members of the Church of God met in the basement of the church, each bringing a well-filled basket, and enjoyed a Thanksgiving dinner together.

About 2:30 in the afternoon all proceeded to the assembly where Elder Arthur Hornaday gave a talk on, "Why Christians Should Be Thankful." A program of songs and readings by members of the Sunday School concluded the exercises of the day. A most enjoyable time was had by all present.

REGULAR SERVICES AT RIPLEY

Bro. Paul M. Hatch will, the Lord willing, be with the Ripley (Illinois) congregation next Saturday evening and Sunday, December 13 and 14. Sunday School convenes every Sunday morning at ten o'clock, followed by Berean class at eleven, except on the second Sunday of the month when Bro. Hatch is with them. Let all living nearby plan to attend these services.

FONTHILL, ONTARIO AND NIAGARA FALLS, NEW YORK

We are glad to report that Mrs. Franklin Moore is improving and is able to be home from the hospital.

A joint business meeting of the two church boards was held at the home of Bro. and Sr. Weldon in Thorold, Ontario.

On Monday evening, December 1, at the Blessed Hope Church of God in Niagara Falls, we were made to rejoice as three young people were baptized in the name of the Savior. We recommend them very highly to the church. They are: Mr. and Mrs. W. S. Rhodes and Mrs. David Elliott, all of Fonthill.

May the Father's richest blessing attend them in their Christian life, and may they always look unto Jesus as the Author and Finisher of their faith.

Grover Gordon, Pastor.

NEWS FROM WATERLOO-CEDAR FALLS

The Waterloo-Cedar Falls Dorcas Society held their December meeting at the home of Mrs. James Cassen on Wednesday, the third. The nine members and three guests who were present sewed carpet rags, made aprons, and tied a silk quilt. They also had a very pleasant afternoon visiting and enjoying the lovely lunch served by the hostess. They now have a good stock of Christmas gifts on hand which include rag rugs, hot dish holders, laundry bags, twin holders, clothes pin bags, dusting caps, and kitchen aprons. These articles vary in price from 25¢ to \$1.50. Postage and insurance charges will be paid by the society for any orders by mail. All orders should be sent to Mrs. Charles Howe, 1036 Newton St., Waterloo, Iowa, who is secretary, or to Mrs. H. P. Brown, 412 Elm St., Waterloo, who is assistant Treasurer and chairman of the work committee.

Bro. J. W. Williams preached two of his good sermons for us on Sunday, November 30. The morning sermon was a practical one, dealing with the possibility of attaining righteousness during the present flesh life. The evening sermon was one on prophecy, bringing the present day signs up to date.

We expect to have Bro. Williams with us the fourth Sunday of each month during the winter months and would be glad to have anyone from out of town come who can.

The Sunday School is planning a short program for Christmas, to be in charge of Mrs. W. H. Allard and Alta King.

Mrs. J. L. Harland.

FROM FAR OFF TEXAS

Bro. E. O. Stewart dropped in on the Houston folks Friday, November 21 to 25 and gave us six sermons and Bible lessons that were meat in due season. The meetings were held in Bro. E. E. Brown's home, and were enjoyed by all. It was decided to start our class meeting again, and a meeting was called for the evening of Wednesday, December 3, to reorganize. This is our first meeting for a year and it is hoped that we can meet regularly from now on.

FROM THE BRUSH CREEK CHURCH

Our series of special meetings which began on November 9, came to a close on November 23. We were privileged to have Bro. Magaw with us again this year and much comment was heard among the brethren on the clear and forceful manner in which he presented his subjects. The weather was ideal throughout the meeting and so the attendance and interest were exceptionally good.

The church rejoiced, with Bro. Harold Kessler, when his wife accepted Jesus as her Savior and was baptized into His name on Sunday, November 16. We feel that Sr. Kessler will be of added value to the church.

We want also to introduce to the household of faith, Mrs. Anna D. Springer, General Delivery, Lancaster, Ohio. Sr. Springer has learned the glorious truth under adverse circumstances and came to Brush Creek the latter part of the meetings that she might obey Gal. 3:27-29. Sr. Springer is isolated. So, brethren, remember her with greetings and words of encouragement.

Edna Brewer, Sec.

GRAND RAPIDS, MICHIGAN

Sickness was very pronounced among our people during the last week of November. Bro. Rhoades completed his stay at the hospital, returning home December 1. Bro. Thomas spent a few days in bed, the climax to a bronchial attack. Sr. Van Portfleet and Bro. Woodburn buried their father on December 1, and Mr. Hewett, husband of the late Sr. Hewett, was buried on the second.

In spite of all these things, and a stormy day, still the Sunday School numbered 227 on November 30, and the house was well filled for the evening service. Our people are most faithful, both young and old.

Sr. Harriet Boice, who has just published the new Visitor, has donated one thousand copies to the Grand Rapids church to be sold for fifty cents each for paying off our church debt in preparation for the much needed enlargement. We appreciate deeply Sr. Boice's interest in the cause here, and are trying to arrange plans for disposing of the books. A corps of workers will be organized to push them as rapidly as possible, and if any outside of Grand Rapids wish to help, either by ordering from us or assisting in selling, we shall be most thankful. Our treasurer, Bro. A. G. Townsend, may be addressed at 69 Oneida St., S. W., Grand Rapids, or you may address the writer at 50 Cherryvale Drive, S. W., Grand Rapids.

F. E. Siple, Pastor.

MESSENGERS OF THE LORD

You who are looking for that blessed hope and the coming of our Lord, will you not be a messenger for Him at this glad Christmas time? I have invested one thousand dollars in Visitors to make it possible for you to invest one dollar in Visitors to send out before Christmas. Time is short but we can do it if we try.

Do it now! Right away! Send one dollar for two Visitors and sell these or give as a gift to someone who needs this message.

Here is your chance to make your gift, as to the Lord. Do it now and see how far, we together, can make your dollar go. Let us together help build the needed addition to the little church that Bro. Siple is pastor of in Grand Rapids, Michigan.

You know how it can be done, so send one dollar for Visitors to

Harriet E. Boice,
1009 S. Wright St., Champaign, Illinois.

REPORT FOR NOVEMBER

Sermons: Pleasant View, 2; Rensselaer, 5; Plymouth, 1; North Salem, 1; Burr Oak, 1; Hillisburg, 3; Blush, Missouri, 5. Funerals, 1. Marriages, 1.

Money received: Pleasant View, \$19.00; Rensselaer, \$30.00; Plymouth, \$15.00; North Salem, \$6.00; Burr Oak, \$10.00; Hillisburg, \$25.00; Sr. Minnie Porter, \$2.00.

Expense \$15.00. Due from the Conference Board, \$8.00.

Note: Our special meeting at Rensselaer was brought to a close by a funeral call just as interest was getting good. After paying all expense of the meeting the church gave us a present of \$15.00 for which we are thankful.

J. H. Anderson.

THANKSGIVING OFFERING

Our total Thanksgiving Offering amounted to \$204.97. For this amount we are truly grateful to our Father in heaven and pray that His guidance may be over the disbursement of these funds to be used in His cause. The first Christmas Offering reached this office last week. It was from Sr. Woodward. Let's double the amount of the Thanksgiving Offering and watch the cause go forward in proportion.

BOYLE - BYERS

On Thanksgiving Day at the home of Bro. and Sr. Byers, near North Manchester, Indiana, there occurred a beautiful wedding when their daughter, Sr. Francis, was united in marriage with Mr. Boyle, of South Bend. The double ring ceremony was used. After the ceremony a bountiful supper was served. The supper was Bro. Byers' birthday supper, he being forty-six years of age that day. Mr. and Mrs. Boyle will reside in South Bend. We wish them the best of life.
J. H. Anderson.

PHILIP TRITABAUGH

Philip Tritabaugh was born in Camden Township, Carver County, Minnesota, October 14, 1881, and died on November 29, 1930. He spent his boyhood days on his father's farm in Camden. In his early manhood he was baptized and united with the Church of God, to which faith he remained faithful until death. About twenty years ago he came to Eden Valley, purchasing a farm on which he has resided since marriage. He was married to Miss Flo M. Riegal on December 25, 1917. This union was blessed with three children, Nadine, Kenneth and Wendell. Besides his wife and children he leaves to mourn his death four brothers and one sister. They are: Harry; James; and Phoebe, now

Mrs. W. H. Bates, all of Paynesville, Minnesota; Herman of Rockford, and Jacob of Fair Haven, Minnesota. Funeral services were conducted for Bro. Tritabaugh from his home and the Church of God at Eden Valley on Tuesday, December 2, by the writer. Our God, Our Redeemer, Our Hope was the subject used in bringing a message of comfort to the bereaved ones.
Sydney E. Magaw, Pastor.

HERALD RECEIPTS

Harriet E. Boice; Frances Wynne, Mrs. S. M. Halcomb; Mrs. Emma Oaks; J. C. Wilson; Mary E. Elton; Leila E. Whitehead; Mrs. W. H. Roberts; Mrs. Daisy Nokes; J. C. Peck; Miss Zola Stedman; Mrs. Edith Burchell; J. C. Wagoner; E. W. Moses; Mrs. H. L. Davis; Mary Wolf; Vera Lewis; Mrs. H. H. Kent; Ruchie Alexander; Mrs. Page Mills.

THE GOLDEN-TEXT

"Because today was born for you, in David's city, a Savior, who is the Lord Messiah."
— Luke 2:11, Diag.

These are the words of the angel spoken to the shepherds. The Christ is a Savior not only to the shepherds, but to all mankind who will accept Him as such. For six months we have been studying noted men and women, but today we come to the One most noted of them all. He was the Founder of the Christian religion. He was devoted to His work, sincere, unselfish, loving, beneficent, and pure with such perfect and manifest purity that most persons recognize the sinlessness of His whole life. He performed miracles, healed the sick, and raised the dead. He gave His life that others might live. The crowning point of all was His resurrection and ascension to be an Advocate with the Father.—L. A. R.

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 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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Remember Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—M. G.

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“HE THAT HATH EARS TO HEAR LET HIM HEAR”

By Lydia Railsback

THESE WORDS ARE USED only by the One who spoke with divine authority. They were used on seven distinct occasions while Christ was on earth. Then we find the same expression used eight times in the book of Revelation.

The first time is in Luke 8:8, at the close of the first giving the parable of the sower. This parable was given on a later occasion also, when it was needed to complete the setting of the eight parables which were grouped together in Matt. 13. This expression was undoubtedly used to emphasize what had been said, and undoubtedly some were present who could understand, while others did not.

The second time is recorded in Matt. 11:15, when we are bidden to give earnest heed to the important mission of John the Baptist, and to understand that, had the people repented at his proclamation, he would have been reckoned as Elijah, the prophet, in whose “spirit and power” he was to come.

The third occasion is found in Matt. 13:9 after Jesus had repeated the parable of the sower. This parable is united with seven others, making one complete whole, to reveal the coming change of dispensations.

The fourth occasion is found in Matt. 13:43, at the end of the interpretation of the parable of the tares. These parables certainly did and still do need the opened ear.

The fifth time we find in Mark 4:23, after the application of the illustration of the lamp put under a measure, when the utterance is repeated to emphasize the fact that the Lord was revealing things which had before been hidden, concerning the secrets of the kingdom of heaven.

The sixth is in Mark also, 7:16, and is used in a different connection, but with the same solemn emphasis to call attention to the important truth the Savior was teaching.

The seventh occasion we find in Luke 14:35, and is connected with true discipleship, and counting its cost. Great multitudes were following the Master and publicans and sinners were drawing near to Him. But not all received what they heard. These the Lord likened unto salt which had lost its savour, which was neither fit for the land nor yet for the dunghill, but to be cast out.

Of the eight times found in the Book of Revelation, seven of them are found in 2:7, 11, 17, 29 and 3:6, 13, 22. These seven are concerning the churches, and each time He says, “He that hath an ear, let him hear what the Spirit saith unto the churches.” The last time it is found in 13:9 and comes after speaking of the beast with seven heads and ten horns, describing things that will take place at that time.

We find, in every instance where this phrase is used, it comes in connection with some “hard” saying or where there seems to be a deep, hidden meaning to what is being taught, so that it really requires the understanding ear to be especially prepared for the message.

HOW DOES IT LOOK TO YOU?

By Richard LeCrone

TODAY, WHILE READING in one of our most popular magazines, an article called, “Faith and Contentment,” I became conscious that the author was telling a story which resembles that of every Christian, or at least, a large army of them.

It was the story of a man who was born into a sincere Christian family, a family which attended church regularly and took a more or less active part in church activities. As he grew a little older he became rebellious against God, not because he had any particular grievance against his Maker, but because he felt that he was hampered by his religious convictions. He thought they would take from him some adventures which he craved.

So he defied God and was much relieved to find that he was not immediately punished. He lived for some time a rather indifferent life, but was eventually brought to join a church, more through a desire for companionship with its members than because of any religious conviction.

Following his joining of the church, he made the acquaintance of a young man of winning personality and unchallenged reputation, who led anything but a godly life.

The author tells how he was punished for his transgressions and how his punishments made him bitter. Instead of recognizing them as from God who loved him, he tried to prove by them that there was no God. Then, one day, he was enabled to see his life as a whole and to recognize God’s hand through it all. This recognition was the beginning of a long, uphill fight which is still being fought in his life.

I have retold the substance of this story for the lesson which it teaches, namely, that if we could but recognize how anxious for us the Father is and how willing to help, we would never doubt Him, and we would be greatly strengthened in our Christian work.

If you have not definitely recognized God’s hand in your life, pray that you may be made to do so, for only then will you realize that He is anxious to help you. When you come to this realization, you will open your life to His guidance, and then will begin your real Christian life.

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The Jewish Basis of Christian Faith Regeneration

By G. Eldred Marsh

*"Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."
Romans 11:8.*

THAT HARMONY OF THOUGHT, of purpose and of spirit, unite the major divisions of the Bible is clearly apparent. But the full significance of that unity cannot be grasped until the fact is recognized that Christian faith rests entirely upon a Jewish foundation.

It is not sufficient that we acknowledge that Jews and Christians worship the same God; or that the two religions are of a common origin; or that they possess certain analogous ideas. If we are to really appreciate what Bishop Horsley termed the "Elegant adumbrations of sacred truth," as that truth is suggested rather than revealed in the unity of the Scriptures, we must come to realize that *Judaism and Christianity are essentially one*. We must agree that God has given to the world but one religion; that He has made a finished, coherent and altogether adequate revelation of His will concerning it in the Bible; and, consequently, that the Bible is *one Book*, of one authorship, inspired by one Spirit for the accomplishment of one eternal purpose. We must appreciate the fact that neither the Old Testament nor the New is complete in itself; but that the Old lays the foundation upon which the New builds; that the one rounds out and broadens the scope of truth revealed in the other.

Further, to understand its true meaning and value we must realize that this unit Volume was penned entirely by Jewish or Hebrew writers; that it was primarily intended in its major portions for Jewish readers. And therefore its literary style, its illustrations, its imagery, its appeal, are altogether Jewish in character. If we would enjoy its full beauty and be enriched by its full truth, we must read it through Jewish eyes and interpret it by Jewish minds.

To thus measure our application of the Scriptures by a Jewish "reed" will not only enable us to understand them

more perfectly, but it will also have a tendency to disabuse our minds of erroneous, and often arrogant assumptions concerning the source of many ideas and expressions which have been commonly attributed exclusively to Christianity.

To limit the field of our inquiry to a single but vitally important element of Christian teaching, we will consider the question of regeneration very briefly. It is noticeable that many writers on this subject speak as though it were their conviction that *spiritual apprehension of God*, as it is experienced by those who have been rescued from sin and made "new creatures" in Christ Jesus, is the unique and exclusive prerogative of the Christian; that such inner renewal, such transformation of the heart, had never been known to men until the coming of the Lord. They have apparently felt that the Jewish religion was entirely a system of formalism, finding expression only in outward acts of devotion and piety, but without deep spiritual meaning.

Such phrases as "born again" (John 3:3), and "a new creature" or "a new creation" (Gal. 6:15, etc.), together with the ideas they express, so often suggested as being of Christian origin, and alone applicable to Christian theology, were both in thought and wording in common use among the Rabbins before and during the apostolic period. Of the expression, "a new creature", Dr. Marvin R. Vincent, in "Word Studies in the New Testament", remarks: "The phrase was common in Jewish writers of one brought to the knowledge of the true God. . . . The Rabbins used the word of a man converted from idolatry. He who brings a foreigner and makes him a proselyte is as if he created him".

No unprejudiced person can read the Psalms of David and not feel that here was a man who "walked with God,"

(Continued on page 170)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

"A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples." — John 13:34, 35.

A LIVING SAVIOR

"Lo, I am with you always."

OUR LAST VIEW OF THE SAVIOR is not of a suffering Savior, but a triumphant one; not of one who was dying upon the cruel cross, but one who is alive forever more. We worship not a dead Lord, but a living one, one who has been approved by His Father and is seated at His right hand.

After His triumphant victory over death, He met with His disciples, talked with them, assured them that He was even the same Lord and Master. And He gave them a task to perform for Him. Each of the four gospels ends with the commission worded differently in each instance.

Matthew tells us that Jesus had asked the eleven to meet Him on a certain mount. There He instructed them to carry the gospel news to all and He promised to be with them in all their undertakings.

Mark gives almost the same picture, showing how He instructed them to proclaim the glad tidings to others. Luke tells us that He declared them to be His witnesses to all. While John gives the specific incident where He instructed Simon Peter to feed His sheep.

After these words, the record says that He blessed them and was taken up from them, with the gracious words upon His lips that He would be with them in all that they did.

And though almost two thousand years have passed, He is with His followers yet today. His commission carries down through the ages even to us, "Preach the gospel to all," and with it goes His promise, "I will be with you in all that you do."

Let's be faithful to His trust. For soon, very soon, He will return and then He will be with us in person; the promise will be fulfilled in blessed reality!

"Even so, come, Lord Jesus." — M. G.

THE CHRISTMAS SPIRIT

"Greater love hath no man than this."

JUST NOW WE ARE IN THE MIDST of the Christmas season. On every hand, people are bustling about, suggesting, advising, pondering, selecting, in preparation for the gift giving season. Folks are just a little more tolerant of each

other; strangers, laden with packages, forget to scowl because of inconveniences; a kindly spirit is in the air, pervading even the gloom of the most cynical.

And what is the reason for it? A little Babe was born over nineteen hundred years ago, in an unadorned, even rude manger.

That so simple an event could transform the world and continue to do so throughout the centuries proclaims the fact that it was no ordinary child. Unpretentious were the surroundings of His birth, but not unheralded, for a multitude of heavenly voices joined in an anthem of praise, for this was the Son of God!

If we follow the life of this One who was born to be the Savior of the world, we find that same simplicity characterizing His every act. But coupled with it was a wonderful love that reached out to all. How many times do we read the words, "And he had compassion on them"; "Go in peace"; "And he healed them".

He not only shed His life blood for others on the cross, but He gave His life each day for the sick and the suffering, the poor and the needy. A wonderful Gift from God to us, that Savior of sinners! And a wonderful Gift in the giving of himself every day of His life!

No blare of trumpets announced those marvelous cures! Without ostentation did He restore a son to his mother, a brother to his grieving sisters. Oh, that we His followers could learn the lesson! Could realize that the sincerest giving is not acclaimed from the housetops; is not measured by the amount of money expended.

If we could but put aside the thought of obligation and give to those who may be in need, perhaps not so much of material help, thus demonstrating to them a small measure of that wonderful love He has for all, how much more worthwhile would be our Christmas this year! It is the simple little things given to another because we love that one, and the giving of ourselves not only on Christmas day, but every day of the year that constitute the real gifts, the gifts of the heart. — M. G.

"IT IS NOT ENOUGH TO KNOW the story of Christmas. We must accept the teachings of Jesus; we must live with the Master; we must serve Him by winning folks to Him. Then unspeakable joy will be ours, for the King of Christmas will be the King of our lives."

IS GOD WAITING?

I WAS STANDING ON THE WALL of a great lock. Outside was a huge vessel about to enter. At my feet lay the empty lock — waiting. For what? *Waiting to be filled.* Away beyond lay great Lake Superior with its limitless abundance of supply, also waiting. Waiting for what? *Waiting for something to be done at the lock ere the great lake could pour in its fullness.*

In a moment it was done. The lock keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to boil and seethe. As it seethed I saw it rapidly creeping up the walls of the lock. In a few moments the lock was full. The great gates swung open and the huge ship floated in to the lock now filled to the brim with the fullness in-poured from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour His fullness of life into the lives of His children. But He is *waiting*. For what? Waiting, as the lake waited, *for something to be done by us*; waiting for us to reach forth and touch that tiny wicket gate of consecration through which His abundant life shall flow and fill. Is it hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy vines cling about and choke it? Is the will stubborn, and slow to yield? Yet God is waiting for it.

Once it is done, He reveals himself in fullness of life even as He has promised; even as He has been all the time willing and ready to do. For all the barriers and hindrances have been upon our side; not upon His. They are the barriers not of His unwillingness, but of our unyieldedness. And so you say you got all of Christ when you were saved? Doubtless you did, but the point in issue here is not whether you got all of Christ, but *did Christ get all of you?* — *From a Tract.*

SOME PERTINENT QUESTIONS

MAN IN CREATION

“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.” Genesis 2:7.

1. Is this a *true* account of man's origin?
2. Where does the Scripture say that any *part* of man was made immortal?
3. If man was made immortal by creation, what had he to *gain* by partaking of the tree of life?
4. If man by creation possessed immortal life, what had he to *lose* by *not* partaking of the tree of life?
5. If man by creation already possessed the life that *lives forever*, why did God drive him out of the garden,

after he had sinned, *“lest he put forth his hand, and take also of the tree of life, and eat, and LIVE FOR EVER”?* Genesis 3:22.

6. If Adam's penalty for disobedience was to go to an endless hell of literal *fire*, why did not God define it to him in terms of *fire*, instead of in terms of *dust*? Gen. 3:19.

7. If the breath of life God breathed into Adam's nostrils was an immortal never-dying soul, have all *beasts* also immortal never-dying souls? — since Solomon says of *both* man and beast, *“yea, they have ALL one breath”?* Eccl. 3:19.

8. If the soul or spirit of man is immortal, *why* did *inspired* men, who penned the original of soul and spirit many hundreds of times, fail to say so, at least *once*?

9. If man's penalty for sin is to go to hell and burn forever and ever, why did not Christ, who *took* and *suffered* man's penalty, go to hell and burn forever and ever? 2 Cor. 5:21. — *From Light and Life Tracts.*

THE MEASURING ROD

There are always surprises when the Measuring Rod is applied to men, and their true size and stature revealed. The Rod measures men by their motives. The humblest deeds, prompted by a pure and unselfish motive, measure larger than apparently much greater deeds which are done to be seen of men, and for the aggrandizement of self.

A LARGE AND EXCITED COMPANY of people were gathered one day on the village green. In the center stood a man with a Measuring Rod. Men and women were being brought under the Rod and their correct measures registered.

Elihu Jones was being measured. He was a wealthy man. He had given a fountain to the village with his name as donor writ large, where everybody could see it. He was a “leading” light in the community. His gifts here and there were prodigal. Everybody, including himself, had a high opinion of Mr. Jones. But as he stood beneath the Measuring Rod, he was seen to diminish. He grew smaller and smaller. Finally he grew so small and became so confused that he turned and fled from the scene.

One after another the people of the village went up to be measured, some great, some small, with surprising and exciting results.

At last the name of Mary Smith, the last of them all, was called. Only God and a few sick and needy people knew anything about Mary Smith. Reluctantly she took her place beneath the Measuring Rod. As she stood there, she was seen to increase in stature. Taller and taller she became until she reached the full measure of the Rod, which no one else had reached. Mary Smith was the greatest of them all — greatest in heart and soul, in love and service, in unselfish and kindly ministries.

The villagers looked on in mute amazement, and they heard a voice among them, which said, “Man looketh on the outward appearance, but God looketh upon the heart.”

— *Sunshine Magazine.*

THE ACTS OF THE APOSTLES

By Lyman Booth

THIS BOOK IS DESCRIBED as a second treatise by Luke and commences with an inscription to Theophilus whom the evangelist addresses in his letter. It is a continuation of the life of our Lord, who through the promised outpouring of the Holy Spirit, was manifested in the preaching and deeds of the apostles. For this reason some have called it the "Gospel of the Spirit." With the book of Luke, it may be considered as one, in two parts; but the convenience of having the four gospels close together, seems to have induced Christians in early times to divide it by placing John's gospel between them.

As the history terminates with Paul's imprisonment at Rome, during two years, it may be fairly concluded that it was written within thirty-one years after our Lord's crucifixion. For we can hardly suppose that the writer would have closed so shortly and not have given more detail if he had composed it at a later date. The early reception of this book as authentic and divine, among the early Christians, has been sufficiently proved by learned men and the testimony of many ancient writers.

The circumstance which demands our attention more than any other and raises our expectations respecting it, is that it records the exact fulfillment of the ancient prophecies concerning the kingdom of the long promised Messiah, and the manner in which it should be established. It also gives those predictions or promises that Jesus gave His disciples, "while he was yet with them" and concerning the power with which they should be endued, the success which should follow their labors, and also the severe persecutions which awaited them.

There is one fact which cannot well be doubted, that is, the religion of Jesus Christ of Nazareth who died upon a cross at Jerusalem nearly two thousand years ago, was shortly thereafter published among other nations; that it was permanently established, and that the prophets had foretold that such would be the case, as to the kingdom of the Messiah. But this book is the only history which relates how this religion was first made known to the different nations.

Luke informs us that eleven men whom Jesus called to be His attendants and apostles, having continued with Him and conversed with Him after His resurrection, beheld Him go from them towards heaven till "cloud received him out of their sight". In a few days, the eleven having chosen one in the place of Judas Iscariot who had betrayed the Lord and then destroyed himself, were accompanied by a small number of disciples, and the Holy Spirit descended upon them, according to promise, enabling them to speak diverse languages, and work miracles; and in all respects qualifying them for their future labors in proclaiming the gospel among all nations.

Accordingly, without any delay, within two months from the time Jesus was crucified, under the immediate no-

tice of His crucifiers, they began boldly to proclaim that He was risen from the dead, had ascended into heaven and was exalted at the right hand of God; that He was the promised Messiah, the Prince of Life, the Savior and Judge of the world; that as such He was entitled to full confidence, obedience and adoration. And they charged the people, the priests and rulers of murdering "the Lord of glory."

They were unarmed except by divine power; they possessed neither human learning, eloquence, nor influence, yet they had to encounter all the wisdom and ignorance, the religion and irreligion of the whole world, as well as the power of rulers and princes who opposed them. Notwithstanding all these things, they became triumphant. They employed no weapons, but simple testimony concerning the facts about things they had witnessed.

With the Jews they reasoned from the Scriptures of the Old Testament and showed how exactly these had been fulfilled in Jesus of Nazareth; and they afterwards went among the Gentiles, and reasoned with them from such principles as they themselves acknowledged to be true. Proceeding in this manner, and attended everywhere by divine power, both manifested in undisputable miracles and inwardly preparing men's hearts to receive the truth, they had such marvelous success that many people, not only from among the Jews and proselytes, but also from the grossest and most licentious idolaters, became the disciples of Jesus, and the devoted worshipers and servants of the one living and only true God.

In this book we find a history of the manner in which the most extraordinary revelation that ever took place in the moral and religious state of the world was first begun. The effects of this were afterwards widely extended till Christianity became the religion of many nations and superseded the idolatries and superstitions in which they were laboring before. And if this account be true, the gospel must be true and divine. If the truth of it should be denied there is no other history in the world which can be substituted in its place.

This book is the report of friends to the cause of Christianity, but there is no counter report with which we may compare it. Neither Jewish scribes and priests, nor Gentile philosophers, historians, or moralists ever attempted to write a history of the first introduction of Christianity in an attempt to overthrow it.

The things herein recorded "were not done in a corner." Jerusalem, Caesarea, Antioch, and Ephesus, all the great and celebrated cities, even Rome, the proud capital of the world, were among the places in which miracles were wrought and wonderful success attained in full view of the most powerful opposers. These never ventured to deny the facts, though they could not account for them without allowing the truth of the gospel. We might say that the silence of the scribes and priests who were called upon to vindicate themselves from the serious charges of the most atrocious crimes, and even that of the heathen writers, in such a cause, is a plain confession that they had nothing to say.

A few modern critics, however, insinuate in a disguised

manner that a very different account might be given of the triumphs of Christianity than that contained in the Scriptures; but all their observations are based on misrepresentation of the facts. The time for giving another history of these events is long since gone by and there is no visible material for compiling one. To suppose that such a religion as Christianity which plainly opposes every corrupt passion of the human mind, without making any allowance either to persons in the highest stations or to its most zealous friends, could have prevailed in the world as it has done by such instruments and means and in the face of such powerful opposition without the power of God sustaining it, is to assume a fact more incredible than all the miracles recorded in the Scriptures.

(To be continued)

HIDDEN SINS

THE DANGEROUS SIN is the hidden sin. Reproof does not reach it; rebuke does not hinder it; shame does not point her finger at it. If it were brought to the light men would loathe it and flee from it; but while it is hidden they love it, and gloat upon it.

And yet it cannot long be hid. The dead man's bones will soon scent through the whitest sepulchre. The serpent gets through fooling with its charmer, and rears its head and strikes its deadly blow. The smouldering fire breaks out at last; though sometimes God's mercy *breaks in* and pulls it out to save the man from the consuming flame. Many a time God exposes a man's sins that He may teach him righteousness; drags his wickedness into daylight that he may learn to hate it and forsake it; blasting a reputation in order to save a soul.

For this mercy of the Most High we may well give thanks. We are far too ignorant of ourselves. We learn too slowly the plague of our own hearts. We do not soon enough detect the heart-wanderings which, through the providence of the devil, beguile us into deadly sin. Who can understand his errors?

Ah, it is well that when we have locked up our hearts, with smouldering fires and guilty secrets within them, and have dreamed that all was safe, and pure, and right — it is well, then, that One who cannot be deceived comes to search our hearts and try our reins, and judge and chasten us in mercy, yet in power.

God knows us. He knows what is in us. He knows whither our every step turns, and whither each path leads. He knows sin whether it appears in the seed, sprout, bud, blossom, or fruit; and He hates it in every form. He tears open the fatal mass, and flinging away the smouldering embers that we hide within, He saves us from the everlasting fire.

Let our hearts ever lie open to this searching, and in our palmiest days of peace and joy let us still cry out, "Who can understand his errors? cleanse thou me from secret faults." — Selected by R. A. Curtis from *Readings for Leisure Moments*.

OUR CONSTANT GUIDE

"There are mysteries in life to be solved,
There are crises in life to be passed,
When the ways of the world are involved
With no haven for anchor at last;
When the sky seems to frown and appall,
But God will be with me through all.

"It has always been thus in my life,
And supported by memories dear,
I have nothing to dread in the strife
And there is naught to discourage nor fear,
As by faith I triumphant recall,
That God will be with me through all.

"Whatsoever the crisis may be,
And whatever its gain or its loss,
If it should be God's will to call me
I shall answer my name at the cross,
And before His great throne I shall fall,
For God will be with me through all."

TIME TO WAKE UP

ACCORDING TO GOVERNMENT REPORTS there were manufactured and sold in our country during June, 11,750,524,523 cigarettes. During July the total was 11,858,840,263. For the two months the sum was 23,609,364,768. They are two of the biggest months that the trade has had in its whole history. The figures are staggering. Twenty-three and three-fifth billion cigarettes! Can you visualize it?

Think of the amount of nicotine and other narcotic poisons that were injected into the American blood stream, with their ruinous, demoralizing influence from the inhalations of the smoke from these billions of coffin nails. Think of the number of women who were defeminized from the share of them that they smoked. Think of the boys and girls, stunted in body, weakened in mind, and depraved in morals by the inestimable number they smoked.

Figure up, if you can, the number of fires that were started by careless smokers of these firebrands. Imagine the number of automobile accidents with serious injuries and deaths caused by drivers made reckless from the narcotizing influence of the nicotine inhaled. To these losses and the direct cost to the smokers who bought the cigarettes — it must have been more than two hundred billion dollars for the two months.

Do you recall what nearly every one was talking about during those two months? Hard times, unemployment, poverty and things of that character. What nonsense! If people can spend \$200,000,000 dollars for something that is of no food value and is actually injurious and not beneficial, what right have they to talk at the same time of poverty, hard times, etc?

As Shakespeare says, "What fools these mortals be."
— From *The No-Tobacco Journal*.

DAILY SCRIPTURE READINGS

THE PATTERN OF CHRISTIAN LIVING

A TRUSTWORTHY MAN

Monday, December 22 — Philippians 2:19-24.

"But I trust in the Lord Jesus to send Timotheus shortly unto you." — V. 19.

PAUL FOUND IN TIMOTHY one who was worthy of confidence and one who brought him great joy, as he brings out so clearly in his letters to him. Timothy's grandmother and mother were devout women who had not failed in their responsibility to him, for we read that from a child he had known the Scriptures. And they had implanted in him an unswerving ideal of faith and righteousness. Paul here is writing to the church at Philippi, telling them that he would soon send Timothy to them, for he was anxious to hear of their welfare. This church must have had a very dear place in Paul's affections. See 1:3-6; 4:1.

A REMARKABLE MOTHER

Tuesday, December 23 — Luke 2:15-21.

"But Mary kept all these things, and pondered them in her heart." — V. 19.

TO UNDERSTAND THE REAL CHARACTER OF MARY, the mother of Jesus, one must read between the lines and do a good deal of meditating. The story contained in Luke 1:26-38 reveals several characteristics. Imagine the effect such news as Gabriel brought would have on a maiden. We know that she must have been a devout believer in the Old Testament prophecies because of her reception of the angel's announcement. Naturally the thought troubled her at first, but when it was made clear, note her quiet and reverent acceptance of the same, v. 38. Her answer to Elizabeth's words of greeting reveals that she comprehended the high honor bestowed upon her by God, vv. 46-55.

As Christian mothers, we may glean many worth while thoughts from a study of Mary.

A CHANGED MAN

Wednesday, December 24 — Acts 4:5-12.

"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."

TO FIND THE REASON for the change in this man we must go back to Acts 3:1-10. This man, lame from birth, who never had known the joys and privileges of perfect health, asked an alms of Peter and John. They had no material wealth to bestow upon him, but Peter said, "Such as I have give I thee." What more valuable gift, what more wonderful thing could he have given him! Had Peter been possessor of millions, he could not have given him the equal of what he did for him. Notice the fulness of vigor that was imparted to him, the joy of life and the honor he returned to the Giver, vv. 8, 9. His first thought was to thank God for the wonderful gift he had received.

AN HONEST DOUBTER

Thursday, December 25 — John 20:24-29.

"And Thomas answered and said unto him, My Lord and my God." — V. 28.

THE CHARACTER OF THOMAS is revealed by glimpses here and there in the four gospels. He was evidently not one who accepted a thing instantly, nor one who believed at once without evidence. Such are many of us and it is natural that we should be. Belief and confidence come only by experiences which we undergo. But as soon as Thomas was convinced, he unhesitatingly gave voice to his belief in these words so filled with meaning, "My Lord and my God."

Notice Jesus' commendation in verse 29, "Blessed are they that have not seen, and yet have believed."

A MAN OF FAITH

Friday, December 26 — Acts 6:1-8.

"We will give ourselves continually to prayer." — V. 4.

THE CHARACTER OF STEPHEN, which all students admire so thoroughly, perhaps may have been due in large measure to the fact that he was in such close communion with the Father. Stephen's faith, which enabled him to do "great wonders and miracles among the people," v. 8, finally enabled him to endure stoning, even unto death, and to freely forgive those who cast the stones. Greater faith could no man have! And that faith was received through the Holy Spirit which imparted to him the power to perform.

God is just as able and willing today to give us the full measure of faith, if we will receive it and to sustain us in all things.

A WORLD-WIDE WITNESS

Saturday, December 27 — Acts 22:12-21.

"For thou shalt be his witness unto all men of what thou hast seen and heard." — V. 15.

IN STUDYING THE LIVES of outstanding characters in the New Testament, Paul shines out as one well worth our attention. Because Paul prepared himself by faith and obedience, God gave him a great mission to fulfill, that of carrying the gospel to the Gentiles. Paul's obedience was of such a nature that God could and did trust him with an important task. And he was sustained in all that he did in the performance of this duty by the One who had given him the work to do.

THE PERFECT PATTERN

Sunday, December 28 — John 13.

"If ye know these things, happy are ye if ye do them." — V. 17.

AMONG ALL, JESUS STANDS out preeminently as the per-

fect Example for us to follow. In this thirteenth chapter of John, He is talking to His disciples, knowing that the time is short in which He will be able to comfort and instruct them. In all things He has laid down the pattern for them to follow. He taught them, by His own life, humility, love for one another, trust, purity and faith. And He showed them how they could measure themselves to know whether they were following His steps, vv. 34, 35. Not the least that He gave to them was peace, a peace that the world knows not. — *M. G.*

FROM DEATH TO LIFE

SOMEONE HAS SAID that if ever a man saw atonement for sins it was Barabbas the robber. And that is true. For Jesus Christ died instead of Barabbas. And Barabbas was released to go free.

Picture that fateful day. The Roman prison doors swing open, and he walks forth a free man. The sunshine blinds his eyes inured to prison darkness. He sees a great throng hurrying through the streets. Straightway he joins them. They are on their way to gaze upon the blackest tragedy of all time, the crucifixion of the Son of God who is dying in Barabbas' place, and where Barabbas deserves to be.

He follows the crowd. Out through the gate; up the fateful hill of Calvary; and now in front of the three crosses outlined against the sky. Immediately his eyes are riveted upon the central figure, the Man who is dying for him, Barabbas the robber. His gaze is fixed like a man in a nightmare. Nothing can turn him from that awful sight.

A friend steps up and whispers, "Barabbas, you are in danger. There are Roman soldiers all around you. You would better leave at once." But he gets no reply. For Barabbas is still drinking in that awful scene. All the while he gazes, he is seeing himself in imagination as the one who ought to be hanging where the Sufferer is nailed.

Again a friend steps up. He whispers, "Barabbas, you are in peril. The soldiers are watching you with suspicion. You may be taken at any moment. Don't you know you are a criminal? Don't you know the penalty for your crime under Rome's laws is death?"

Then Barabbas, like a man in a dream, with gaze still unwavering, with heart beating like a trip-hammer, with his intense emotion, says slowly, deliberately, intensely, "That is true. I know I committed the crime. I know I was condemned to this cruel death I now see with mine own eyes, but *there hangs the Man who is dying in my place!*"

Barabbas' redemption from physical death was Christ, for Christ died in his stead. And Barabbas saw that redemption take place before his own eyes. But for all men a more wonderful redemption than this is in Christ, and that is redemption from eternal death. He who believes in Christ "is passed from death unto life and shall not come into condemnation." — *Selected.*

MINISTERIAL LIST

FOLLOWING IS THE LIST OF MINISTERS of the Church of God who, upon request, have been recognized by the General Conference of the Church of God. Several others would be gladly included in this list should they so request.

ARKANSAS

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

CALIFORNIA

Hammond, J. E., Anaheim, 735 Zeyn St.
Marsh, G. E., Los Angeles, 4707½ St. Elmo Drive.

FLORIDA

Geiselman, N. H., Tampa, 312 W. Hillsboro Ave.

ILLINOIS

Austin, F. L., Oregon
Johnson, Paul C., Oregon.
Johnson, J. Arthur, Oregon.
Pope, E. Cedric, Cortland.
Conner, L. E., 610 N. Brinton Ave., Dixon.
Hatch, Paul M., Harvey, Rt. 1.
Woodward, Mrs. M. A., Chicago, 5439 Ohio St.

INDIANA

Anderson, J. H., Michigantown.

IOWA

Eychaner, A. J., Cedar Falls.
Howe, C. W., Waterloo, 1036 Newton St.
Jones, A. M., Eagle Grove.
Williams, J. W., Gladbrook.

MICHIGAN

Siple, F. E., 50 Cherryvale, S. W. Grand Rapids.

MINNESOTA

Daubanton, Fred W., St. Cloud, 1434 Breckenridge Avenue.
Magaw, Sydney E., Eden Valley.
Randall, C. E., Mora.
Savage, Thomas W., Waite Park.

NEBRASKA

Cowles, J. E., Ogallala.
Giesler, E. E., Moorefield.

NEW YORK and ONTARIO

Gordon, Grover, Niagara Falls, N. Y., Fonthill, Ont.

OHIO

Lyon, M. W., Cleveland, 13705 Diana Ave.
Patrick, Jas. A., Ashland, Orange Road.

OREGON

Darby, A. W., Portland, 834 Gantenbein St., N.

TEXAS

Stewart, E. O., Sweetwater.
Drinkard, T. A., Kennedale, Rt. 2, Box 99-A.

VIRGINIA

Sheets, H. A., Maurertown.

THE SUFFICING BIBLE

If I would work, the Bible is my tool;
 Or play, it is a harp of happy sound.
 If I am ignorant, it is my school;
 If I am singing, it is solid ground.
 If I am cold, the Bible is my fire;
 And it is wings, if boldly I aspire.

When I am tired, the Bible is my bed;
 Or in the dark, the Bible is my light.
 When I am hungry, it is vital bread;
 Or fearful, it is armor for the fight.
 When I am sick, 'tis healing medicine;
 Or lonely, thronging friends I find therein.

Should I be lost, the Bible is my guide;
 Or naked, it is raiment rich and warm.
 Am I imprisoned, it is ranges wide;
 Or tempest-tossed, a shelter from the storm.
 Would I adventure, 'tis a gallant sea;
 Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun;
 Or ugliness? It is a garden fair.
 Am I athirst? How cool its currents run!
 Or stifled? What a vivifying air!
 Since thus thou givest of thyself to me,
 How should I give myself, great Book, to thee!
 — Amos R. Wells.

THE JOURNEY OF LIFE

By John Denchfield

Some of our isolated readers have written to us, asking that the sermons given by members of the Training Class be occasionally reproduced in The Herald. The following is the substance of a sermon recently given at Oregon.

DO YOU REMEMBER the last trip you made? If that trip was made to see some old friend, a parent, or a sweet-heart you were undoubtedly filled with joyful anticipation during the journey.

Many years ago a beautiful, healthy, industrious maiden set out on a journey to meet the man who was to become her husband. She had been chosen, if she would, to become the bride of this man, Isaac, who had been described to her as being truly great. And so, believing those things which she had heard concerning him, Rebekah began that long, rough journey at the end of which she would meet him.

It was indeed a rough journey, taking her over mountains and across rivers for a distance of four hundred and seventy miles. Travel on the back of a camel seems to have been anything but enjoyable and though the camels were

fast travelers, the journey took about twelve days. Though the trail was rough and the riding hard, Rebekah was undoubtedly very happy. She made plans, dreamed beautiful dreams, gloried in joyful anticipation, while at her side the faithful servant of Abraham continued to tell her more about Isaac, more about the glory she would soon share with him. As each long stride of the camel brought her nearer, her heart became filled almost to bursting with the joy of expectation.

At last in the distance she saw him; the camels drew nearer, still nearer; she alighted and — they met. At the end of the journey, she had come into the realization of her highest hopes, of all her joyful anticipation. She became his wife to share with him, "and he loved her."

Today you and I are on a journey, the journey of life. We have been chosen to be the bride of Christ and are journeying on to that day when we shall meet Him, that day when we shall be taken by Him to share all things with Him.

True, the trail is rough, at times very rough; the riding seems hard, sometimes even wearisome. Yet we know that just so surely as we travel, we shall come to the end of the trail, the meeting with Him. As we journey, by our side rides the Comforter telling us of the wonderful things which are in store for us when we shall reign with Him. We are filled with joy as we journey. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." Phil. 3:20. As each long stride is made we become more joyful.

We journey on continually, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. The Spirit gives us the assurance that, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." First Thessalonians 4:10-17.

At last there shall come the realization of all our hopes, on that great day when we shall meet with Him, Jesus, the Christ, our Lord and Savior to reign with Him forever in glory. We, His bride, shall share all things with Him, shall be loved by Him, shall be one with Him throughout all time.

Is the realization of all this worth the inconveniences, the apparent hardships we may be called upon to endure? Paul said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." And if Paul who suffered so grievously could "count all things but loss," surely our anticipation so far outweighs the present that we, too, "forgetting those things which are behind, and reaching forth unto those things which are before," will press forward to the reward at the end of our journey.

"RIDICULE IS BY NO MEANS the worst thing. I would rather be laughed at a hundred times than wept over once."

ARMAGEDDON YIELDS SECRETS TO SCIENTISTS

(The following article was clipped and sent to us by Sr. Gertrude Logan. Readers of *The Herald* will find it to be of unusual interest. The findings of science, corroborating the Word of God, serve to strengthen our faith that other prophecies will yet be fulfilled and we lift up our heads and rejoice. — Assistant Editor.)

ARMAGEDDON, THE MEETING PLACE of ancient nations, and battleground of untold centuries, is unfolding its secrets to the modern world. From half-way round the globe, men have gone to Palestine to extract new detail in the mosaic of civilization from the crumbling ruins of a mountain pass.

For a few thousand dollars, when once no money would suffice, the Oriental Institute of the University of Chicago, has purchased the right to excavate on the site of the storied city. Dr. James H. Breasted, head of the institute, disclosed recently how a cross section of human works in bygone centuries is slowly showing itself on the hills beneath Mount Carmel.

Stone age to Solomon to Palestine of 1930, with only the mountain peaks enduring — Armageddon is yielding visual history.

THE STORY IN REVELATIONS

It was Armageddon of which St. John the Divine wrote in Revelation: "Armageddon, the site of the last great war, when the nations are gathered together to the battle of God Almighty."

Of the city which guarded the plains-dwelling Canaanites from attack, he said:

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

"And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16:13-16.

It was at Armageddon where, fifteen centuries before the Savior, Canaanites and Egyptians under Thutmose III fought under the fortified hills in the first known conflict on that site.

It was Armageddon where, twenty centuries after the Savior, Lord Allenby led a British army forth to meet the Turks on a World War salient, and sent them flying back over the trail the hosts of Egypt had once taken.

But when Allenby fought, and when the expedition from the western world started its work in 1925, there were only mounds and well-tilled fields in the place of a city which looked toward the sea and the inland peaks.

Foot by foot these mounds have disclosed the presence of a dozen cities, each on the ruins of its predecessor.

The stables which Solomon constructed were unearthed in 1927. The streets along which citizens of his day traveled, the work they did, a few of the homes in which they lived, have been traced through stray markers.

TO BE FARMS AGAIN

The story of a buccaneering Egyptian who gathered a straggling army and captured Jerusalem in the tenth century before Christ has been read in the fragment of a stone tablet. The hieroglyphics have vindicated the claim, long doubted, that he succeeded in capturing the well-guarded Armageddon.

Until this year, the excavations could be done only by "halves". Part of the site had to be left uncleared, but a blanket purchase of rights from the widow of an Englishman has allowed the Oriental Institute to piece out further its historic evidence.

When the last fragments have been taken from the site of Armageddon, the land will be converted into farms once more. The newest civilization will leave its pastoral imprint on the battle-ground of the past.

THE ONLY WISE GOD

By Gerald Cooper

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." — 1 Timothy 1:17.

LAST SUMMER, ON THE DAY I arrived in Oregon for the General Conference, I stood on the outside of the beautiful little church admiring it. My gaze fell upon the cornerstone which holds the above words, but I passed on inside the building without pausing to study them. When I returned to the outside again, a gentleman standing there remarked, "The church is undoubtedly dedicated properly, is it not?" I answered, "Yes," very casually, still not pausing to consider the words.

Since then I have studied that inscription and find that it has a deeper meaning than I at first thought. God is invisible, yet we can see His glory and His manifestations every day. Go out some night and observe the heavens and be convinced of the great glory of God.

God has been living forever and will live forever, while we, men, live only a short while. He is the only wise God, having created heaven and earth, and formed man of the dust of the ground. In the mountains are many thousands of tons of minerals which God has placed there allowing man to use them in his daily life.

To this great God, who in His great plan has seen fit to give us a place, who is invisible, but shows us His glory, and who is the only wise God, in fact, the *only* God — to Him let us give honor and glory; to Him let us give thanks and praise every day in this year and in the years to come.

THE JEWISH BASIS OF CHRISTIAN FAITH

(Continued from front page)

to whom God was a glorious reality. Peter testifies of the prophets that they were "holy men of God" who were "moved by the Holy Spirit." 2 Peter 1:21. God led them, and they walked gladly in His way.

Among the many sons of Jacob, whom the Scriptures assure us had experienced that true circumcision of the heart of which Paul speaks in Romans 2:28-29, may be mentioned the devout Simeon, who waited patiently "for the consolation of Israel: and the Holy Ghost was upon him." Luke 2:25-35. Words could not be found to express deeper spiritual feeling than is voiced in Simeon's prayer of gratitude. That fervent petition exhibits an insight into the world wide plans of Jehovah that goes far beyond the selfish, race-bound, conceptions of the Pharisees. Simeon saw in Jesus, "a light to lighten the *Gentiles*," as well as the "glory" of his people Israel.

Then we read of "Anna, a prophetess, . . . which departed not from the temple, but served God with fastings and prayers night and day." Luke 2:36-38. Surely this godly woman who "gave thanks also unto the Lord" when she looked upon the Babe in Mary's arms, and afterward "spoke of him to all them that looked for redemption in Israel," enjoyed true communion with her heavenly Father!

It was a *Jew*, and not a Christian, whom Paul describes in Romans 2:28-29. "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 man, but of God." This is a picture of one whom God recognizes as a Jew. The true Jew, like the true Christian, is one "inwardly," that is, *spiritually*.

A modern Jewish writer, Rabbi H. G. Enelow, D. D., addressing Jewish young people, says, "To be a true child of Israel means not only to be born of Jewish parents, but also to try to live in accord with the noble history and the great task of the Jew. The true child of Israel will seek to live a life so pure and honest and true, as one has a right to expect of one belonging to a holy people." The writer goes even further than that. He declares that the religion of the true Jew is marked by purity of *heart* and of *motive*, rather than by mere outward compliance with certain specified rites. And such was the interpretation put upon the law by Jesus himself (Mark 7:1-23).

Paul asserts very positively that the Old Testament Scriptures alone were sufficient to make one "wise unto salvation through faith which is in Christ Jesus." For, "all scripture is given by inspiration of God" to the end that "the man of God may be perfect, throughly furnished unto all good works." 2 Tim. 3:15-17. The New Testament serves the important purpose of pointing out and establishing the identity of Jesus as the Messiah, without chang-

ing or adding any substantial fact to the revelation made

So complete is the unity which Paul recognizes as existing between the faithful Israelite of the past and the "unto the fathers by the prophets."

Gentile Christian of his own day, that he freely applies to the latter promises which were originally addressed directly to the former. For instance, writing to the Corinthian church (perhaps the most largely Gentile of all the apostolic congregations), he admonishes them to faithfulness as "the ministers of God" by assuring them that "ye are the temple of God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6:16. This same promise was made to Israel fourteen hundred years before the birth of Christ, and is recorded in Leviticus 26:12.

It is evident that Paul looked upon the faith of the Jew and the faith of the Christian as being identical. For in his defense before Agrippa he affirms: "I continue unto this day" (to Jews and Gentiles alike, see verse 20), "witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come". Acts 26:22. The only difference between his viewpoint and that of his fellow Jews was that he saw in the Lord Jesus Christ the *focal point* of all the promises revealed in the past, including the eventual admission of the Gentiles into the family and blessing of God.

"There's a niche for you in the world, my friend,
A corner for you to fill;
And it waits today along life's way,
For the one with a frank, "I will"!
So, friend, be true; the world wants you
In the corner that you may fill."

— *Sunshine*.

GETTING READY FOR CHRISTMAS

ARE YOU WILLING TO STOOP down and consider the needs and minister to the wants of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand those who live in the same house with you, and to be of service to them; to trim your lamp so that it will give more light and less smoke, and to carry it in front, so that your shadow will fall behind you; to make a grave for your unkind thoughts, and a garden for your kindly feelings, with the gate wide open — are you willing to do all these things, even for a day?

If so, my friends, then you are getting ready for Christmas, for, after all —

Christmas living is the best kind of Christmas giving.

— *Henry Van Dyke*.

National Berean Department

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4707 1-2 St. Elmo Dr.
Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

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

"ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS."

INSPIRATION OF THE BIBLE

ALL NATURE IS PROOF of the inspiration of the Bible. I do not believe that anyone who has watched a beautiful sunrise or sunset, or a star-studded sky at night, can truly doubt the existence of God or the inspiration of His Book.

The most outstanding fact proving the inspiration is the Jew. Many of the prophecies concerning him have already been fulfilled. Nation after nation has gone into obscurity, yet the Jew remains. Always we have known them as a scattered people, now we see their regathering. Hosea 3. For the children of Israel shall abide many days without a king and without a prince. Afterward they shall return and seek the Lord their God. This is in the latter days. Many are now accepting Jesus as their Messiah.

The automobile is another fulfilled prophecy. Thousands of years ago when people traveled in foot-paths, Nahum gave us a perfect picture of the auto, and the wide roads over which we travel. Nahum 2:4. The aeroplane is still another fulfilled prophecy. Isaiah 60:8.

2 Timothy 3 tells us that in the last days perilous times shall come, and we see them. Men shall be lovers of pleasure more than lovers of God. We need only to observe to know that is true of today.

We see men's hearts failing them for looking after those things that are coming on the earth. The greater part of prophecy is history today. Let us watch.

Minnie B. Porter, Indiana.

WE LIKE TO SEE both the younger and the older members contribute to the Berean Page. The above article was contributed by one of the Bereans who has been known to all of us in the work for years. The two following articles were written by two of our younger members in Dixon. While our Berean Society is a young people's society, we are always glad to hear from anyone who is interested in the work. Then, too, we'd hate to think that anyone ever reached the stage where he was no longer one of us.

JOSEPH

JOSEPH WAS THE ELEVENTH SON of Jacob and Rachel.

He was Jacob's favorite son. This caused his brothers to become jealous of him. When he was at the age of seventeen years, while with his brothers out tending the flocks in the field, he told them of two dreams he had. These dreams showed that Joseph would have a higher place than his brothers.

Filled with jealousy they sold him to some Arabian merchants. These people in turn sold him to Potipher, Pharaoh's officer. This man put Joseph in prison. After telling the king's dream, he was freed from prison.

During a great famine he helped his family and they became a great nation. Joseph showed by his life that he was a kind, forgiving person. Gen. 37:2-5; 39:2-5; 41:14-23; 45:1.

Jane Ford, Dixon, Illinois.

ZACCHAEUS

ZACCHAEUS WAS A PUBLICAN of ancient times. He lived in a small town and was very honest and good, contrary to the fact that most publicans were dishonest and cheated the people.

One day Zacchaeus heard that Jesus was coming into his town. As he was a very short man he decided that he would climb into a tree, for a good view. Jesus knew that Zacchaeus was there and, calling him down, told him that He would be at his house for supper. Everyone said that Jesus was going to the house of a sinner. But Jesus knew that Zacchaeus was good. Then he said that he gave half his riches to the poor, and that he never cheated anyone. Jesus then said that salvation had come to his house. Zacchaeus was then satisfied.

Arleen Reis, Dixon, Illinois.

Recognizing the good often calls the better qualities of people into the open. This is true of those present as well as those who are absent. — *Sunshine*.

BEREAN PAGE CONTRIBUTIONS

Illinois, 6; Ohio, 3; Iowa, 3; Indiana, 2; Texas, 1; New York, 1; Missouri, 1; California, 1.



THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



REVIEW LESSON

"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." — Zephaniah 2:3.

FIT THESE CHARACTERS with the following verses:

1. Zacharias and Elisabeth, Parents of John the Baptist.
2. Mary, Mother of Jesus.
3. Anna and Simeon recognized Jesus as the Savior.
4. Simon Peter—one of the twelve disciples—leader.
5. Thomas—one of the twelve disciples—doubted.
6. Believing centurion—Roman soldier in command of one hundred men.
7. Rich young ruler—loved comfort.
8. Zacchaeus, the Publican—repented.
9. Stephen, the first Christian martyr.
10. Saul of Tarsus—greatest Christian preacher.

1. "And Joseph and his mother marveled at those things which were spoken of him." Luke 2:33.

2. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." John 20:28.

3. "And he made haste and came down, and received him joyfully." Luke 19:6.

4. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke 3:3.

5. "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:60.

6. "When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." Matt. 8:10.

7. "Then he took him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word." Luke 2:28.

8. "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God?" Mark 10:23.

9. "For thou shalt be his witness unto all men of what thou hast seen and heard." Acts 22:15.

10. "Lord, thou knowest all things, thou knowest that I love thee." John 21:17.

THE CHARACTER BLOCKS

Are you building a substantial character with these blocks?

DEPENDABLE	CHEERFUL
OBEDIENT	CLEAN — Mind and Body.
REVERENT - LOYAL	TEMPERATE
HONEST - FAITHFUL	PEACEFUL
LOVING - KIND	INDUSTRIOUS
THANKFUL	GENEROUS
	COURTEOUS - FRIENDLY

A SUGGESTION

One Junior class makes its own Sunday School books. Each Junior is given a blank note book of sixteen pages and cover with appropriate decorations. Each Sunday a picture illustrating the story is pasted on one page and on the other side the lesson as told by V. C. T.

(David C. Cook Publishing Co., Elgin, Illinois, will furnish these colored pictures.)

Other thoughts are added, outlines copied or verses and pictures pasted.

My New Year Wish to You All:

May this New Year bring you the peace that passeth all understanding.

Lois Hunt.

SO LONG AGO

I wish I might have seen the light
That lay across the midnight sky,
I wish I might have heard the song
Of angels, drifting sweet and high!

I wish I might have wandered through
The silent streets of Bethlehem;
When shepherds hurried from the hills —
I wish I had been one of them!

I wish that I had found the path
That ended at a stable place —
For then I might have seen the smile
That swept all pain from Mary's face.
— Margaret E. Sangster.

Who said: "By humility and the fear of the Lord are riches, and honour, and life."

With Our Sunday Schools

LESSON XIII. — December 28, 1930

REVIEW

Matthew 5:3-16

Devotional Reading: Matthew 5:3-16

GOLDEN TEXT

Let this mind be in you, which was also in Christ Jesus. — Philippians 2:5.

Lesson I. Luke 1:5-80.

Topic. What I Owe to My Home.

Summary. Though nearly a thousand years had passed since the course of Abijah was designated, 1 Chron. 24, yet Zacharias, a descendant of Abijah, performed the priestly offices faithfully and well. In all his ways he was righteous before God.

Such righteousness gave a double advantage. First, it made him anxious to seek the Father's help in the affairs of his home. Second, it made him susceptible to the Father's words and deeds. Not only was a son given him, but a son second only to the Son of man.

Righteous children who righteously adorn a home must almost of necessity be blessed with righteous parents. As parents, men and women owe all Christian righteousness to their homes.

Lesson II. Luke 2:15-19; John 2:1-5; 19:25-27.

Topic. Example of Motherhood.

Summary. When God created the Savior for the world, He did so under the instrumentality and influence of mothers. Not only were all of the natural instincts and traits of motherhood present with her, but she was the more enriched with those instincts and instructions which God conveyed by angelic instructions and by the power of His Spirit. The high pedestal on which God thus placed motherhood should be sufficient for all who think.

Not only in childhood, but also when He launched out into life work and when He ended His life upon the cross, the Savior prominently honored His mother before all. Her influence and molding power upon the Savior's life can but be felt throughout all ages.

Lesson III. Luke 2:25-39.

Topic. The Insight of the Pure in Heart.

Summary. Simeon and Anna had trained their hearts to twine around the heart of God. His thoughts were their thoughts. The purity of His thoughts purified them. Such purity of life guided by God's own Spirit gave them touch and wisdom as to the things of God and as to the mind and workings of God.

"If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." — James 1:5.

Lesson IV. Galatians 5:13-26.

Topic. Prohibition.

Summary. Paul writes to the Galatians correcting them on matters relating to the law of Moses and the gospel of Christ. He reveals how that under the law of Moses they were

largely because of the prohibitions contained in the law, constantly under bondage and how that he who is in Christ, because of living out a life of action that is unprohibited, is in liberty. Paul shows how that it is the lustings of the flesh that are prohibited and how that it is the righteous aims of the Spirit that are unprohibited by law.

With liquor prohibition, as well as all other, to the extent that lust is prohibited in the individual and in the nation, to that extent is prohibition beneficial. As it was with God's law through Moses, the law failed because of the weakness of the flesh, so must it be expected as regards the law of man. But God did not withdraw His prohibitions simply because there were so many disobediences thereof. Likewise man should continue his prohibitions endeavoring to accomplish whatsoever good may be possible.

Lesson V. Mark 8:27-29; Luke 22:31-34; John 18:25-27; 21:15-17.

Topic. From Weakness to Strength.

Summary. "My help cometh from the Lord, which made heaven and earth." Nature, experience and the Bible are one in revealing that all earthly things are in themselves weakness. Experience and the Bible agree that all strength and power originate in and come from Jehovah. The genesis of life, the resurrection unto life, the genesis of immortal life, are alike impossible, excepting in obedience to those laws of God, the operation of which accomplish these marvelous results. Truly, all strength and power are from God.

Lesson VI. John 11:14-16; 14:5-8; 20:24-29; 21:1, 2.

Topic. The Honest Doubter.

Summary. Largely throughout all experiences of life, doubt and hesitancy precede conviction and action. So far as Thomas understood, he believed. His doubts appear to have been only in the field of insufficient evidence. Confidence, the opposite of doubt, is a state arrived at by continued experience or evidence.

The resurrection of Christ following such a violent death and delayed for so long a time was more than Thomas was able to believe. He kept his eyes and senses open for evidence. He found, he accepted, he believed, and he extolled the Savior more than did any of his comrades.

Lesson VII. Matt. 8:5-13.

Topic. The Gospel Door Opened to All People.

Summary. The centurion, a Gentile, contrary to all custom, approached Jesus of the

Jews for the healing of his servant. Jesus granted his request upon the same condition as He granted like requests of others, namely, faith. Assuring that many would come from east and west to occupy with Abraham, Isaac and Jacob the coming kingdom of God, Jesus extended like blessings unto this Gentile, an alien to the commonwealth of Israel. He revealed that He had been sent not alone to Israel but alike unto all the world.

Lesson VIII. Mark 10:17-27.

Topic. Sacrifice and Eternal Life.

Summary. The young man eagerly ran and knelt before the Master as he sought an added blessing to be gratuitously handed out. Jesus revealed and analyzed to him that eternal life and all true blessings are for those only whose sacrifices warrant the blessings. By the Savior's words, retained and trusted riches make it most difficult for the possessor thereof to enter the kingdom. These warnings of the Savior should be carefully considered and reconsidered by every one who in faith is anxious to enter eternal life.

Lesson IX. Luke 19:1-10.

Topic. Christianizing Business.

Summary. The little short man, Zacchaeus, became a mighty man under God when he recognized that Christ's mission was to those of his kind equally as it was to the Israelites. Recognizing the blessings of God through Christ, Zacchaeus at once made housecleaning of his business affairs and put them into agreement with the teachings of Jesus.

Christians today probably have more influence in determining the character of the day's business than does the pulpit. Eventually the world will, under Christ, become purged and rid of every vestige of non-christian business.

Lesson X. Acts 6:7-10; 7:54-60.

Topic. An Interpretation of Christianity.

Summary. About six years after Christ's ascension the seven workers of Acts 6:5 were filled with the Holy Ghost and with power. And the word of God spread rapidly. Great numbers of the priests and of the laity of Jerusalem, because of faith, obeyed the gospel of Christ. These things angered bitterly those who saw the Mosaic religion being exchanged for that of Christianity. Stephen stood forth bravely in the faith and truth of the gospel and by his acts and his death testified of the great contrast between what religion had done for his accusers and what it had done for himself. His interpretation of Christianity resounded to distant shores and to those of distant countries.

DOINGS AMONG THE CHURCHES

BITS OF NEWS FROM HERE AND THERE

Bro. M. W. Lyon's new address is 13705 Diana Ave., Cleveland, Ohio.

Please remember that we are always glad to send a sample copy of The Herald to any whose names and addresses are sent to us.

On Sunday, December 7, a son arrived in the family of Bro. Sydney Magaw and wife of Eden Valley, Minnesota. All are doing nicely.

We are glad to report that after nine weeks of illness, being confined to her bed all of that time, Sr. Gertrude Logan of St. Louis, Missouri, is now improving rapidly.

On page 167 of this issue will be found the list of ministers, published annually in The Herald. This is for convenience of those obtaining clergy rates.

Bro. L. E. Conner and wife are now located at 610 North Brinton Ave., Dixon, Illinois. The Dixon brethren are rejoicing over the arrival of their pastor and wife permanently in their midst.

You will find the article on the front page by Bro. Marsh worthy of your attention. This is the first in the series which was recently promised our readers. You will not want to miss one of them.

Bro. F. L. Austin is still at his home at 5439 Ohio St., Chicago, Illinois, recuperating from his recent illness. He is improving each day and expects to be back at his work very soon. He appreciates the many expressions of good will and the prayers that have been offered for him by the brothers and sisters.

Bro. R. H. Judd writes us that his brother, Dr. F. H. Judd, a medical missionary to China, has had to flee his station at Jao-cheo; his hospital has been looted and everything lost, including instruments and personal belongings. Bro. Judd adds that if anyone cares to assist Dr. Judd financially, he will be glad to forward same to him.

I am thankful to our heavenly Father for friends and loved ones, and for the promise that He will send Jesus, whom the heavens must receive until the restitution of all things which He has spoken by the mouth of all His holy prophets since the world began. I am anxiously waiting for that time.

Sarah E. Smith, Portland, Oregon.

The new quarterly for the first quarter of 1931 will soon be in the mail. If you have not already sent in your order, please do so at once. We are always glad to mail out a sample copy of this quarterly to a friend who may be interested in it. Be sure and notify us of any change in address.

New Dollar-A-Month Pledges have been received as follows:

California, 1; Kansas, 1; Missouri, 5.

The five pledges from Missouri were taken by one individual.

Do not overlook this opportunity of serving in a large way. By the small pledge of \$1 per month from many, the cause of the gospel is advanced very materially.

REJOICING IN WASHINGTON

As the year is drawing to a close, and we look backward over the work accomplished in the Master's service, it looks pitifully small to what we wish it might have been. However we rejoice and feel thankful to our heavenly Father that a few more names have been added to our number during that time. On the twenty-third of November Steve Borry was obedient in baptism, and that evening the members met at our home for the ordinances, and extended to him the right hand of fellowship.

A. L. Corbaley.

GRAND RAPIDS, MICHIGAN

Work is now being pushed rapidly on the Christmas program which is to be staged on Tuesday evening, the twenty-third. Much interest is being shown in this work.

The annual business meeting of the church was held on Friday, the fifth, and a splendid spirit prevailed. A new constitution was adopted and the officers were chosen to carry the work during 1931. It was also voted unanimously to enlarge our building on the present lots as soon as possible rather than move to a different site. A committee has been working hard on plans for the new church, and if financial arrangements can be made we hope that another year will see this splendid group of workers in a house of God that will give them ample room and accommodations for using their abilities to the full.

The Grand Rapids church extends Christmas greetings to the brotherhood at large.

F. E. Siple, Pastor.

ROCKFORD CHRISTMAS PROGRAM

The Rockford Sunday School will hold its Christmas program at the McFarlane Children's Home, 1920 N. Main St., on Monday, December 22, at 7:30 p. m. This meeting place is the next building north of the one where services are usually held. Quite a number of the children of this home are members of our Rockford Sunday School. We are sure this will be worth your presence. All are invited.

PLUM RIVER SERVICES

Bro. Paul Hatch will speak for the Plum River (Illinois) congregation next Sunday morning, December 21, at eleven o'clock. Bro. Paul C. Johnson will be the evening speaker. All living nearby are urged to attend these meetings.

MRS. J. C. WHITTEN

Sally J. Whitten, daughter of P. G. and Eliza M. Smith, was born in Warren County, Indiana, November 11, 1849, and died in her home in West Lebanon, Indiana, December 5, 1930. Sixty-four years ago she united with the Church of God under the teaching of Elder R. V. Lyons. Since that time she has been a faithful member of the church, ever ready to support the work.

On September 19, 1869, she and Joseph C. Whitten were united in the holy state of matrimony. To this union one son, who died in infancy, was born. Sr. Whitten leaves her husband, one sister, and a host of friends.

Funeral services were held in the home of the writer on December 7. Sr. Whitten had selected Psalms 17:15 for the text. After the service she was laid away in the cemetery south of her home to sleep until Jesus comes.

J. H. Anderson.

JULIA ELLEN BALSLEY

Julia Ellen, daughter of Ira and Emily Vernon, was born June 27, 1857, in Grant County, Indiana. When about eleven years of age she moved with her parents, to Blackford County, Indiana, where she resided the remaining years of her life.

She was united in marriage on September 8, 1879, with Jacob Balsley, to which union three children — one son and two daughters — were born, the son dying in childhood. The daughters, Mrs. J. C. Swindler of Ft. Wayne, and Mrs. Sylvia Farr of Blackford County, with their father, the husband, are left to mourn the loss of a faithful and true wife and mother, who fell asleep in Christ on December 1, 1930, in the seventy-fourth year of her age.

She was baptized into Christ on June 8, 1909, from which date to the end of her devoted life she was a faithful member of the Church of God at Roll, Indiana. This little body, with the bereaved family, will feel the loss of this good woman most keenly. But they sorrow not without hope.

After appropriate services, we laid her to rest for awhile.

L. E. Conner.

HERALD RECEIPTS

Vivian Magaw; Lilian Railton; M. Fetters; Anderson Drake; Mrs. S. A. Dorris; Mrs. T. W. Davidson; R. A. Miner; Mrs. P. T. Hollenback; I. E. Arnold; Mrs. Lucy Robinson; Mrs. Belle Hartman; George Jones; Mrs. James Sanford; Mrs. Charles Evans; Lottie E. Young; Mrs. L. H. Ralston; C. N. Adams; Elizabeth Dauterich; Alice L. Beavers; Mrs. James Donaly; H. J. Edmister; Mrs. Rose Barton; R. S. Brewer; Earl Wheelock; A. L. Corbaley; Glenn Corbaley; Sarah E. Smith.

THE RESTITUTION HERALD

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

The RESTITUTION HERALD advocates: the 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 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,

COME, LET US WORSHIP!

"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.

The following mentioned churches extend to friends who may be traveling through or visiting in their respective communities an invitation to unite with them in sacred worship.

GRAND RAPIDS, MICHIGAN

South Lawn Park Church of God

Jefferson Avenue S. E.

F. E. Siple, Pastor

50 Cherryvale Drive., S. W.

Sunday School 10:00 A.M.
 Morning Worship 11:00 A.M.
 Young People's League 6:30 P.M.
 Evening Service 7:30 P.M.
 Bible Study, Thursday 7:30 P.M.

NORTH SALEM CHURCH OF GOD

Five miles north of Plymouth

J. H. Anderson, Pastor

Preaching every Third Sunday 2:30 P.M.

HILLISBURG CHURCH OF GOD

Three miles east of Michigantown, Indiana

J. H. Anderson, Pastor

Sunday School, every Sunday 10:00 A.M.
 Bro. Geo. Finney, Superintendent
 Preaching every Fourth Sunday 11:00 A.M.
 7:30 P.M.

PLEASANT VIEW CHURCH OF GOD

Hedrick, Warren Co., Indiana

J. H. Anderson, Pastor

Sunday School every Sunday 10:00 A.M.
 Preaching every First Sunday 11:00 A.M.
 7:30 P.M.

PLYMOUTH CHURCH OF GOD

Plymouth, Indiana

Preaching every Third Sunday 11:00 A.M.
 By J. H. Anderson

BURR OAK CHURCH OF GOD

Burr Oak, Indiana

Sunday School every Sunday 10:00 A.M.
 Preaching every Third Sunday 7:30 P.M.
 By J. H. Anderson

RENSSELAER CHURCH OF GOD

J. H. Anderson, Pastor

Rensselaer, Indiana

Preaching every Second Sunday 11:00 A.M.
 7:30 P.M.

CHURCH OF GOD — ABRAHAMIC FAITH

1244 S. Jay, Kokomo, Ind.

Sunday School every Sunday 9:30 a. m.
 Preaching every first Sunday by Bro.
 Vaughn Long, 10:45 a. m., 7:30 p. m.
 Preaching every third Sunday by Bro.
 Cantwell Drabensstott, 10:45 a. m., 7:30 p. m.
 Berean Study on every second, fourth
 and fifth Sundays at 7:30 p. m.

BROWNTOWN, VIRGINIA

Harry A. Sheets, Pastor

Public Worship (fifth Sundays and by
 special appointment) 11:00 a. m. & 7:30 p. m.

MAURERTOWN, VIRGINIA

Harry A. Sheets, Pastor

Sunday School (each Sunday) 10:00 a. m.
 Public Service (second and fourth
 Sundays each month) 11:00 a. m. & 7:30 p. m.
 Berean (first and third Sundays
 each month) 11:00 a. m.
 Wednesday evening Prayer Service and Bible
 Study in the homes at eight o'clock.

SEVEN FOUNTAINS, VIRGINIA

Harry A. Sheets, Pastor

Sunday School 10:00 a. m.
 Public Worship (first and third Sun-
 days only) 11:00 a. m. & 7:30 p. m.

EDEN VALLEY, MINNESOTA

Sydney E. Magaw, Pastor

Sunday School 10:00 a. m.
 Morning Service 11:00 a. m.
 Berean Studies, Wednesday 8:00 P. M.

ST. CLOUD, MINNESOTA

Sunday School 10:30 a. m.
 Berean Meeting 6:45 p. m.
 Evening Service 7:45 p. m.
 Prayer and Study (Wednesday) 7:45 p. m.

NIAGARA FALLS, NEW YORK

Blessed Hope Church of God

1926 Tenth St.

Grover Gordon, Pastor

Sunday School 10:00 a. m.
 Morning Worship 11:00 a. m.
 Bible Study, Thursday evening 7:45 p. m.
 Berean Class, every other Tuesday 8:00 p. m.

FONTHILL, ONTARIO, CANADA

Fonthill Church of God

Grover Gordon, Pastor

Sunday School 6:30 p. m.
 Evening Worship 7:30 p. m.
 Berean Class, every other Tuesday 8:00 p. m.

CLEVELAND, OHIO

Church of the Golden Rule

13905 Diana Ave.

M. W. Lyon, Pastor

Sunday School 9:30 A.M.
 Morning Worship 10:45 A.M.
 Evening Worship 8:00 P.M.
 Prayer Meeting, Thursday, 7:30 P. M.
 Berean Class, Friday 8:00 P.M.

BRUSH CREEK CHURCH OF GOD

Near West Milton, Ohio

Sunday School every Sunday 9:45 a. m.
 Bro. John Garard, Superintendent
 Berean Class at home of Sr. Worley on
 Cozy Corner on Friday 7:45 p. m.
 Berean Class at Dayton, Friday 8:00 p. m.
 A. J. Hoke, Presiding Elder
 21 Ashwood Ave., Dayton, Ohio

LOS ANGELES, CALIFORNIA

264 W. 42nd St.

G. Eldred Marsh, Pastor

4707 1-2 St. Elmo Drive

Sunday School 10:00 a. m.
 Morning Worship and Sermon 11:00 a. m.
 Communion is observed on the first Sunday of
 the month, at which time also a preaching
 service is held in the afternoon at 2:30. Al-
 ternate Bible classes and Berean meetings are
 held each Wednesday, 7:45 p. m., at the home
 of Bro. E. C. Railsback, 1020 S. Burlington
 Ave.

LYNWOOD, CALIFORNIA

Services are held on the second and fourth
 Sundays of the month, at 2:30 p. m., in the
 home of Bro. J. A. Squires, 3161 Carlin Ave.
 Preaching by Pastor G. E. Marsh.

PASADENA, CALIFORNIA

Bible study is conducted each Sunday morning
 at 11 o'clock, and each Tuesday evening at
 7:30, by Bro. S. G. Elton, at the home of Bro.
 John Reid, 301 N. Euclid Ave.

CORVALLIS, OREGON

Sunday School each Sunday, 10:30 a. m.

OREGON, ILLINOIS

F. L. Austin, Pastor

Sunday Bible School 10:00 A.M.
 Morning Worship 11:00 A.M.
 Berean Meeting 6:30 P.M.
 Evening Worship 7:30 P.M.
 Prayer Meeting, Thursday 7:45 P.M.

RIPLEY, ILLINOIS

Sunday School every Sunday at 10:00 a. m.
 Preaching on Saturday evening and Sunday
 morning and evening over each second Sunday.

DIXON, ILLINOIS

L. E. Conner, Pastor, 610 N. Brinton Ave.

Sunday School 9:45 A.M.
 On the second and fourth Sundays of each
 month there are sermons at 11:00 a. m. and at
 7:30 p. m.
 Wednesday evening service 7:30

SALEM CHURCH

Ten miles northwest of Marshall, Illinois.

Sunday School 10:30 a. m.
 Berean Meeting on Sunday 8:00 p. m.

ROCKFORD, ILLINOIS

Services at 1904 N. Main St.

Sunday School every Sunday 9:45 a. m.
 Berean Meeting every Friday at 7:45 p. m.
 Preaching each first Sunday morning and eve-
 ning.

CHICAGO, ILLINOIS

Sunday School each second and fourth
 Sunday 10:00 a. m.
 Preaching each fourth Sunday 11:00 a. m.

BLAIR, NEBRASKA

Sunday School every Sunday at 10:00 a. m.
 Berean Class every Sunday.

MOOREFIELD, NEBRASKA

E. E. Giesler, Pastor

Sunday School every Sunday 10:00 a. m.
 Prayer Meeting Wednesday evening. Preach-
 ing morning and evening of every third and
 fourth Sundays at the Union church.

HOLBROOK, NEBRASKA

Sunday School, each Sunday, 10:30 a. m.
 Berean Meeting each Sunday, 7:30 p. m.

The Bible class is instructed by Bro. Ar-
 thur Hornaday, a Bible student of marked
 ability. Traveling brethren sincerely welcome.

LYSTRA CHURCH OF GOD

Near Abilene, Texas

Preaching every fourth Saturday night and on
 Sunday at 11:00 a. m. E. O. Stewart, Pastor.

PALAVA, TEXAS

Preaching every first Sunday 11:00 a. m.
 Berean Class every Sunday 10:30 a. m.

Bible Study each Thursday night
 in Sweetwater 7:30 p. m.
 E. O. Stewart, Pastor; W. A. Hall, Teacher.

MULLIN, TEXAS

Preaching each second Saturday night and
 Sunday. E. O. Stewart, Pastor.

NEW HOPE CHURCH OF GOD

Near Westbrook, Texas

Preaching every third Saturday night and on
 Sunday at 11:00 a. m. E. O. Stewart, Pastor.

DID THE SERPENT SPEAK THE TRUTH?

By Alma Orr

IN THE BEGINNING God created the heaven and the earth. The third day He caused the earth to bring forth grass and other vegetation, including all kinds of trees. Genesis 2:9 tells us that "out of the ground made the Lord to grow every tree that is pleasant to the sight, and good for food." Since "every tree" includes all trees without any exception, no other tree that is pleasant to the sight and good for food could grow out of the ground.

The text says, further, "The tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Also means, in addition to. The tree of life and the tree of knowledge of good and evil were in addition to the trees which grew out of the ground, which were said to be every tree. Therefore the tree of life and the tree of knowledge of good and evil could not have been literal trees.

The place where these trees were planted was called the Garden of Eden. This could not mean a small field as we understand the term garden but must have been applied to the whole earth, as all manner of trees grew there and some trees require one climate and some another. The garden was planted eastward with no bounds mentioned. Go eastward far enough and one comes back to the starting place.

When Adam was placed in the garden, God forbade him to eat of the tree of the knowledge of good and evil lest he die. God made this emphatic by saying, "In the day that thou eatest thereof thou shalt surely die." Eve also understood the restriction as we find her repeating it to the serpent (Gen. 3:3). The serpent replied to her, saying, "Ye shall not surely die." Did he speak the truth?

There are some who say the penalty is not carried out. They say that God repented of the evil He said He would do. I find no scripture that says God repented of this threatened punishment. The Scripture does say, "I am the Lord, I change not." Mal. 3:6.

We read in 1 Timothy 2:14 that Eve was deceived. If the penalty was not enforced and she did not die the day she sinned, she could not have been deceived when the serpent said she would not surely die.

From the study of the Scripture we find there are two kinds of death and that one can be dead while he yet lives. "She that liveth in pleasure is dead while she liveth." 1 Tim. 5:6. "Let the dead bury their dead." Luke 9:10. "He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. One dead person could not bury another if both were physically dead; neither can one who is physically dead hear and believe.

Since Adam continued to live physically after the transgression, we must conclude that the threatened punishment

was not physical, but spiritual death. The instant he sinned, he became spiritually dead. He would have died physically, if he had not sinned, because as time was counted, he would have grown old. "Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:13. He would have died, but the Spirit of God dwelling in him would have raised him to a spiritual, immortal life.

POSSESSING OUR POSSESSIONS

A CERTAIN MAN PLANNED to leave a southern port for a trip by coastwise steamer to a metropolis. He did not have much money, and he wanted to save all he could to have wherewithal to spend when he reached the great city. So he decided to save money on his meals. With this in view he laid in a generous supply of crackers, cheese, and dried herring to meet his needs.

The voyage began, and with it his self-made dietary started. Day after day, for breakfast, lunch and dinner he stuck to his self-appointed menu. True, it kept him alive, but it was woefully monotonous.

On the last day out, as they were approaching their destination, he was promenading the deck. The fragrant aroma of a fine meal exhaled from the dining room so overpoweringly that he succumbed to the lure of it. Stepping up to a traveling acquaintance he had formed upon the voyage, he said: "What do you suppose it would cost me to go in there and eat a real meal today?"

"Let me see your ticket," was the response. The hungry man pulled out the slip in which he had invested his money at the start of the voyage, and handed it to his friend. The latter scanned it a few moments. Then he passed it back without a word. But his finger was pointing to a magic sentence printed in the body of the ticket, which read like this:

"Meals and Berth Included!"

We smile at the poor fellow who was cheated out of the choicest viands an ocean steamship menu could freely offer because of sheer failure to "possess his possessions," by appropriating what already belonged to him, having been bought and paid for in advance.

But men are vastly more foolish than even this, in the spiritual realm. They want forgiveness. It is in Christ Jesus, bought and paid for by His own precious blood. They long for redemption. It too is in Him, waiting only for their free acceptance as a gift from God. They seek eternal life. It is "the gift of God in Christ Jesus" to all who will accept it by faith.

They are spiritual paupers, when they might be millionaires in Christ Jesus. The god of this world has blinded their eyes so that they do not reach forth and appropriate the precious jewels of spiritual wealth which God has put in Christ Jesus for every one who will claim them.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." — *A Selection.*

CHRISTMAS NUMBER
THE RESTITUTION HERALD

VOLUME 20

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NUMBER 12



May the Joy That Is to Be Found in
Knowledge of the Soon Return
of the Christ Be Yours in
the Fullest Measure as
We Celebrate the
Anniversary of
His Birth

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." — 1 John 4:9.

UNTO YOU IS BORN A SAVIOR

AND THERE WERE IN THE SAME COUNTRY shepherds abiding in the field, keeping watch over their flocks 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."

THIS HEAVENLY MESSAGE announced a matter entirely new to the world. Such a Savior had never before been announced. He was born that day. His birth was of such great importance that the Father sent "the angel of the Lord" with the news. Though the earth was asleep to its significant meaning, Heaven was thrilled because of the event. Indeed, "a multitude of the heavenly host praising God" suddenly appeared in the starlit dome with the glad and all-important message, saying:

"Glory, in highest realms, to God;

And, on earth, peace, among men of good will."

— *Emphatic Testament.*

"UNTO YOU." Heaven was specific in its appointment. That new-born Savior was unto those people of God. They also were in need. That forward step in the unfolding of God's plans was, first, presented and offered unto people of His "chosen nation."

Those same "glad tidings" were later to "be to all people". The new-born Savior was as much needed by all as He was needed by Israel. And, in due course, He was to be (and has been) presented unto all mankind.

"IS BORN." Not a *renewed* but a *new* life was then and there introduced by God's angelic messenger. That new-born One was a Savior. He was "Christ the Lord," that is, "Jehovah's Christ." Jehovah had previously anointed others for various positions — Aaron, David, many — but

none had been anointed to be Savior.

His birth was not, in itself, particularly wonderful. There was no salvation in it. Rather, it introduced Him to a life and field of service from which salvation was to result. Salvation was the end in view. His birth was an assurance that the time was at hand for the world to have the Savior, long prophesied, even Jehovah's Anointed. No wonder that all Heaven was gladdened because that "unto you *is born this day*" a Savior.

"A SAVIOUR." This word told that people — and "all people" — that they were lost. The hour of Christ's birth was the hour when a Savior was *first* presented to man. All who lived previously lived in a time when there was no savior. His birth was another manifestation of God's love to man. No wonder the angel rushed to the watching shepherds, and that a host of angels gathered in the midnight air and unloosed their songs of joy.

Wondrous Gift indeed was the Gift of God to a lost world! A Gift of such value it was that "a multitude of the heavenly host praising God" joined the angelic messenger and sang, "Glory to God in the highest, and on earth peace, good will toward men."

What meaning in that word "Saviour"! Lost and helpless man was to see "the salvation of God". From that which he was impotent to escape, God's strong arm — in Jesus, His Son — was to aid, aid mightily. In this a new day had dawned for man. New hope, extending out beyond the range of man's vision unto eternity, brightly beamed before him.

Salvation had been foretold by God; the prophets had exhorted the people regarding it. But that day, with the birth of Jesus, the work of salvation had been *commenced* by God. He who that night lay in Bethlehem and who would become the Savior "is born this day in the city of David."

CHRISTMAS GREETINGS

MAY ALL THOSE JOYS which deeply enrich the Christian life, be yours, Dear Reader, upon this anniversary of the Savior's birth.

THE SONG IN OUR HEARTS

A BEAUTIFUL STORY IS TOLD in Samuel Harkness' book, *The Christian*, of the shepherds of Bethlehem, when the choir of heavenly voices burst into that wonderful melody on the night our Savior was born. The following night, as they sat around their fire discussing those startling events, each one in turn tried to recall the tune that the angels had sung. But none could hum it.

It was the most beautiful music they had ever heard and now it had escaped them! Said one, "It would seem as if it had been all a dream, except that the Babe is really at the inn, and they say that wise men from the East brought Him gifts just after we left."

As they sat there far into the night, a faint bleat came to their ears from over yonder hillside and they knew that a lamb had been lost and they had not missed it. The youngest of them jumped up and exclaimed, "I'll go and get it." The older ones tried to dissuade him from his errand of mercy, saying that there was a cruel patch of thorns and a stony climb before he would reach the spot.

The night was dark, but nothing daunted, the young lad started, knowing that if he did not make haste the wolves would reach there before him. A long and difficult task it proved to be, but always he was encouraged by the faint bleat that came to him from distant hill.

One hour, two hours passed; and stumbling into the midst of the sleepy shepherds came the lad, carrying the lamb in his arms. Arms and legs were torn and bleeding, but a song was on his lips! "When I picked up the lamb, the angel's song came to me and I have been singing it all the way back," he said. From then on he became known as the singing shepherd and everywhere he went, he sang the beautiful song.

The years slipped by and the Babe of Bethlehem became a man, one who did only kindly deeds, healing the sick, opening blind eyes and even raising the dead. One day one of His followers asked Him to come and see a sight which had touched his heart — a blind beggar who sang a beautiful song.

So the Master, ever on errands of mercy, went to the place where the blind singer sat and He touched the sightless eyes. Rapt indeed was the expression on the face of the beggar as He saw the Savior, He who had been the Babe of Bethlehem!

"Where did you learn that song?" asked the Christ. And in worshipful attitude he told Him the story of the night so long ago and how he had kept the song, not only in his heart, but on his lips through all the sadness of his later life.

A beautiful story, truly, though partly the figment of the author's brain, but one that contains a precious thought for us today.

We, too, may find each day errands of mercy on which we may go, and in the doing of these we will be sure to find a blessing. Despite outward circumstances, we can carry a song in our hearts, and on our lips a song of joy because a Savior was given to us that first Christmas night. And

after the sorrows that may come our way are passed, if we carry His love in our hearts throughout life we will meet Him face to face and receive a gift from Him to which naught else may be compared, even life eternal with Him.

— M. G.

KNOWING HIM BETTER

By Lottie E. Young

ONCE AGAIN THE CHRISTMAS TIME is here, and the whole so-called Christian world is preparing to celebrate it. In what way? Mainly in getting and giving, eating, drinking, and having a general good time. Not so many years ago when families were large, with sons and daughters scattered over the surrounding country, it was the day of the year when a united family again became children with their children. But now it is often, "Let's get dinner down town on Christmas; take a run out to see the old folks, and get home for a show or dance in the evening."

There is nothing specially wrong in this, but should not followers of Christ in this "Benjamin among the nations" have something higher to look forward to and remember afterward of this anniversary? Do we read the story of the advent of the One who came as a babe, lived as a man, died a martyr, and ascended to the throne of God, as none ever did before or since, after uttering the statement, "All power is given to me in heaven and earth," as a twice told tale with which we are so familiar that we can see no beauty in it? Or, like Thomas of old, do we bow in admiration and say, "My Lord and my God"?

How can we learn to know more of the matchless One? Only through the Bible account of His life. And how few of us can even quote correctly perhaps a dozen of His sayings! David could say, "Thy word have I hid in my heart," and Paul tells us, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." There is plenty of head knowledge nowadays in the world, but there is no promise in the Bible of salvation to those where "knowledge puffeth up", only to those who are "increasing in the knowledge of God" and who "grow in grace and in the knowledge of our Lord and Saviour."

We are apt to think ourselves a vastly superior people to the Chinese, East Indians, Siamese, etc., and perhaps we are in worldly wisdom. Yet missionaries who have returned from these lands tell of the avidity with which these people study the Word of God once they have accepted the Savior as the great Example they should follow. Children learn a verse a day of the Scriptures, with five verses on Sunday, whole chapters of the Bible being recited by older ones, and lives are utterly changed.

We are a nation surfeited with every kind of a book. Let us get back to the Book of books, and may our knowledge of Jesus Christ as He was, is, and is to be, grow increasingly every day of 1931, is my Christmas wish.

GOD'S GIFT IN JESUS CHRIST

By R. H. Judd

"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort."—2 Corinthians 1:3, R. V.

THE ABOVE TEXT at first sight may seem to be a little unusual and perhaps unsuitable for a Christmas message, but to the writer it contains much that may be made a source of blessing to each one of us.

How well we all know the eagerness with which we have looked forward to becoming personally acquainted with the members of a family, one of whose members we have had the privilege of knowing intimately and the knowledge of whom has ripened into a deep and lasting friendship. Knowing our friend, we instinctively picture in our mind's eye everything that we can think of with reference to the character and personality of each member of that family. It is natural for us to think that, in his various aspects, he shows forth something, though perhaps in a lesser degree, of the distinctive traits that are predominant in each.

And with what keen relish do we look forward to the hope of some day meeting with the father of such a friend as ours. We picture him to be the embodiment of all the striking features that have so drawn forth our warm-hearted and deep seated attachment to his son. We may many times before we knew his son, have caught meager glimpses of his father's personality from others who have been privileged to be messengers of his, or had in some way come into close relationship with him. But not until we met his son could we really visualize what that father was like, or how faithfully, both in word and action, did that son manifest through himself the father we longed to know.

With what freshness then at this Christmas time must the Scripture message come to us concerning "the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort."

Jesus Christ, during His earthly ministry, gave us a conception of God, never met with before in the world's history. Yet no message was more naturally and beautifully given—the message that God was His Father and ours also. In every circumstance of life, it was His delight to mention His Father's name. His frequent, natural and simple use of the words "my Father" in reference to God must have been a matter of striking interest to all who heard Him. And the manner and occasion of their use would in every instance draw forth an understanding of God because of its close relationship to human need.

Nothing like it in the annals of religion before or since has appeared in the world's history. When speaking to His own disciples, He graciously linked himself with them, and then it was, "Our Father which art in heaven." When human need was most individual and most pressing, it was, "Your heavenly Father knoweth that ye have need of these things."

That the coming and birth of Jesus Christ was directly due to "the Father of mercies" is beautifully told in Luke 1:77-78, R. V. There we are told that it was John's mission to "give knowledge of salvation unto his people in the remission of their sins." And why? Because of the "tender mercy (margin, heart of mercy) of our God (the God and Father of our Lord Jesus Christ) whereby the Day-spring (or Sunrising) from on high shall visit us, to give light to them that sit in darkness and to guide our feet in the way of peace." "Peace on earth and good will to men."

How true it is that Christ came not to do His own will, but "the will of him that sent him." His whole life, from the cradle to the grave, was the embodiment of His Father's will. His very name, given to Him before His birth—the name of JESUS (Savior), proclaimed that even in this He was His Father's representative, and that it was the Father who sent the Son to be the Savior of the world.

In the words of the Old Testament, He was the One through whom "all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob." Isa. 49:26. So He (God) was their Savior. In all their affliction He was afflicted; in His love and in His pity, He redeemed them; and He bare them and carried them all the days of old. So true was this that John, the beloved disciple, echoed the thought in his memorable epistle where he says, "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

Still another characteristic of the Father abundantly represented in the Son is that of comfort—"the God of all comfort". Who can read those heart-touching words in Isaiah 61 and not realize that it was God—the God of all comfort—who was making himself known through Jesus Christ? "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 comfort all that mourn; . . . to give the garment of praise for the spirit of heaviness."

Let us then "give thanks unto the God of gods; for his mercy endureth for ever," and let us never forget that it was GOD who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Gift of God is eternal life through Jesus Christ His Son. We surely then have abundant reason to join with the angels in singing praise that "unto you is born this day in the city of David a SAVIOUR, which is CHRIST THE LORD."

—o—

"'GIVING IS LIVING,' the angel said,
'To feed the hungry, sweet charity's bread.'
'And must I keep giving, and giving again?'
My selfish and querulous answer ran.
'Ah, no!' said the angel; his look pierced me through,
'Just give till the Master stops giving to you.'"

—Edwin Markham.

THE GIFT OF GOD TO CHRIST

By Cecil A. Smead

WHEN THE LORD DELIVERED the children of Israel out of Egypt He saved their firstborn alive when all the rest of the firstborn in Egypt died. Consequently, He looked on the firstborn of Israel as especially set apart for Him. They owed their lives to the Lord more particularly than the rest of Israel in that they would have died with the rest of the firstborn in Egypt if the Lord had not intervened. The firstborn, then, being devoted to God, were bound to do His service. But the Lord traded them for the whole tribe of Levi.

“And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the Lord.” Numbers 3:12, 13.

The Lord took the Levites and gave them to Aaron, the high priest. “And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.” Numbers 3:9. We read also that the Levites were presented to the high priest to minister unto him, and to keep the charge of the tabernacle. Numbers 3. They were to be used in service to do all the manual labor required around the tabernacle.

Now, we are told in Hebrews that Jesus Christ, our High Priest, is “a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” Hebrews 8:2. Moses made the tabernacle from a pattern given to him by the Lord. Hebrews 8:5. Moses pitched the tabernacle on earth to model after the heavenly tabernacle pitched by the Lord. The details, so explicitly given to Moses, correspond as accurately as is possible for earthly things to represent heavenly, with the details of the spiritual tabernacle pitched by the Lord himself. Christ is the High Priest of that tabernacle. “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not

of this building.” Hebrews 9:11.

Therefore, seeing that Jesus Christ is that great High Priest of the spiritual tabernacle, He must have a people to correspond with the Levites and to do the service in the spiritual tabernacle. Such a people would be a gift from the Lord as the Levites were. We do indeed find such a class, as we see from John 17.

Listen to the prayer of Jesus: “I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have

kept thy word. Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.”

Thus we see that the church is the gift of God to the High Priest, Christ. As the Levites were given for service, so the church of the firstborn is given for service. As each Levite had a certain prescribed duty to perform, so has each member of the church. As we find in 1 Corinthians 12: “There are diversities of gifts, but the same spirit. For the body is not one member, but many. But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And God hath set some

Gifts

Outside, the stars, inside, the lights,
More glowing than on other nights,
And each small house is fragrant now
With holly wreath, and cedar bough;
And Love, in visible vestments takes
New shining forms, new gracious shapes.

In red beribboned gifts it walks,
Through written words it lives and talks;
Our tongues are all too slow to tell
The Love our warm hearts know so well.
Lord, may our gifts tomorrow say
To others what our hearts would say.

Lord, may they be the symbols of
Thy great, undying, boundless love:
The greatest love of all the earth:
A fire, kindled at Thy birth,
An unquenched fire, burning yet,
Lest our forgetful hearts forget.
— Grace Roll Crowell.

in the church, first apostles, secondarily, prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.”

Are we the gift of God to Christ? First we must be given to God in order that He might turn and give us to the High Priest for service. God has given all those who correspond to the Levites to Christ. They are bound to do a certain service; they are bound to keep the service of the tabernacle in order that atonement might be made for those of the people of the world, outside the service of the tabernacle, who repent of their evil ways and desire to come to God.

If the church keeps the way (Continued on page 186)

THAT GREAT POWER OF THE GOSPEL

By Glenn M. Birkey

PAUL SAID TO THE CHRISTIANS in Rome, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." If we will but stop and think of the marvelous change that comes over one who has experienced that power of God through the gospel of Christ whose birth is being heralded to the ends of the earth at this time, we would certainly consider it to be a wonderful privilege to have the opportunity to become a joint heir with Him in the near future.

I was very much impressed by the record of a happening in the state penitentiary at Michigan City, Indiana, as told in *The Jewish Hope*, which illustrates the point I am trying to impress. Here it is:

A CHRISTMAS GIFT AND WHAT CAME OF IT

SOME YEARS AGO, while conducting a series of meetings in Michigan City, I was invited to preach to the convicts at the state prison situated at that point. I sat on the platform with the governor of the prison, and watched the prisoners march in, seven hundred and six men, young and old. They marched in lockstep, every man's hand on the shoulder of the man before him. At the word of command they sat down and fixed their eyes on a deadline, a white mark painted on the wall above the platform. Among that large number of convicts were seventy-six "lifers" — men who had been committed to prison for life for the crime of murder.

After the singing, I arose to preach, but could hardly speak for weeping. Disregarding all rules of the prison, in my earnestness to help my poor, fallen brethren, I left the platform and walked down the aisle among the men, taking now one, now another by the hand, and praying with him. Every heart was melted, and we all wept together. At the end of the row of men who were committed for murder, sat a man who more than his fellows seemed marked by sin's blighting hand. His face was seamed and rigid with scars and marks of vice and sin. He looked as though he might be a demon incarnate, if once aroused to anger. I placed my arm about his shoulder, and together we wept and prayed.

When the service was over the governor said to me:

"Well, Kain, do you know that you have broken the rules of the prison in leaving the platform?"

"Yes," I answered; "but, governor, I never could brook any rule while preaching, and I did want to get close to the poor, despairing fellows and pray with them."

"Do you remember," said the governor, "the man at the end of the seat in the lifer's row, whom you prayed with? Would you like to hear his history?"

"Yes," I answered, "gladly."

"Well," said the governor, "here it is in brief: Tom

Galson was sent here about eight years ago for the crime of murder. He was without doubt one of the most desperate and vicious characters we had ever received and, as we expected, gave us a great deal of trouble.

"One Christmas Eve, about six years ago, duty compelled me to spend the night at the prison instead of at home, as I had anticipated. Early in the morning, while it was yet quite dark, I left the prison for my home, my pockets bulging with presents for my little girl. It was a bitter cold morning, and I buttoned my overcoat tight up to protect myself from the cutting wind which swept in from over the lake.

"As I hurried along, I thought I saw somebody skulking in the shadow of the prison wall. I stopped and looked a little more closely, and then saw a little girl, wretchedly clothed in a thin dress, her stockingless feet thrust into a pair of shoes much the worse for wear. In her hand she held, tightly clasped, a small paper bundle. Wondering who she was, and why she was out so early in the morning, and yet too weary to be much interested, I hurried on. Bye and bye I felt rather than heard that I was being followed. I stopped short and whirled about, and there before me stood the same wretched child.

"'What do you want?' I asked sharply.

"'Are you the governor of the prison?'

"'Yes,' I answered; 'what do you want?'

"'Have you — does Tom Galson live there?' Her voice trembled and broke with repressed tears.

"'Yes. Who are you? Why are you not at home?'

"'Please, sir, I haven't any home. Mama died in the poorhouse two weeks ago, an' she told me just before she died that Papa — that Tom Galson — was in the prison, and she thought that maybe he would like to see his little girl, now that Mama's dead. Please, can't you let me see my Papa? Today's Christmas, an' I want to give him a little present.'

"'No,' I replied quickly, 'you'll have to wait until visitors' day,' and with that I started on.

"I had not gone many steps until I felt a hand pulling at my coat, while a pleading, sobbing voice cried, 'Please don't go!'

"I stopped once more, and looked down into the pinched and beseeching face before me. Great tears were brimming in her eyes, while her little chin quivered and trembled.

"'Mister,' she said, 'if your little girl was me, and your girl's mama had died in the poorhouse, an' her Papa was in the prison, an' she had no place to go an' no one to love her, don't you think she would like to see her Papa? If it was Christmas, an' your little girl came to me, if I was governor of the prison, an' asked me to please let her see her Papa an' give him a Christmas present, don't — don't you think I would say, 'Yes'?'"

"By this time a great lump was in my throat, and my eyes were swimming in tears. I answered:

"'Yes, my little girl, I think you would, and you, too, shall see your papa;' and, taking her by the hand, I hurried back to the prison, thinking of my own little fair-haired girl in my own happy home.

"Once in the office I bade her come close to a warm

stove, while I sent a guard to bring No. 37 from his cell. In a few minutes he came, wondering what was wanted. As soon as he was ushered into the office he saw the little girl. His face clouded with an angry frown, and in a gruff, savage tone, he snapped out:

“ ‘Nellie, what are you doing here? What do you want? Go back to your mother.’

“ ‘Please, Papa,’ sobbed the little girl, ‘Mamma’s dead. She died two weeks ago in the poorhouse, an’ before she died she told me to take care of little Jimmie, ’cause you loved Jimmie, she said, an’—an’ she told me to tell you she loved you, too; but Papa,’ and here her voice broke in tears, ‘Jimmie died, too, last week, an’ now I am all alone, an’ today’s Christmas, Papa, an’—an’ I thought maybe as you loved Jimmie you would like a little Christmas present from him.’

“ ‘Here she unrolled the little bundle she held in her hand, until she came to a little package of tissue paper, from which she took out a little yellow curl, and put it in her father’s hand, saying as she did so, ‘I cut it from Jimmie’s head, Papa, just before they buried him.’

“ ‘No 37 by this time was sobbing like a child, and so was I. Stooping down, 37 picked up the little girl, and pressed her convulsively to his breast, while his great frame shook with suppressed emotion.

“ ‘The scene was too sacred for me to look upon, so I softly opened the door and left father and daughter alone. At the end of an hour I returned. No 37 sat near the stove, with his little daughter on his knee. He looked at me sheepishly for a moment, and then said, ‘Governor, I haven’t any money,’ then suddenly stripping off his prison jacket, he said, ‘For God’s sake don’t let my little girl go out this bitter day with that thin dress. Let me give her this coat. I’ll do anything; I’ll be a man; please, governor, let me cover her with this coat.’

“ ‘Tears were streaming down the face of the hardened man.

“ ‘No, Galson,’ I said, ‘keep your coat. Your little girl shall not suffer. I’ll take her to my home, and see what my wife can do for her.’

“ ‘God bless you, sir,’ sobbed Galson.

“ ‘I took the little girl to my home. She remained with us for a number of years, growing into a beautiful Christian character. Tom Galson also became a Christian, and never gave us a moment’s trouble.’

A year ago I visited the prison again.

The governor said to me:

“ ‘Kain, would you like to see Tom Galson, whose story I told you a few years ago?’

“ ‘Yes, I would.’

The governor took me through the city, down a quiet street, and stopping before a modest, neat home, rapped at the door. The knock was answered by a bright, cheerful woman, who greeted the governor with utmost cordiality. We stepped in, and then the governor introduced me to Nellie and her father, who because of his thorough reformation had received pardon and was now living an upright, Christian life with his daughter, whose little Christmas gift had broken his heart. — *Evangelist Kain.*

CELEBRATION OF CHRISTMAS

By Lydia A. Railsback

CHRISTMAS, THE FEAST OF CHRIST’S BIRTH, is observed by the church annually on the twenty-fifth of December. At first it was the custom of the church to celebrate the death of a noted person, rather than his birth. This being the case, the birth of Christ was not celebrated until the fourth century.

To me the birth of a great character means much more than his death, unless the death be that of a martyr to his cause. The birth is the beginning; life holds great possibilities. The death simply ends all so far as this life is concerned, unless it be the death of a martyr by which the cause for which he died is greatly benefited. Without the birth there could be no greatness, for death ordinarily is but the closing of the career.

Most Christian churches celebrate the great festival of Christ’s birth in some way, and practically the entire community in Christian countries, including Jews and non-church going people nominally classed with the Christian population, join in its social observance.

We prize the holly and mistletoe for decorations, not realizing they relate more to paganism than to Christianity. The custom of making Christmas presents is also derived from heathen usage; but both these have become consecrated by usage, and contribute much to the joy of the festival. The sending of Christmas cards is of comparatively recent date, not going back more than fifty years. The Christmas tree has been traced to the Romans, but many nationalities of our own country now use it.

So much for the history of Christmas. Now what does Christmas mean to the human family? It means that the first Christmas Gift is greater than any human can bestow upon another. It means that the world has a Savior if it accepts Him. It means that the love of God has been shed abroad throughout the world. It means that, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

What more could it mean than this? The One whose birth we celebrate died that we might live. Do we comprehend it?

Why do we celebrate Christmas? Is it to show our great love for the Master, or do we crucify Him anew by our worldly lusts? Do we endeavor in our Christmas activities to bring those about us closer to the Savior, or do we drive them away from Him by our thoughtless actions? Do we teach by precept and by example what we have learned of the blessed Savior?

Let us live the Christmas spirit, not for one short day only, but let us spread abroad throughout the year what Christmas means to all them who love and serve and obey Him.

TRAINING CLASS CHRISTMAS THOUGHTS

IN RETURN FOR HIS GIFT

By C. E. Lapp

CHRISTMAS WILL SOON BE HERE again and many all over the land will be reunited in that spirit of giving that has prevailed for a great many years. Hearts all over the country are made happy because of some small token of remembrance given by a friend. Christmas comes and goes, and more times than not we fail to meditate upon the greatness of the occasion.

Many of the practices we follow at the present time are handed down from idolatrous pagan beliefs that existed hundreds of years ago. The Romans used to call the day, Saturnalia, in worshiping the sun. Feasts and gifts were the order of the day. Farther north some even made sacrifices of men and beasts to Odin and Thor, their gods. The Goths and Saxons called this time of the year the Yuletide, hence the expression of the yule log. In England the Christmas season was spent in dancing, drinking, playing cards and putting on stage plays.

Our present idea is somewhat similar in many ways and is, to a certain extent, a mixture of part of the foregoing. It is different only in the fact that our feasts and gifts are made to the gods of pleasure and self. We think mostly of ourselves, our immediate friends, and the pleasures we hope to enjoy on Christmas day.

The fable of Santa Claus is perpetuated from generation to generation. It is only a myth, yet how much happiness for thousands of children depends upon it. Many children would be very unhappy if their belief in Santa Claus were taken from them, yet they are being taught nothing better.

Let us now turn from the false to the true, from the imitation to the genuine. About two thousand years ago in the little town of Bethlehem there was born a Child. Angels from heaven announced His birth to the shepherds on those old Judean hills as they watched their flocks by night. A very bright star led the way for the wise men as they journeyed from the East. Men bowed the knee to this Babe and gave gifts and worshiped Him.

Why all these differences from that of the birth of any other child? Because it was Christ who was to be the Savior of all mankind. It was Christ who was to redeem from the wages of sin those of the earth who would accept Him.

Christ was God's Gift to the world and truly there has never been so great a gift given before or since from the beginning of time. "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." If God gave

His only Son, Christ, to be an atonement for our sins, we should give ourselves wholeheartedly unto Him.

If we give ourselves unto Christ with only one thought in view, to live as He would have us, then can we feel the true spirit of Christmas in our hearts.

CHRISTMAS THANKSGIVING

By Harvey Krogh

AS WE NEAR THE TIME of Christmas we are filled with the spirit of giving gifts to our friends and relatives. I believe we should also be full of the true spirit of thanksgiving as well. For on Christmas, that day on which we commemorate the birth of our Lord, we have most to be thankful for of all the gifts ever given to us.

Did it ever occur to you that it would be terribly lonely on earth if there were no God and you knew that you had nothing to trust in but yourself? The world does not love you, but it loves what you have. Chance would rule and determine whether or not you would live tomorrow. There would be nothing to give justice, nothing to keep right above wrong. But we all know there is a true and merciful God that watches over the works of His hand. Therefore we have all for which to be thankful.

You remember that after the flood God said, "My spirit it will not always strive with man," and from that time He let man go his own way. Indeed He chose out a people, Israel, for himself, but the world was like those which Paul spoke of in Ephesians 2:12: "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."

If we did not have Christ, we would have no hope and be without God in the world, for it is through Christ that we may approach the Father. But we have Christ as our Mediator between us and God, who has promised us all things if we will only come to Him and ask. Through Christ the grace of God is greater than our finite minds may comprehend. God's mercy and forgiveness are unbounded, for if the sins that we commit daily were held against us, we would not even be worthy to call on His holy name. Each day, when we ask, we are forgiven for the many little things that we do that are contrary to the will of God.

Therefore let us be exceedingly thankful for Christ, for it is through Him that we may come to our Father for the blessings, and it is His great sacrifice that makes us free from sin and heirs of God's kingdom.

WHY THE CHRISTMAS TREE

By Richard LeCrone

ANY TIMES I HAVE MADE the following query, "I wonder how we came by the custom of decorating a fir tree on Christmas?" I have never received a satisfactory reply until I stumbled upon the answer, quite by accident, while reading the introduction to a book called, "Christmas", written by Robert Haven Schauffler. I found the information so interesting and instructive that I decided to copy a portion of it for the benefit of any who might be interested in the origin of the above mentioned widely practiced custom. The following is copied directly from Mr. Schauffler's book.

"The pagan nations of antiquity always had a tendency to worship the sun, under different names, as the giver of light and life. And their festivals in its honor took place near the winter solstice, the shortest day in the year, when the sun in December begins its upward course, thrilling men with the first distant promise of spring. This holiday was called "Saturnalia" among the Romans and was marked by great merriment and license which extended even to the slaves. There were feasting and gifts and the houses were hung with evergreens.

"A more barbarous form of these rejoicings took place among the rude peoples of the north where great blocks of wood blazed in honor of Odin and Thor, and sacrifices of men and cattle were made to them. Mistletoe was cut then from the sacred oaks with a golden sickle by the Prince of Druids, between whom and the fire worshipers of Persia there was an affinity both in character and customs.

"The ancient Goths and Saxons called this festival Yule, which is preserved to us in the Scottish word for Christmas and also in the name of the Yule Log. The ancient Teutons celebrated the season by decking a fir tree, for they thought of the sun, riding higher and higher in the heavens, as the spreading and blossoming of a great tree. Thus our own Christmas fir was decked as a symbol of the celestial sun tree. The lights, according to Professor Schwartz, represent the flashes of lightning overhead; the golden apples, nuts and balls symbolize the sun, the moon and the stars; while the little animals hung in the branches betoken sacrifices made in gratitude to the sun god.

"As Christianity replaced paganism, the Christians, in the tolerant spirit of their Master, adopted these beautiful old usages, merely changing their spirit."

It is interesting to know that our modern Christmas trees have their beginnings in ancient paganism. It is just another instance where Christianity has chosen the good of this world and rejected the evil. There is just one safe rule for the Christian to remember when he is celebrating the birth of Christ, or any other event. This rule is found in the fourteenth chapter of Romans, the sixth to the ninth verses.

"He that regardeth the day, regardeth it unto the

Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living."

OUR STAR

By Gerald L. Cooper

ABOUT TWO THOUSAND YEARS AGO there came riding into Jerusalem wise men from the east, 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." These wise men had traveled, perhaps, five hundred miles with only that bright star to guide them. They had probably come from different parts of the country and joined together in a common purpose, that of seeking the Lord. What great trust they put in the star that led them over desert wastes and mountains to Jerusalem and went before them to Bethlehem to where He lay! There they presented to Him gifts of gold, frankincense and myrrh.

We, too, have a star that is guiding us every day to a reward equally as great as that of the wise men, that of reigning with Christ forever. Jesus Christ, our Lord and Savior, is our Star. The great example that He set when He was on this earth is one that we could very profitably follow.

You will remember that Christ as early as the age of twelve was in the temple, listening to the doctors and teachers there. After He was baptized He went into the wilderness where He was tempted forty days and nights. After this, feeling sure that He was now ready for His duties, He began to preach.

The rest of His life was filled with miracles and teachings. Then because He was doing His Father's will and teaching the people, and also because He said that He was the King of the Jews, He was persecuted greatly, finally being condemned falsely and crucified. After three days and three nights had passed, He arose and later ascended to heaven where He is interceding for us.

Emerson, the great essayist, said: "Hitch your wagon to a star." If you set your goal very high you will attain greater heights even if you don't reach your goal. We, as Christians, can get a deeper meaning from this. Let us take Christ as our Star and try to live as He did. And although it is impossible to be as perfect as Christ was, we shall be better Christians for the effort.

Let us ever plod onward as the wise men did, following Christ, our Star, to that time when we shall be in glory, reigning with Him in His eternal kingdom.

THE STAR OF BETHLEHEM

By Lucille LeCrone

THE STORY OF THE BIRTH of the Christ Child is one that we never tire of hearing. In fact, it becomes dearer to us and means more to us each time we read it. Each time we read it over carefully and prayerfully some new fact is revealed to us.

In Matthew 2:2 we have these words of the wise men, "We have seen his star in the east, and have come to worship him." Going down to the ninth and tenth verses we read, "And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy."

Much has been said about this star. Some maintain that it was a new star, purposely created to guide the wise men to the Messiah. Some think it was the same light which appeared unto the shepherds and that the wise men were able to see it from where they were. Others think it was an angel clothed with a luminous body in the form of a star. Still others believe it was the Holy Ghost in the form of a star, as it took the form of a dove when it descended upon Christ at His baptism.

All these are only conjectures and guesses. The Bible does not reveal to us just what kind of a star it was and it really doesn't matter. The point we wish to consider is that it led them to Christ.

May we compare ourselves to that star? Christ says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." No matter whether we are a big star or a little star, a bright star or a dim star, if we let our light shine always before men, some time, someone will see it and thereby will be led to Christ.

The wise men rejoiced when they saw the star. We rejoiced when the light of truth was revealed unto us. Others, too, will rejoice if by our light they come to a knowledge of the truth.

The wise men worshiped Christ and offered Him gifts when they had found Him. As we come to the celebration of this wonderful event, let us not forget our gifts for the King. And may we keep our lights shining so that we, too, may guide someone to Christ.

NO ROOM!

"And still the same old tale is told again:

The world is full of greed and gain and glee;
And has no room for God because of them.

Lord, though my heart be filled with joy and pain,
Grant that it ne'er may find no room for Thee,
Like that benighted inn at Bethlehem!"

POTATO DAY

By Evelyn H. Austin

"TOMORROW IS POTATO DAY. Each child is asked to bring at least one potato to school in aid of the needy of our neighborhood."

The above was the instruction recently given to the pupils of one of Chicago's grade schools.

Think of it! Trying to help Chicago's needy thousands by bringing one potato each!

In they came, toting their potatoes. And when the potatoes were put together, forty bushels was the measure!

This is an example of the vast accumulation possible from small things.

New York City's great Woolworth building is not the accumulation of dimes. Rather, it was made possible by each ten cent sale. The mammoth Wrigley building of Chicago was constructed out of the profits on five cent sales of chewing gum.

Our strength for religious work could be greatly increased if one and all would frequently contribute their *littles*.

This is the principle that the Treasurer of the National Bible Institution has been working on in soliciting for a mere one dollar per month from the many. Why not be one of many to help him put this across?

Send in your "potato".

THE GIFT OF GOD TO CHRIST

(Continued from page 181)

of the Lord you may be sure the Lord will keep the church. Once one has entered the true church, he has certain duties to perform, and he can expect to receive a certain reward. The way to enter the church is to believe on the Lord Jesus Christ with a true heart, and to keep His commandments. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. By coming through Christ, we give ourselves to God. God in turn gives us to the High Priest, Jesus Christ.

Therefore, once we have entered the true church, we have a certain duty as members. We know what the duty is through the Holy Spirit. Whatever our duty is, we are a part of the glorious body of Christ. We are all one body. Jesus Christ is our Lord and Master. He has willed that "by this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

We give gifts to others that they may rejoice. If we are the gift to Christ from God, we ought to so do and act that He may rejoice in us. Therefore, let each of us so do his work that the church will move in harmony to do the service of the Lord. Let us be one in purpose and in action that Jesus Christ our Lord and Master may rejoice in us, His gift.

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"UNTO US A CHILD IS BORN; UNTO US A SON IS GIVEN." — ISAIAH 9:6.

THE RED AND GREEN

SOME NIGHTS AGO, I stood on the corner of West Boulevard and Venice gazing up at one of the phenomena familiar to the student of astronomy. Two stars there were, standing alone in the sky at an inconceivable distance; one red, and the other, much the fainter, green. As I watched, the green star slowly faded from sight until, to the casual glance, the red hung there alone in solitary splendor. A minute passed, and a second and almost instantaneous transformation took place; the red star disappeared totally and permanently, while the green blazed forth once more in all its lonely glory.

When afterwards considering this peculiarity of light and vision, I remembered the age-old symbolism attached to the two colors — green representative of purity, red indicative of worldliness — and I thought then of how green had been brought into the world by the birth of the Christ and of how red has battled that green and has almost overcome it. Then came the triumph of the green, and I thought of how the Christ will triumph over sin upon His return to a red-ruled earth and of how commercialized selfishness and pride will be defeated by altruism and by humility. Then will the green be victorious for eternity, the red being blotted out never to be seen again.

At present, our Christmas is but a descendant of the ancient heathen customs. It is used to gain, not to give; for giving is granting something unto someone who one knows can return nothing but gratitude. Glibly do our magazine writers speak of our three billion dollar Christmas, yet how much of that vast sum goes to release the poverty-stricken from their poverty; how much to help the unhappy to find happiness? The street decorations of which we are so proud, the window ornaments of huge department stores, the gifts we buy for those richer than ourselves — these are but a hollow mockery of that which we would commemorate.

It is for us, then, to make of Christmas in the future a time of giving, not of exchange; and to remember as we do so those matchless words of the Christ, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Arlen Marsh.

THE CHRISTMAS SPIRIT

TEEMING THOUSANDS jostle one another in the streets; happy, animated faces are seen everywhere; strangers speak good-naturedly and there is a general atmosphere of friendship and good will. Larders are stocked, preparatory to feasting. Ask the reason for the celebration, the happiness and friendliness and you will be told, "It is the Christmas spirit."

What is this spirit of Christmas? Christmas is a day set aside to commemorate the birth of the Christ-child, the One who came into the world to lift it from the depth of sin and sorrow and death to which it had sunk.

Is it because they are expressing their gratitude to the Father for the gift of His Son that people honor this season? Is it to thank the Son for the beauty which His life manifested? No! Many deny the existence of a Father above and speak of His Son as a mere man. They celebrate Christmas because others do. It is a pleasing custom.

However, the most outstanding characteristic of Christ's life has been preserved in the holiday atmosphere today. His entire life was spent in giving to others. He gave food and drink, sight, hearing and health, solace and cheer, strength, encouragement and peace. He gave everything and asked for nothing. His greatest gift was that of life to mankind, at the price of His own on the cross.

We celebrate His birthday in giving. Our paltry gifts to our friends look cheap in comparison to those of Christ. And yet, because we give, there comes that happiness that we see at no other time of the year, for it is only through bestowing good things on others that we receive true happiness. Let us always remember that "the gift without the giver is bare," and give ourselves with our gifts, thus increasing their value immeasurably.

Could we but live the principle of real self-sacrifice, the whole year, and not just a few short weeks, would be filled with good will and happiness.

BEREAN PAGE CONTRIBUTIONS

Illinois, 6; Ohio, 3; Iowa, 3; Indiana, 2; California, 2; Texas, 1; New York, 1; Missouri, 1.



THE CHILDREN'S PAGE



PREPARED BY LOIS HUNT

JOY TO THE WORLD

ZACHARIAS WAS AN OLD man. All his life he and his wife, Elisabeth, a cousin of Mary, the mother of Jesus, had been wishing for a child.

One day while Zacharias was performing his priestly duties in the temple, an angel appeared to him, near the altar. He told him that soon he would have a baby boy, and that he should call his name John.

What wonderful news to Zacharias! However, he doubted a little the word of the messenger of the Lord; and, therefore, the angel said that he should be dumb until all these things were fulfilled. With these words the angel vanished.

When Zacharias finished with his work he went out to speak to the people. To his surprise he could not talk. From his appearance the people knew he had seen a vision.

In time the baby boy was born, and all the relatives and neighbors came to name him. Some wanted to call him Zacharias, but Elisabeth said his name should be John. After a short argument, they decided to ask Zacharias. He made signs for them to bring writing material, and he wrote upon the tablet that he should be called John.

Immediately Zacharias could speak and began praising God. People came from all around to hear the words of God which were spoken by Zacharias. Many prophecies were concerning the birth of Jesus and His work, and of John's purpose on earth.

John came to prepare the way for Jesus.

William Hunt.

Are We preparing the way for the second coming of Jesus?

SOMETHING TO DO

1. Find other stories in the Bible where angels appeared to men.
2. Read of John's work.
3. Read how he baptized Jesus.
4. Learn Luke 1:16.
5. Copy: John, the Baptist—son of Zacharias and Elisabeth— forerunner of Jesus.

"WHEN YOU LISTEN to the bells at Christmas time it may interest you to know that the largest bell in the world is the 'Great Paul' bell in St. Paul's Cathedral in England. It was cast in 1881 and weighs eight and one-half tons. It is nearly nine feet tall and its tone is E-flat."

WELCOME THE NEW YEAR

Fling wide the doors, the New Year comes!
Make him as welcome as you may.
For he, in turn, will bring bright hours,
And many a happy, joyous day.

Let us resolve to honor him
By being kindly, staunch and true,
And through him honor God above
In everything that we may do.

— Harvey Peake.

FROM THE CARPENTER'S SHOP

IN THE DAYS of old Jerusalem there was a boy of twelve who realized that he had reached the age when he must think for himself, and make his own decisions. With no false ideas of independence, he went back to his home and workshop, and did the things his parents thought best, but he began that day to live his own life and to make plans for helping the world. He was not ambitious to be rich or famous. He would not engage in brawls, but he hated evil, cruelty, injustice, and hypocrisy.

When he grew to manhood, he healed sick people, comforted the sorrowful, pitied those who did wrong, divided his food with the hungry, and made friends with children. He loved the sea and boats, the hills and fields, flowers and birds. He was brave in danger, patient when persecuted, and heroic in temptation. He was pure in heart, and so loving and unselfish that millions of people who never saw him loved him, and hundreds laid down their lives for him.

He preached short sermons, but never wrote a book. You could easily commit to memory all his recorded words. He died penniless, and yet we celebrate his birthday, which we call Christmas, throughout the world. We date our letters from the year he was born; our laws are founded on his teachings; we offer in our Congress and Parliaments prayers in his name.

The history of his life is printed in more than five hundred languages. Kings and emperors and presidents and judges, statesmen and scholars, peasants and slaves, declare this to be the greatest and best of all books.

Thousands of magnificent buildings have been erected to his honor—abbeys, cathedrals, and churches. Our greater colleges were dedicated to this poor boy who never went to college, never left his own little country, and died when he was thirty-three years old—all because he was perfect in the sight of God, his Father.

To this wonderful, perfect boy and man, and the work he began, you and I should dedicate our lives. — *Sunshine.*

With Our Sunday Schools

LESSON I. — January 4, 1931

THE BIRTH OF JOHN THE BAPTIST

Luke 1

Devotional Reading: Luke 1:68-79

GOLDEN TEXT

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. — Luke 1:76.

A STUDY OF THE SUBJECT

Topic. The Herald of the Coming King.

Basic Truth. "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways." — Luke 1:76.

Outline. I. John the Forerunner. II. Preparing the Way of the Lord.

I. John the Forerunner. One of the most significant characters in all history is John the Baptist. He was definitely marked out by God and chosen for his great work even prior to his birth. In this he was like the great Jeremiah (1:4-5). He was a child of promise, as Isaac was, and also like Isaac, his coming into the world was a miracle, he being born when his parents were very old. In character he was like the fiery Elijah, so much so that many people actually believed that he was Elijah, and made it necessary for him to issue a denial of the rumor. The stern, wild, solitary life he led, the passion he had for righteousness, his dramatic and sudden appearance, his bitter denunciation of wickedness, and especially in royalty, all bear striking resemblance to Elijah.

But in work and mission itself he stands alone and apart from all prophets before and since, for his it was to be the link between the Old Testament and the New, the announcer of the impending transition to a new day, the herald who goes before the face of the King. He was the last of the prophets of the Old Covenant, and stands at the threshold of the New to introduce the world to its long promised Messiah. All the prophets since the world began had spoken of the coming Redeemer, had described in glowing terms His work and the success that would crown it: John announces His arrival! What feelings must have surged within his breast on that historic day when he stood on the bank of the Jordan watching the approach of the Savior and made that pronouncement for which the ages had waited, "Behold, the lamb of God, that taketh away the sin of the world!"

He was the "voice of one crying in the wilderness and saying, Prepare ye the way of the Lord." Our Lord speaks of himself as a Sower of seed; John was the plowman who prepared His ground. He turned the "heart of the fathers to the children, and the heart of the children to the fathers", arousing the people from their sin-filled lives and awaking the consciousness of the nation to their need of the coming Savior. The mighty conversion which attended his preaching turned the minds and hearts of Israel toward God, and made they ready to receive their Messiah when He

should presently appear.

II. Preparing the Way of the Lord. What more noble work could be conceived than that which was John's, preparing the way of the Lord? Yet in a peculiar sense followers of the Christ may also be His forerunners. We can have in some degree the honor that came to John. For we can break the ground for the sowing of the gospel seed even though we cannot do all the actual sowing. We can soften the hearts of men toward God and His truth by the noble example of our lives, by dealing justly and kindly with our fellows and exemplifying the teachings of Christ. In all our contacts with men we may pave the way for the Master's approach to them, and for their acceptance of Him. And if we fail to do this we have missed the highest privilege that life can give to mortal man.

There is still another sense in which we may be literally heralds of the King, as was John. If we believe He is soon to come again, then it is ours to go before Him to announce His second coming to the world, as John did at His first coming. Every believer may be an Elijah to herald the Lord's return.

SENIOR AND ADULT CLASSES

Topic: Character and Mission of John.

John the Baptist (the Baptizer) was a prophet and of him, Jesus said, there was no greater. He was to prepare the way of the Lord. In his work he was fearless and his life was consecrated to the task he was set to do. We judge his message was very forceful, for the Scriptures say, "There went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. 3:5.

Although he had a noble and exalted work to do, he was humble and estimated himself as only a "voice"; "the voice of one crying in the wilderness"; and he said there was One coming after him who was mightier than he and whose glory would increase while his decreased.

His message was, "Repent ye; for the kingdom of heaven is at hand." "Reform! because the Royal Majesty of the heavens has appeared." — Diag. — F. A. S.

INTERMEDIATE CLASS

Topic: Preparing the Way for Jesus.

The world never needed a Savior more than it did when Jesus was born. Herod, the Great, who ruled Palestine at that time, was among

the most wicked of Roman governors. So jealous was he of his power that he even had two of his own sons strangled for fear they might take the throne from him. The Roman world lived a life of luxury and wickedness and to provide for their excesses, they robbed and oppressed the poor of Judea and other provinces. No wonder the Jews looked longingly toward the coming of a Messiah!

It was at such a time as this that an angel appeared to Zacharias, as he was performing his priestly duties in the temple, and told him that he was to have a son who should "make ready a people prepared for the Lord." Luke 1:17. Burdened as they were by wicked rulers, it must have been joyful news to them that the Messiah was really soon to come. But they needed some one to prepare their hearts and minds to receive Him, someone to lift from them the weight of despair that had settled down over them, and point them to the better day. John, the Baptist, was chosen for this express purpose. Wonderful opportunity and great responsibility were his!

How may we prepare the way for Jesus?
— M. G.

PRACTICAL APPLICATIONS

A Mission: John's mission was to "prepare the way of the Lord." God had outlined this work. It was a divine mission.

God

- called John;
- prepared him;
- gave him a message;
- gave him strength to deliver it;
- never left nor forsook him.

God's abiding presence with John is evidence of His closeness to all His messengers. Was John a special messenger or was he one of many? Does God have messengers today? If so, what are their qualifications? To what extent does God back them up with His power?

Discuss whether or not social welfare work, such as assisting the poor and needy, and aiding in juvenile delinquency and similar activities can be considered work to which God calls an individual. It is doubtful if a church can present a well-balanced labor, if it neglects the social welfare of the people living within the area of its activity. Truth is vital, but labor and action are essential.

If your class wants a mission which the heavenly Father will be pleased to bless, interest yourselves in some delinquent boy or girl, help some wayward person or assist a dependent or needy one. — C. E. R.

DOINGS AMONG THE CHURCHES

CHRISTMAS GREETINGS

The workers at headquarters of the National Bible Institution send greetings at this Christmas season to the brothers and sisters over the country who are unitedly and faithfully serving the One whose birth we celebrate.

FROM HERE AND THERE

Bro. and Sr. E. A. Campbell, of Hammond, Louisiana, are the proud parents of a fine baby boy, born December first. He was given the name of E. A. Junior. Congratulations!

Bro. and Sr. H. S. Lasher, who have been in northern Michigan and New York since last spring, are now on their homeward journey, and may be addressed at Deerfield, Florida. We pray God's guidance over them on their way home.

Word has been received that Bro. Victor Smith of Bristol, Indiana, has been very seriously ill for the past two months. He is just beginning to sit up in a chair and receive a few visitors. We trust that he will gain in strength each day.

James Rogers, who is a student at the University of Arizona, arrived home December 21 to spend the holidays with his parents, Mr. and Mrs. Frank Rogers, at Oregon, Illinois. He assisted with the music at the Sunday School Christmas program, December 22.

Ernest M. Gesin, who is also a student at Tucson, arrived home December 22, and will spend the holidays with his wife, who is night supervisor at the Dixon Hospital, and his parents and sisters at Oregon, Illinois.

Members of the Training Class left December 19 to spend Christmas at various places. Bro. C. E. Lapp went with Sr. Cooper and son and daughters to Ripley, Illinois. Bro. Cecil Smead journeyed with Harvey Krogh and Richard and Lucille LeCrone to spend Christmas in Nebraska.

John Denchfield left for his home at St. Cloud, Minnesota, December 16. We expect Bro. Lapp will speak for the Ripley folks several times during his stay with them. The Nebraska young folks no doubt will also speak at their home churches.

The church at Oregon, Illinois, were very glad to have their pastor, Bro. Austin, with them again last Sunday for the first time since his recent illness of six weeks' duration.

Bro. R. H. Judd sends Christmas greetings and his gratitude to the many brothers and sisters who have sent him words of cheer during convalescence from his recent accident.

During the time that Bro. Austin has had to be away from the office because of his recent illness, I have received so many letters from brothers and sisters all over the country containing kindly words of appreciation and helpfulness. You cannot imagine how much these messages have meant to me, giving encouragement and strength. Just a few words from one here and another there, but revealing a bond of fellowship uniting us all in one family. Since it is not possible to answer all of these personally, I take this means of saying, "Thank you," and I trust you will find just such joy and strength coming back to you.

Mary A. Gesin.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Richard Skeels of 1216 East-ern Ave., S. E., Grand Rapids, Michigan, will pass the fiftieth milestone in their wedded life on Thursday, December 25. They were both born in Jamestown, Michigan, seventy-one years ago, but have resided in Grand Rapids the past thirty-five years. Both enjoy excellent health. Mrs. Skeels is the only member of a family of nine children that has lived to celebrate her and her husband's "Golden Wedding Day." Thursday afternoon will be "open house" for all their friends and relatives. In the evening a social gathering will be held for the pastor and members of the South Lawn Park Church of God, also including members of the Dorcas Society.

Dear Christmas Readers: The following are a few lines copied from the Christian Herald:

"I know a woman who has ever so little money. She works very hard just to live. She has one small, narrow room in a small, narrow house on a dim city street. But always at Christmas time she sends beautiful postal cards to her friends—friends who are oddly assorted. For some of the woman's friends are society folk; some are waitresses in cheap restaurants; some janitors and some great business executives.

"On these Christmas cards she writes always the same message, the same message to each friend. She writes—"I love you." She does more than write the words. She actually means them.

"This woman holds the key to the real treasure house of Christmas. For she has discovered that love is the greatest Christmas gift of all.

"Oh, if you can truly write to your friends that you love them on Christmas, and that you are wishing them well, you will be giving them something finer than jewels or silken garments. You will be giving them something more precious than anything that can be bought in any shop! You will be giving them something that is a definite reflection of the glory that was born in a manger—of the love that Christ held in His Baby soul even on that very first Christmas day!"

The thought is that it is not necessary to give expensive Christmas gifts. So often the real thought of Christmas is lost. Give something inexpensive or a Christmas card, with the Christmas spirit.

Jesus is our great Gift, a Gift of love. When we give, we should always keep this in mind. Jesus is God's great Gift of love to mankind that through Him we may have salvation. Praise His name!

Your sister in His name,

Jessie M. Wilson.

HERALD RECEIPTS

Lucy B. Groat; Mrs. James Kessler; Vivian Magaw; Mrs. Louis H. Ralston; C. N. Adams; Flora E. Hogue; Mrs. A. P. Leamon; D. B. Jackson; Eva H. M. Fletcher; Mrs. Helen Schafer; G. Bottolfs; I. M. Abbott; Lois Hunt; Mrs. T. J. Ellis; David F. Beck; Alta King; S. T. Shirley; Elsie Bradley; Mrs. Lydia A. Mathes; James Moore; W. A. Wilson; Leroy Hiatt; Mrs. Nellie Ling; J. H. Williams; E. L. McDaniel; Mrs. Wm. Laning; D. F. Prime.

GRAND RAPIDS, MICHIGAN

December 14 was another record breaker for us, the Sunday School secretary reporting 262, which is eleven more than our previous high. If we can raise the funds to build our new church next summer, we predict a Sunday School of 500 by Christmas one year hence. And these hundreds of eager children and young people flock there with open hearts and minds to learn of Jesus and His love, and the hope of the coming kingdom.

At this writing all efforts are being expended on the Christmas program for Tuesday night, December 23, and the committees are working hard to present the true Christmas thought in spite of cramped quarters.

The Grand Rapids church is extending heartfelt Christmas greetings to the brotherhood at large, with an earnest prayer that the incoming year may be one in which we can all serve more effectively than ever before.

F. E. Siple, Pastor.

OREGON

Bro. A. W. Darby, of Portland, held meetings at Corvallis over the week-end. He was accompanied by Sisters Darby and Cramer.

Bro. R. L. Morgan and family of Cloverdale spent Thanksgiving with relatives at Corvallis.

Miss Alice Wilson of Los Angeles, California, spent a week visiting her parents, Bro. and Sr. J. C. Wilson, and other relatives at Corvallis and Lebanon, Oregon. On November 30, Miss Wilson became the bride of Mr. Eash at Chicago, Illinois.

Carl Barber, son of Sr. Edith Barber, underwent a minor operation recently. He is getting along very well.

The quarterly meeting of the Northwestern Conference will be held January 3 and 4, 1931, at Corvallis, Oregon. Plans are being made for a lively meeting. Everybody welcome.

Bro. H. B. Hathaway is spending several weeks with his daughter at Klamath Falls.

Sr. Julia A. Barber of Conway, Kansas, is a patient at the McPherson Hospital. Miss Barber is eighty-one years of age.

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 restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

CHRISTMAS MEDITATIONS

THE BIRTH AND WORK OF THE MESSIAH

By Rufus A. Curtis

AS THE USUAL FESTIVAL, kept as a memorial of the birth of Christ is here, our minds take a retrospective view of the little town of Bethlehem, and the miraculous events that transpired there nineteen centuries ago, when a Savior came to earth's suffering children.

What surges of gladness pulsate through our being as we study the angel's message on that memorable occasion! "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11; Acts 4:12; John 4:14.

His mission was "to seek and to save that which was lost." Luke 19:10. His compassion embraced the multitude, "because they fainted, and were scattered abroad, as sheep having no shepherd." Matt. 9:36.

When we contemplate our Lord Jesus, that great Shepherd of the sheep, and realize that He voluntarily laid down His life for us, while we were yet sinners, should we not reciprocate His love, with all the ardor of our being, seeing "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"? Heb. 13:20, 21; John 10:15-18; 1 John 4:19; 2 Cor. 5:14, 15.

Other things of world-wide importance besides the nativity of Christ Jesus, are closely linked to the little town of Bethlehem, even the royal rights of the virgin-born Emmanuel, prophesied of by Isaiah, as the "child" born, and "son" given, upon whose shoulders the theocratic kingdom of the world to come should rest. Matt. 1:23; Luke 1:31-33; Heb. 2:5; Psa. 2:1-8; 72:8-11; 88:34-37; Isa. 9:6 and 7.

"But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting." Micah 5:2; Matt. 19:27-29; Luke 1:32, 33.

Of all the gifts sent unto men, for the perfecting of the saints, none can compare with the gift of God's "only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Eph. 4:8, 11-16; John 3:14 to 16.

God's eternal purpose which He purposed in Christ Jesus our Lord, can never be consummated until Jesus shall "appear the second time without sin unto salvation." Eph. 3:11; Gen. 1:27, 28; Isa. 45:18; Prov. 2:21, 22; 10:30; 11:31; Isa. 60:21; Heb. 9:28. The second advent is complementary to the first. The one is essential to the other.

With kaleidoscopic swiftness, the sure word of prophecy points from the Child wrapped in swaddling clothes, and born in a manger, to the Lord of hosts who "shall reign in mount Zion, and in Jerusalem, and before his ancients glo-

riously." Psa. 2:1-9; Isa. 55:8-11; 2:3, 4; 24:23; Luke 2:12; 2 Peter 1:19-21. He will not come "as a lamb to the slaughter," but as "King of kings, and Lord of lords." Isa. 53:7; Rev. 19:16.

We are on the threshold of momentous events. "The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and put on the armour of light." Rom. 13:11, 12.

Across the receding centuries of *waiting, watching, and praying* for the *return of the absent Nobleman*, He has graciously sent us this hope-inspiring message: "I will not leave you comfortless: I will come to you." "I will come again." 1 Thess. 1:10; Mark 13:32-37; Rev. 22:20; Luke 19:15; John 14:3, 18.

"A TOKEN OF CHRIST'S humility was the choice of lowly shepherds to receive the announcement of His birth rather than the great of earth. They were simple folk, busy folk, thoughtful folk. God gives His message to such even today."

THE SPIRIT OF CHRISTMAS

By F. A. Stilson

"JOY TO THE WORLD" is being caroled all over the land at this season of the year and the spirit of Christmas permeates the whole atmosphere of our commercial, social and religious life. Little children are wearing a brighter smile than usual as the star of hope beams brightly on their little faces, which in turn reflect the Christmas spirit to all the world. Hope is begotten anew within the bosom of everyone in whom dwells the love of those made dear by the ties of blood and bonds of friendship.

It is the great festive season and rich and poor alike live in the joyous hope of added dainties to the more common necessities of life. So surely and firmly does the spirit of the season take hold of the lives of persons that it is not uncommon to learn of crimes that have been committed for the sole purpose of bringing Christmas joy to some one held dear.

But to the vast majority it is "X mas" and not "Christmas"; for we find its influence as surely reaching Jew and non-Christian as well as professed Christians. Therefore, to such it is a spirit of X-mas in which the Christ is crowded out just as He was crowded out of the inn on the day of His birth.

To the believer, Christ is in the foreground of the picture. And as on that first Christmas morning when the curtain of heaven was drawn a little way, and "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men", so those who keep this season in a way which shall please our heavenly Father, will be found praising and glorifying God for the precious Gift of His Son, the Christ, our Savior.

THE SONG AND THE STAR

Upon a hill, its ancient site,
The town of Bethlehem stands,
Its quaint and flat-roofed homes look out,
O'er distant pasture lands.
There shepherds lead their flocks by day,
And watch them through the night;
But to their vision never comes,
An angel pure and bright.

Men hear no more the angel's song,
They heard at Jesus' birth;
But those sweet words of peace and joy,
Have swept around the earth;
And we look from this world of strife,
To a coming age of peace,
When man with man shall not contend,
And the din of war shall cease.

We have no need of Bethlehem's star,
To guide us to the Lord,
For we can see Him in the light,
Of God's revealing Word.
The glorious stars shine evermore,
And by the light of them,
Wise men today may travel o'er,
The road to Bethlehem.

That little town is dear to all,
But none need journey there
To find the Lord; for those who seek
Can find Him anywhere.
Now is the time to come to Him,
And from sin's ways to part;
Prepare a throne where He may reign
Within your loving heart.

Your Christmas will be blessed then,
A day of joy and cheer,
And hope and peace will go with you,
Through every passing year.
Live for the Lord who gave His life,
That you might ransomed be,
Tell others of His wondrous love
For lost humanity.

— *Alice B. Curtis.*

THE LIGHT THAT IT SHED

There, in the solemn hush of night,
Hermon in snowy splendor towered;
And Hebron gladdened in the light
Which on her russet brow was showered.

Low coursing, in the dark blue sky,
A new-born orb resplendent shone;
The light of Jove was paled thereby,
And Venus into shade was thrown.

Not as some blazing meteor flies,
But see! majestically slow,
It sails along the Orient sky,
And gives the night a morning's glow!

The travelers on the pathless hills
With bold surmise the star survey;
And cry, while joy each bosom thrills,
"It leads the way! It leads the way!"

While thus their trust in heaven they proved,
Unseen, bright angels o'er them bent,
The morning stars in music moved,
And that sphered light before them went!

Above the Syrian plains it passed,
And rained upon the land a flood
Of silvery radiance, till at last
O'er Bethlehem's white-robed slopes it stood.

The Magi — with their gifts of gold,
And frankincense and myrrh — then sought
The heavenly Babe, by bards of old
Forespoke in strains from seraphs caught!

They found Him in a manger laid;
They knelt before Him, and adored;
The regal look His brow displayed
Told plainly here was Christ the Lord!

— *W. B. Haseltine.*

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VOLUME 20

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NUMBER 13

The New Year

The new year is fast approaching,
With a future that's unknown;
We have trusted in our Savior
Through the years as they have flown.
Should it be a year of gladness,
Of rejoicing, and of gain,
Or a year that brings us testing,
Disappointment and of pain;
We will never fail to trust Him
For our pathway that's unseen,
For He'll lead us through the shadows,
Into pastures that are green.

We are waiting for the morning
That will bring earth's needed King;
For this night so filled with sorrow,
To an end, He then will bring.
While we wait, He bears our burdens,
And our grief He gladly shares,
For His wathful eye is on us,
For He loves us, and He cares.
Soon His kingdom He'll establish,
That creation's groans may cease,
He'll make an end of sin and suffering,
And bring in everlasting peace.

— Mrs. H. H. Kent.

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." — Philippians 3:13, 14.

NINETEEN HUNDRED AND THIRTY-ONE

NINETEEN HUNDRED AND THIRTY-ONE YEARS from the birth of Christ — His first advent; one year nearer His return — His second advent!

How the heart of the one who loves the Savior thrills at the thought of His coming again. Were it not for the hope He left with us that He would come again, only half the joy would be found in the story of the Savior's life.

The record of His birth, His ministry of healing and forgiveness among the sick and the sinful of old Judea is indeed a wonderful reality, and one that touches the heart strings of even the most hardened. But it would be difficult to apply the beauty and the wonder of it to ourselves did we not know in our inmost beings that soon He will return.

Soon He will return and dispense that healing and that forgiveness to all who seek it. Not only the few who came to Him, or sent word for Him to come to them, as in days of old, will feel His touch of blessing. But all over the world, those who stand in need, who realize their own inability to redeem themselves from the power of sin, will receive cleansing from His gracious hand.

Then shall the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea. Wondrous day for all! Even as the prophets of old waited patiently and hopefully for His first coming, proclaiming it to those about them, let us eagerly and joyfully await His second coming, spreading the glad tidings to needy humanity today.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Hebrews 9:28. Who knows but that the year nineteen hundred and thirty-one may be the year of His return? Let us be among those who "look for him". — M. G.

TAKING STOCK

THE END OF ANOTHER YEAR is here. Another year has come and gone and its record has been set. We cannot change a single event; nor can we alter one of its incidents.

The year, with all of its decisions, its mistakes, its successes and failures is rolled up, as it were, in a scroll and sealed with an unseen hand.

We cannot retrace our steps and erase any one of the incidents of the past year, but there is one thing that we can do. And that is, we can profit by those things which now, as we look back on them, we wish had been different.

As we sit and meditate, retrospectively viewing the events of the past twelve months, we must confess there are many, very many dark spots in their history, with only too few high lights. How we wish there were more of the bright ones, and not so many of the dark; less of those of which we are ashamed and more of those which bring honor to the name, Christian.

Paul, whose life was filled with activity of the most varied character, and who called himself chief of sinners, though he realized fully the depth of his weakness, yet had the courage to look forward, "forgetting those things which are behind." And he gives us courage to "come boldly unto the throne of grace," and receive forgiveness from our understanding High Priest, who is "touched with the feeling of our infirmities."

At the portal of this spotless New Year, let us go forward not trusting in our own ability to conquer our evil tendencies and to do that which is upright. But let us acknowledge, with Paul, that we can do all things through Christ who strengthens us. Then will we be able at the end of the year to look back and discover more spiritual growth, more Christian advancement than in the year just closed.

— M. G.

THE JOY OF LIFE

"The joy of life is living it and doing things of worth,
In making bright and fruitful all the barren spots of earth,
In facing odds and mastering them and rising from defeat,
And making true what once was false, and what was bitter, sweet.
For only he knows perfect joy whose little bit of soil
Is richer ground than what it was when he began to toil."

THE FIELD IS THE WORLD

OFTEN MEN MAKE PROMISES with no intention whatever of fulfilling them, or well knowing they will not be able to do so owing to circumstances. Politicians are numerous who will make any sort of promise for the sake of catching votes. Conscientious persons are usually chary of making promises, owing to the uncertainties of life.

But when we come to the promises of God we are on different ground. No promise is made that He cannot fulfill, and none are given unless He purposes to fulfill them and will fulfill them. No matter how many thousands of years ago the promise was given, it is certain of fulfillment. Thousand of years elapsed between the promise of Genesis 3:15 and the coming of the promised One who should bruise the serpent's head; but, like stars in a dark sky, the long interval was punctuated with other promises encouraging to faith, and God's people grasped those promises and believed them and rejoiced in hope. John 8:56 and Hebrews 11:10, 27, 39.

A promise given to Noah just after the flood comes to mind now as we look over the field which is the world. A flood had covered the earth and blotted out "the world that then was." 2 Peter 3:6. But Noah and his family had been saved in the ark, and on the subsidence of the flood waters they again took up their residence upon the earth. Thus a new "world" or "order of things," began and the Lord gave certain assurances or promises regarding the future. He set His bow in the clouds, so that every time men see the rainbow they will be reminded of His promise; and (speaking after the manner of men) God said He would be reminded of it also — "And I will remember my covenant, which is between you and me and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." Genesis 9:8-17. This promise God has kept up to the present, and we have not the slightest doubt that it will be kept to all eternity.

THE FLOOD AN ESTABLISHED FACT

Before the flood many ridiculed the idea. Since the flood many evidences are to be seen that it actually occurred, such as the finding of animals preserved in Arctic ice, with green food still in their mouths, showing they had been overtaken by some cataclysm. Our Lord vouched for the flood, and as the Son of God His word should be sufficient to establish it as an actual occurrence as described in Genesis. Nevertheless, it is fashionable today to adopt a skeptical mien and dismiss it as an invention of the ancients. They would have us believe that God never sent a flood, and that His promise, sealed as it was by the rainbow, is only another "myth."

As if in answer to the skeptics, the Lord recently made available another line of evidence to justify the faith of His children in the biblical account. Excavators at Ur of the Chaldees found underneath the ruins of the city remains of human bodies. Beneath that layer of earth they came to a stratum of waterborne clay eight feet thick which no human hand could have placed there. Underneath the

eight feet of clay were found more human remains.

In the opinion of the archaeologists no more convincing evidence of the great flood described in Genesis could reasonably be asked for. The Lord has, as it were, made earth and clay to cry out when men refused to hear the voice of His Word.

SEED TIME AND HARVEST

In connection with the promise that there should never again be such a flood of waters, God gave assurance to Noah and to all men that life on the earth would continue. For its continuance regular succession of the seasons would be required, with seed time and harvest for the production of the necessary grains and other foodstuffs for the support of the population which would descend from Noah and his sons. God's plan was not abandoned because of the flood. His purpose still was that the earth should be filled with human beings. Certainly up to the present there has been no failure in the succession of the seasons, the regular service of sun, moon, and stars, with rain and other provision for seasonal crops. The fact that we can take Genesis 8:22 as a definite promise for all time is comforting in this day when every now and again some scientist gives out that the world's food supply is inadequate and that presently all mankind will die of starvation.

The Lord never guaranteed a splendid crop wherever and whenever sown. There was a famine in Canaan, the promised land, while Jacob in faith still wandered up and down it. But there was "corn in Egypt," sufficient to supply the wants of all. It was merely a matter of going after it. It was a question not so much of food as of transportation. Genesis 41:53-57; 42:1-3, 25, 26; 43:1, 2; 44:1.

A high Chinese official, with a western education and modern outlook, recently expressed the view that the recurring famines in China were due not so much to crop failures (the principal crop being rice) as to primitive methods of transportation, mostly man power. These were good enough when the population was small, but entirely inadequate to present requirements. When relief was provided in a recent famine to succor all the starving, many died while food was on the way. An ideal of the newer China is a country checkered with railways fed by roads and no more famine.

Wars often have an aftermath of famine due to failure to plant crops. This was the cause of famine in Russia a few years ago. But there was an abundant supply of wheat in the world, and though some died before they could be reached, thousands were saved by relief agencies.

Drought is beneficial to the soil, especially where cropping has been continuous. It destroys pests and rests the ground. The whole fault is with man in not providing against the dry cycles to be expected, and allowing himself to depend too much on one line of produce. Imperfect weather conditions are undoubtedly part of the curse under which the whole creation groans, and when drought and flood come there is bound to be distress.

YET WILL WE NOT FEAR

Men's hearts failing them for fear is one of the "signs"
(Continued on page 199)

THE NEW COMMANDMENT

"A new commandment I give unto you,"
Says Jesus, our Master and Lord,
"That ye love one another, as I have loved you,
In thought, in deed, and in word."
"As I have loved you"! O companions of faith,
Is it hard the dear Christ to obey?
When the love in His life and the love in His death
So brightens for us the rough way?
Is it hard that we love through temptation and wrong
The "little ones" bound to our side,
So that by our service and tenderest care,
They may in the Father abide?
He loved His disciples, O depth of that love,
That the lost with His precious blood bought,
And back from the mountains and pitiless rain,
The poor, straying wanderers brought.
He loved them in blessing, and loved in reproof,
With words of sweet comfort and prayer;
By "clothing", by healing, by teaching the things
That He from the Father did bear.
He loved by forgiving, and so should we love,
Lest we be o'ertaken and fall,
And no hand in our weakness be reached us to save
Though loud in our anguish we call.
Let us never forget, "As I have loved you";
For soon the dear Master will come,
To choose for himself who have heeded His words,
And to take them with Him to His home!

— S. Roxana Wince.

THE BOOK OF ACTS

By Lyman Booth

(Continued from a previous issue)

WE MUST NOT EXPECT a full and complete history of the labors and successes of the apostles and primitive evangelists; a specimen alone is given for our consideration. After the pouring out of the Holy Spirit on the day of Pentecost and the first success which followed the labors of the apostles, they met with much suffering. Little is recorded in the Scriptures concerning most of them. Indeed, the names of some are not mentioned after the first chapter, yet we may reasonably believe that they labored and suffered as the others did, though most of the ancient records and traditions concerning them are so mixed with fiction as not to be entitled to much credit.

Some other laborers were likewise noted, as Stephen, the first martyr, Philip, the evangelist, Barnabas, Silas and

others. The conversion of Saul, the persecutor, with his subsequent labors, sufferings, and magnificent triumphs, as the apostle of the Gentiles, occupies a large portion of the New Testament, while the mention of the other apostles is brief. Peter, the apostle of the circumcision, was chosen to instruct Cornelius and his friends, who were the firstfruits from among the Gentiles. The martyrdom of James, the brother of John, is very briefly related.

The labors of Paul are recorded in a very copious manner though the events of several years are condensed into two or three chapters. After Luke, the historian, joined the apostle and became his most faithful companion, he is somewhat more circumstantial, yet the epistles of Paul prove that his labors, persecutions and successes, were vastly greater, and the instructions he gave his converts far more particular, than a cursory reading of this history would lead one to suppose. At the same time, the remarkable coincidence is of such a nature as never could have taken place if both the history and the epistles had not been genuine.

This book contains a specimen of true believers, as illustrating genuine Christianity in its nature and effects. And it should be carefully noted that in every age all those multitudes who are commonly called Christians, yet show no resemblance to this specimen, will be driven away as chaff at the final and decisive day.

There are some special features worthy of note. It has been called the "Book of Origins." It gives the first sketch of the formation and spread of the Christian church. It tells of the first apostolic miracle, the first apostolic sermon, the rise of ecclesiastical organization, the first persecution, the first martyr, the first Gentile convert, the first European church.

Its contents can be appropriately divided into first, the acts of Peter (chapter 1 to 13:3), and second, the acts of Paul (13:4 to 25). In the acts of Peter we find related the birth of the Christian church and its spread to Samaria, comprising first, the foundation and progress of the church in Jerusalem and Judea (1:8) and second, the first persecution and extension to Samaria, and also to the first Gentile, Cornelius (8:1 to 9:18). Third, we find the second persecution and the foundation of the church at Antioch (11:19 and 13:3).

The Acts of Paul tells of the extension of the church to the Gentiles, Paul's call and first journey (13:4 and 15:5); second, the council of Jerusalem, fixing terms of admission (15); third, Paul's second journey (13:36 and 18:22); fourth, third journey of Paul (18:23 and 21:17); fifth, Paul's imprisonment at Caesarea, and voyage to Rome (21:18 to 28).

Thus we can trace the progress and spread of Christianity among the nations. The same statements as regards the offer of the "Glad tidings" to the human race which we notice in Luke, are maintained in the Acts, only the prophecy, type and parables in the Acts are converted into fulfillment and history. Though the book treats of varied events, yet to use the words of Bishop Lightfoot, "No ancient work affords so many points, so many tests of veracity."

THE SOURCE OF STRENGTH

By Samuel E. Haney

PAUL, FINDING CERTAIN DISCIPLES at Ephesus, asked them, "Have ye received the Holy Ghost (Spirit) since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus."

As to God's plan of man's reception and retention of the Holy Spirit, nothing could be more explicit than this. And the necessity and effectualness of Paul's instructions are as explicitly set forth by the Lord. "He that believeth and is baptized shall be saved; but he that believeth not, shall be damned (condemned, R. V.)" Mark 16:16.

"In the name of the Lord Jesus," is the one pivotal point of man's redemption — his only chance of eternal life. Jesus says (John 10:1), "Verily, verily, I say unto you, He that entereth not by the door ('I am the door of the sheep,' v. 7) into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

In the above there are several important questions involved which are worthy of our most serious consideration. But we shall confine ourselves to the two contending spirits which are swaying mankind, namely, the spirit of the world, emanating from Satan, and the Holy Spirit, emanating from God. One should think that the Spirit of God would triumph in the heart of man, but biblical history records what on the surface appears as ignominious defeat for God, inasmuch as there have been but mere remnants saved after God's elimination of all under the control of the adversary. In Noah's day but eight souls were saved from the deluge. In Lot's day but three were saved from the destructive "brimstone and fire." In A. D. 69, after God had been dealing with His typical people for nineteen hundred years, His wrath was poured out upon the disobedient Jews (John 1:1) by the greatest holocaust in history when 1,250,000 souls perished; a mere remnant being saved during the apostle's presence.

And now after nineteen hundred years of the Christian era, we see the whole human race, 1,900,000,000 souls, facing God's wrath, as Jesus, His apostles and all the holy prophets predicted. And heaven only knows what the number of the remnant will be this time! But, as God showed no pity on man in the cases cited, neither will He in the trouble that now has the race in an incipient grip of a "time of trouble, such as never was," Isa. 13:18. Read the whole chapter. Many in the near future will take Mrs. Job's advice to her husband, and "curse God and die", their "lips" being soiled by "sin." Job 2:9, 10.

Notwithstanding all this, we may be sure that in the fi-

nal analysis it will be seen that God has been Master of the situation all down the ages; and that every person who had loved his Creator and obeyed His commandments as conveyed by the Holy Spirit through the prophets, His Son and the apostles, will have been saved, the incorrigible being destroyed, whom Job and David portray thus, "What is man, that he should be clean? and he which is born of woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight: how much more abominable and filthy is man, which drinketh iniquity like water?" Job 15:14-16. He (the ungodly) thinks in his insolence that God never punishes; his thoughts amount to this, "There is no God at all. The dealings of thy justice high are far beyond his sight." Psa. 10:4, 5, Moffatt. Hence many who today are turning deaf ears to God's Word when expounded to them, will in the near future find themselves blaspheming God for what they will be calling His injustice, for His restraining hand (power) will then have been entirely withdrawn.

We have been noting to what the absence of God's control of man through the influence of the Holy Spirit leads. Now we briefly observe, as far as it is possible for words to describe, what the Holy Spirit can accomplish when it gets into the heart of fallen man, illuminating his soul and invigorating his body. Finite man's greatest efforts in this direction can achieve but a partial of the whole, though he were to write volumes. There are some chapters and many verses, which taken singly, should suffice in conveying sufficient of the Holy Spirit's attributes to arouse the lukewarm, indifferent Christian during these "perilous times". Jesus informs us of our source of strength and comfort by saying (John 14:26), "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."

Now this Holy Spirit, which is given in lieu of our Lord's absence (John 14:16), is conspicuously manifested throughout the twenty-third Psalm as the representative of the eternal Shepherd. For the present, therefore, let us confine our quest of the Spirit's diversified office to this inspiring Psalm as translated by Dr. Moffatt.

"The Eternal shepherds me, I lack for nothing; He makes me lie in meadows green, he leads me to refreshing streams, and revives life in me. He guides me by true paths, as he himself is true. My road may run through a glen of gloom, but I fear no harm, for thou art beside me; thy club, thy staff — they give me courage. Thou art my host, spreading a feast for me, while my foes have to look on! Thou hast poured oil upon my head, my cup is brimming over; yes, and all through my life goodness and kindness wait on me, the Eternal's guest, within his household evermore."

While the acquirement of the Holy Spirit is very expensive, even the crucifixion of "self with Christ" (Rom. 6:6), symbolizing death of the "old man" — fallen nature — its recipients are sure to receive an overwhelming blessing such as will not be a third cousin to the original Pentecostal Blessing.

BLACK DEATH, DREAD DISEASE

MAY SCOURGE WORLD AGAIN

IN EUROPE, HALF A WORLD AWAY from where we now sit, a series of events are in progress that may well make the blood run cold. Black, foggy clouds, that evidently had their beginning in Belgium, have arisen to cover the western half of the continent, to extend to Spain and to England, to be-fog vessels. In those clouds rides some awful death—the more terrible because it is so mysterious. Scores have perished. Hundreds are in hospitals. The malady is checked, at least temporarily, but mystified and nervous physicians anxiously await a new outbreak.

What is it? Some thought it the effect of gas-clouds, released from long-buried ammunition dumps. Some offered the theory that it was an epidemic of bronchial trouble, befalling those who worked in mines. But the most interesting, most blood-chilling thought of all is that the Black Death, that laid waste the world seven hundred years ago, is again loose to claim its drastic toll of human lives.

The conditions, the symptoms, are the same. A thick fog, rainy weather, vapor-laden atmosphere, best bred that devastating plague of the Middle Ages. And now, as then, the victims show fever, eruptions on the skin, final agonies, and a quick death.

It is a contagious disease, quickly transmitted from the sick to the sound, and few lived through it in those other days. No pestilence ever traveled so far or slew so many in all history. Is it destined to return to scourge mankind?

The Black Death had its inception in China in the year 1333, some fifteen years before it took fast hold on Europe.

That genteel and long-drawn conflict, the Hundred Years' War, was afoot on the marches of France. Not in all its hundred years did it tally the deaths that the dread plague boasted in but one. There is no certain measure of its victims. Some estimated 25,000,000 in western Europe alone, and that is a conservative figure. We know not how many died in Asia, in Africa, in the semi-civilized Russian steppes.

But we do know that Pope Clement, at Avignon, consecrated the Rhone in order that corpses could be cast in without further ado; graveyards were glutted with the dead, and many lay where they had fallen, for the sound and the living fled from them. Into England, whose arms had been victorious against France, the sickness spread. Here, as elsewhere, it was preceded by a leaden cloud, a foggy, rainy season, weeks in extent.

Men died, and women and children, the baron of the castle, the franklin on the farm, the villein in his wattle-and-daub cottage. All breathed the same polluted reek and all died the same death of corruption. Of those who were stricken none recovered, and the illness was ever the same—gross boils, raving, and the black blotches which gave its name to the disease. All through the winter the dead rotted by the wayside for want of someone to bury them. In

many a village no single man was left alive. Then at last the spring came, with sunshine and health and lightness and laughter—the greenest, sweetest, tenderest spring that England had ever known—but only half of England could know it. The other half had passed away with the great purple cloud.

The Scotch, proud and canny, took this opportunity to invade their distressed enemies; the rotting English army met them in battle, and the plague that they carried slew more than the sword. Almost to the Arctic circle went the Black Death, taking the life of man and beast wherever it went.

And so ends the story of the greatest plague on earth—unless, as some claim, its story is yet unfinished.

Perhaps the Black Death has returned to earth again; perhaps it will again hold dread sway, striking down a full tithe and more of the race of man. Modern medicine, sanitation, all knowledge and science, are arrayed against such a possibility. But still a chill steals over any man who ponders the thought.—*Selected by Mrs. A. J. Chaplin.*

THE RELIGIOUS TRAINING OF CHILDREN

FROM THE LESSON on the childhood of Jesus, we may derive the following fundamental principles of religious education:

1. The development of body and mind must accompany the development of the soul.
2. No one of these elements of the complete life must be allowed to withdraw from the others their proper share of attention. For instance, if health is neglected, both mind and soul suffer; and, on the other hand, if athletics and physical sports attract too much attention, as they often do with modern youth, the mind is neglected, and the things of the spirit are quite overlooked.
3. The social side of life must receive its fair amount of attention. Christ's education in Nazareth was far more healthful and natural than the solitary life of John the Baptist in the wilderness.
4. The home is the center of religious education. No one can estimate the profound influence of Joseph and Mary over the child, Jesus.
5. The church must work with the home in the training of the children. Christ's love of the temple and the synagogue was a marked feature of His life.
6. Obedience is the necessary basis of any education worth the name. If the Lord of heaven and earth gladly submitted to the will of two Palestine peasants, what folly is the rebellious attitude of many modern youths toward their father and mother!
7. Religious education means steady progress. We must never be content with less than constant advancement.
8. The Partner of all religious teachers is the heavenly Father, whose blessing on their work will alone insure success.—*Peloubet's Notes.*

WHAT DID YOU GET FOR CHRISTMAS?

THE FREQUENCY WITH WHICH this question is asked and answered in the days just after Christmas prompts the writer to suggest the value of enumerating the gifts God has given us in His Son.

"When he ascended on high, he led captivity captive and gave gifts unto men." Not only in the general sense has the heavenly Father given gifts, but in a special and individual way. Numerous passages come to mind concerning these individual gifts, and, even as in the gifts that come to us from our human friends, there is often a lack of appreciation of the gift our Father has given. How many of the gifts received at Christmas will be laid away and forgotten, or passed on to some one else as being of no value to the original recipient?

While this attitude may be justified in respect of the "anything for a present" way in which so many gifts are distributed at Christmas, when we think of the gifts of God each one is especially appropriate and valuable. Think of the expressions used in this connection, "to each according to his several ability," "gifts differing according to the grace that was given unto us," "to each one is given the manifestation of the Spirit to profit withal," "dividing to each one severally even as he will." These all indicate careful thought on the part of the Giver.

The great apostle in writing to his beloved Timothy urged him to "stir up the gift of God which is in thee." How it rejoices us when we have given a gift that is of such value as to become indispensable to one we love, used daily, and bringing joy and satisfaction. Yet how many of us realize how it must grieve our heavenly Father to have us lightly throw aside the gift of His love, or even reproach Him because He has not seen fit to give us the same gift that some brother or sister has received. In the diversity and the sharing of the gifts how much greater joy there would be than as if each child had just one gift and that exactly like the others. Is it not as much sin for us to depreciate our gift as it is to be proud-spirited and exalt our own gift over those of our brethren?

"What did you get for Christmas?" Stop and consider what special gift God has given to you, rejoice in it, use it. What new interest would be added to our task if all the talents and gifts were brought out and assembled for the edification of the family! In his admonition to Timothy to "stir up the gift," Paul goes on to say, "For God gave us not a spirit of fearfulness; but of power and love and discipline." Why should one fear to use his gift? It will only grow the more beautiful with usage.

On the other side of the picture, when a child does not use his gift the Father takes it away and gives to some one who will appreciate it. "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away."

"Stir up the gift of God which is in thee." — *Selected.*

GOD'S MESSAGE

THE MESSAGE OF LIFE is a message of peace to an alienated race. Adam brought death upon himself and all his posterity. The second Adam — the Lord from heaven — came to effect reconciliation, to make atonement, "by the righteousness of one the free gift came upon all men." The free gift has truly come upon all, that is, it is freely offered to all who will accept. But no unjustified sinner can ever receive this gift of life. We must first be "reconciled to God through the death of his Son," then, "much more, being reconciled, we shall be saved by his life."

The matter is very fully treated of in that most profound of all Paul's profound arguments, in the fifth chapter of Romans. Dr. Alexander Whyte says regarding this chapter, that it is just these two men, Adam and Christ, with their sin and their justification, which so stumble our evolutionists.

It is evident that the "Fall" was no myth, as so many are teaching today, or Paul would never have penned that glorious chapter, which he triumphantly concludes thus: "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." — From *The Words of Eternal Life* by Woodruff.

"WHEN WE SAY, 'Get thee behind me, Satan,' we put self in the background." — *H. M. B.*

THE FIELD IS THE WORLD

(Continued from page 195)

the Scriptures give us relative to the last times. At present there is apprehension on many sides in regard to Communist activities. Yet thus far these have been largely held in check in the rest of the world, while the Communist experiment in Russia is being worked out, with its system of soviets, commissars, and nationalization of industry. In view of its bloody introduction there and the threats of Communists to repeat the same process in other countries, one's heart might well fail for fear.

The Russian monarchy was a mountain "carried into the midst of the sea." The Psalmist says that even in those circumstances God's people will not fear. Why not? Because "God is our refuge and strength, a very present help in trouble." Let us put our trust in Him, come what may. At the same time we must remember that sensationalism is the order of the day, and that calamitous events and political strife are often exaggerated to make flaring headlines. The Lord's people are "not in darkness," therefore they may well set an example of calmness and patience in the midst of confusion. Psalm 46. — *The New Covenant Advocate.*

GREETINGS FOR THE THE NEW YEAR

We are standing on the threshold of a newly opened door,
And are now about to enter where we've never trod
before.

A new year is just dawning in its fair and dewy light,
While the old is surely vanishing into the misty night.

We have left the fields behind us in the which we scat-
tered grain,

And are pressing on to pastures new, without regret, or
pain,

Trusting we'll be true to God, and in our daily service
bold,

And our sowing and our toiling here will yield an hun-
dredfold.

We are happy as we welcome all the new year with its
dawn,

And we ring the old out quickly; for we're glad that it is
gone.

We are looking forth for new things, and we'll hail the
golden day,

When the Lord brings in the *New Year*, which shall nev-
er pass away. — *Author Unknown.*

THE RESURRECTION OF THE DEAD

THE DOCTRINE OF THE RESURRECTION of the dead is one of the grand truths of the Scriptures. Why should it be thought a thing incredible that God should raise the dead? It is no more wonderful than the creation of man. "With God all things are possible," — when He speaks the word it *must* come to pass. (Gen. 1:3.) Even Jesus while in the flesh could do all things in His Father's name or power, although He did not *then* possess "all power in heaven and earth," but almighty power was only *delegated* to Him; yet whatsoever He spake in His Father's name came to pass. The centurion who was strong in faith, said, "Speak the word *only*, and my servant shall be healed" — and it was so. When Jesus called Lazarus from the dead, he that was dead immediately came forth. When He rebuked the winds and the sea, they obeyed Him.

On a certain occasion the Sadducees, who did not believe in a resurrection, came to the Master concerning this doctrine, to confound Him, when He not only refuted them, but also plainly told them why they greatly erred, saying, "Ye do err, not knowing the scriptures nor the power of God." — Matt. 22:22-29. The same reasons can be assigned for the skepticism of our times. The great Gentile Apostle said: "If the dead rise not, then is not Christ raised;" again, "If the dead rise not, let us eat and drink; for tomorrow we die."

Mary and Martha, her sister, believed in a *literal* res-

urrection of the dead. This is apparent from the account of the resurrection of their brother Lazarus — "Lord, if thou hadst been here my brother had not died," was the language of the sisters; and Martha, in replying to the comforting words of Jesus, who indeed spake the truth, saying, "Thy brother shall live again," said: "I know that he shall rise again in the resurrection at the last day." — John 11:21-44.

In both the Old and New Testaments are found narratives where the dead were restored to life, and in every instance it was done through or by the power of God, which power was delegated to certain persons chosen or set apart for particular purposes. Not one case is on record where mortal man ever raised the dead in his own name. Elijah, in raising the widow's son, cried unto the Lord, and said: "O Lord, my God, I pray thee, let this child's soul (breath of life, see context) come into him again;" and he revived. And Elijah took the child and delivered him unto his mother. And Elijah said, "See, thy son *liveth*." And the woman said to Elijah: "Now by this I know that thou art a man of God, that the word of the Lord in thy mouth is truth." — 1 Kings 17:17-24.

Elisha, in restoring to life the Shunamite's son, prayed to the Lord before he could raise him from the dead. See 2 Kings 4:32-36. The circumstance where a dead man revived on being let down into the sepulchre of Elisha, by coming in contact with the prophet's bones, is wonderful. We believe the record of it, and also that it was supernatural. (2 Kings 13:21.)

Even Jesus himself did everything in His Father's name while in the mortal state, as we have elsewhere observed. He plainly said that He could do nothing of himself, but that He came in His Father's name or power. (John 5:19-43.) Therefore, before raising Lazarus, He prayed to His Father as a testimony that the act would be done in the name of His Father whom He represented.

Now let us consider the acts of the apostles, and learn by what power or in what name they wrought miracles. After the resurrection of Jesus He sent them forth in His *own* name: "As my Father hath sent me, even so (in like manner) send I you." — John 20:21. Therefore the apostles did whatsoever they did in word or deed "all in the name of the Lord Jesus; insomuch that the rulers of the Jews charged them not to *teach in this name*." The Lord Jesus since His resurrection from the dead is no longer dependent upon any one for sustenance. Having received the divine nature, He is immortal, and having received "all power in heaven and in earth," He is almighty. (Rev. 1:8.)

When the Athenians heard the apostle Paul preach of the resurrection of the dead, some mocked. Many today do likewise, because they cannot conceive how the dead can be raised. Instead of believing the Word of God, they give heed to fables and theories which entirely discard the glorious doctrine of the resurrection; for according to the promulgated fables of this time the resurrection is superfluous, as death is made the entrance into a higher realm of being. Horrible delusion! Appropriately may the words of Jesus be cited: "They err, not knowing the scriptures

nor the power of God.”

A resurrection unto eternal life can only be appreciated when we are convinced that death means death, and life means life. According to the Scriptures a resurrection from the dead is the only means of a future life. Therefore the resurrection of Jesus was the pivot doctrine in the precepts of the apostles. Of course, the exaltation of Jesus is embraced in His resurrection, for they are inseparable, as all the promises of God *were* fulfilled in the resurrection of Jesus. (Read carefully Acts 13:32-41; 1 Cor. 1:30, 31; 2 Cor. 1:20; Eph. 1:19-23; Phil. 2:7-11; Col. 2:3, 9, 10; Heb. 1:3-9; 5:7-10; 1 Peter 1:22.)

The instances mentioned plainly prove that the power of God is unlimited. In the case of Jesus He not only was restored to life, but He was made after the “power of an endless life;” death hath no more dominion over Him. What a *vast* difference in Jesus prior and after His resurrection. The Apostle through the spirit calls Him “the firstborn from the dead;” that is, after this distinctive order, for He is the “*only begotten Son of God,*” after the order of an endless life. (Heb. 7:16; Rom. 6:9, 10; Rev. 1:18; Col. 1:18; Acts 13:33.)

The Scriptures teach an *unconditional* resurrection from the dead; all are justified to a restoration to life in their order (Rom. 5:18; 1 Cor. 15:23); but this does not imply a resurrection to *Eternal Life* — in the *likeness* of the Lord Jesus. The resurrection unto immortality is *conditional*. (See Mark 16:16; John 3:16; Rom. 6:5; etc.)

The *first* death will be disturbed in all cases. Jesus said: “Marvel not, for the hour cometh in which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment.” John 5:28, 29. Jude, the servant of the Lord, positively asserts a future judgment of the wicked; that they will be convicted of all their ungodly works and hard speeches uttered against the Lord. Jude 15; also see 2 Thess. 1:6-10; 2 Peter 2:9, 10.

To claim that something in man continues to have a living entity after death implies a denial that Jesus the Christ is the Resurrection and the Life — the Giver of eternal life; but to believe the Bible doctrine of the resurrection of the dead justifies God. Jesus said: “I come that they might have life, and that they might have it more abundantly.” This abundant life was 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. 1:10. Hence the apostle John truly said: “This life (eternal) is in the Son.”

Job’s hope of a future life was through a resurrection from the dead. He asked, “If a man die, shall he live again?” and prophetically answered his own question. See Job 14:14 and compare with 19:25, 26. He hoped to live again. The Redeemer is alive forever more (Rom. 6:9; Rev. 1:18), and in due time Job with all the saints shall awake in the latter day, when the Lord shall stand upon the earth. — 1 Cor. 15:23; 1 Thess. 4:13-18; 2 Tim. 4:8; Heb. 11:39, 40; Acts 1:10, 11. — *The Witness.*

“THE MAN IN EDEN”

By R. H. Judd

THE ARTICLE UNDER THE ABOVE CAPTION in the December second issue is so manifestly a reply to mine, entitled, “Adam’s Penalty”, in a recent number that I feel the editor will allow me space for a few kindly remarks.

First let me say that I had been wanting to write to Bro. Drinkard to express my sympathy with him in his sickness, but having been in bed myself over eight weeks and still at considerable inconvenience, I have not succeeded in my wish.

I cannot but regret somewhat the tone of our brother’s criticisms. Surely he, or other readers of THE HERALD have not had cause, all the years of my association with our magazine, to doubt my belief in the inspiration of God’s Word. Nor can any one of them, I think, rightly accuse me of being among those who “twist the Scripture to prove their own view.” I lay no claim to originality to the views I expressed in that article — at any rate the main idea. I believe with all my heart the record as expressed in Gen. 2:15-17, quoted by our good brother — every word of it.

In answer to his question, “Why not believe that Adam died in the very day of eating?”, I would say, because I find no Scripture that states that Adam died on that day. I do find Scripture record of Adam’s death many years later. If my brother can produce the Scripture, then no considerable time will intervene before THE HERALD has my acknowledgment of the fact.

I have not questioned, nor do I question a single statement in the two verses cited. One does not doubt the fact that God *threatened* death to Adam “in the day”, but we have abundant evidence in Scripture that God has sometimes “repented of the evil” He said He would do, and we have also in the verses I quoted, Jer. 18:7-10; Ezek. 18:21, 22, 27, definite scriptural statement that God does so repent. In view of these facts, and that there is not one iota of scriptural statement or evidence that Adam died “in the day,” but rather that he lived long after it, one would in all humility ask our brother to reconsider his serious charges.

It may be well to give definite scriptural statement where God did act on the principle mentioned. Let the reader turn to Jonah 3:4. There we have quite as definite prediction regarding Nineveh as the one made with respect to Adam. Then turn to verses nine and ten where the language used is almost identical to that used in Jeremiah and Ezekiel already referred to.

Another point of similarity in the narratives is at least suggested to my mind by the record. Both instances were cases of *life* and *death* (see Jonah 3:9, “perish not”), and the parties in each showed they recognized this, Adam and Eve by accepting the skins of animals slain, and the Ninevites by abstaining from food and drink (the sources of life), in recognition that they had forfeited their lives. All

that was required of Jonah was to stay by God's Word and leave the consequences with God.

Why does our brother head his article, "The Man in Eden"? Are we to infer that he believes that Adam died in Eden? If the popular idea (which seemingly our brother holds) that Adam died the *moment* he sinned is correct, then are we not confronted with the inevitable fact that even Eden is not immune from death? Surely, "utter ruin lies just ahead of such a position".

I would most heartily concur in the words of our beloved brother: "Accept the record *as given* (italics mine), and teach it all along life's pathway." The record nowhere states that Adam died "in the day". Then why teach it? The foregoing remarks in no sense mitigate the truth that "death *passed upon all men*" as the result of Adam's transgression.

IT IS INTERESTING TO KNOW that the Vulgate is a Latin translation of the Bible, completed in A. D. 405. The term, "Vulgate," means, "commonly received translation."

— S. E. H.

LOOKING FOR THAT BLESSED HOPE

By E. O. Stewart

"FOR THE GRACE OF GOD that bringeth salvation hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works."

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Titus 2:10, 15.

Paul, knowing as he did the importance of the work to be accomplished in the present age that of calling out a people to be associated with Christ in the great work of the future ages, tells us plainly that in order to be counted worthy of such an exalted position we should live soberly, righteously, and godly in *this present world*.

Suppose we neglect our duty and fall short of our calling, how shall we escape? Shall we neglect our duty, and after so doing, depend upon the suggestion made by the devil to Christ, when he asked Him to gratify the lust of His eyes by casting himself down from the temple, saying, "It is written, He shall give his angels charge concerning thee, and in their hands shall they bear thee up, lest thou dash thy foot against a stone."

The devil quoted Scripture, but he misapplied it. He tried to induce the Savior to do wrong by cunningly twisting the passage from its true meaning, thus, "Go ahead

and do wrong. God is merciful; He will not let you fall; He has promised to protect you by His divine power as it is written."

Upon this very kind of reasoning is built up the doctrine of the impossibility of apostacy. Men will claim one cannot fall after he is once in Christ.

Jesus said, "I am the vine and my Father is the husbandman. Every branch in me that beareth not fruit, the Father taketh away. Every branch in me that beareth fruit, the Father purgeth it, that it may bear more fruit." John 15:1 and 2.

Some people stay out of the church because they believe that God expects them to live a life of sinless perfection. They remain out in the world because they feel that they cannot live up to the Bible requirements. Such people have set a standard on Christian living that entirely excludes the work of Christ as Advocate, or Mediator.

We are commanded not to sin, that is true. But if we sin, we have an Advocate with the Father. 1 John 2:1. A person who lives a life of sinless perfection would not need purging. So God does not expect one to live a life of sinless perfection. The fact that He appointed Christ as our Advocate is positive proof that He does not expect sinless perfection.

The law of the spirit of life in Christ provides an Advocate. And if we use the Advocate when we make mistakes, we are thus honoring both the Father and the Son in their respective official positions. We have by so doing fulfilled the requirements of the law of the spirit of life in Christ Jesus, and the Father pronounces us righteous.

Thus our hope grows brighter and brighter. Our path becomes a shining light that shineth more and more unto the perfect day. It is then that we can rejoice in tribulation, knowing that tribulation worketh patience and patience, experience and experience, hope.

Hope spans the stream of death and guides our frail bark over the dark, sullen stream to mansions of rest. In that goodly land we behold no tear dimmed eyes. The long, dark night of sin is in the past with all of its heartrending scenes.

The Savior smiles in triumph as He stands upon the verdant shore of the once lost, but then restored, paradise of God. His beaming countenance thrills every blood-bought soul as He displays the keys of death and hell, proclaiming, "I can shut and no man can open. I can open and none can shut."

Heavenly voices announce the glorious news, that the kingdoms of this world are become the kingdom of our Lord and His Christ. Every creature in heaven and on earth is praising Him, as He presents to His Father the once lost dominion.

The new Jerusalem appears in all surpassing glory. The moon shines forth as the sun and the sun shall be as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound. Isaiah 30:26.

No wonder John says, "And there shall be no night there." "Even so, come, Lord Jesus."

National Berean Department

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"LET US RUN WITH PATIENCE THE RACE SET BEFORE US. — HEBREWS 12:1.

If all the cares and all the tears,
And all the joys of coming years
Should be revealed to us in one short day,
Our strength would ebb, our hearts would fail,
All efforts seem of no avail.
In our confusion we'd be lost along the way.

But since God knows the way we fall
He gives us strength to cope with all
The difficulties which He knows we'll meet.
Courageously we go our way —
Present ourselves anew each day
A living sacrifice at Jesus' feet.

ANOTHER YEAR LIES BEHIND US. Not one day nor one hour of 1930 can be changed now. There have been obstacles and difficulties along the way. If we have failed in meeting them we can only ask forgiveness and strength, that as we forge onward we may not again be found wanting. If we have met some of the emergencies which confront the Christian with unfaltering courage and wise judgment, it means that we have gained just that much strength for future needs.

A new year lies ahead of us. Not one unkind word or ignoble thought or wrong action yet mars the beauty of its days. If it were only possible to keep it as pure until the end as it is at the beginning!

Before the year begins we know that there shall be failures. It must be so because we are all human, carnal beings. It is not for us to be perfect, but it IS for us to come just as close to the mark of perfection as is possible.

Too many people stack up lists of good resolutions at the beginning of the year, which reach such proportions that it would be a physical impossibility to live up to all of them. We cannot reach the goal ahead by going forward in one leap, but must "run with patience the race set before us."

Let us make our good resolutions — as many as possible — but learn to keep them one at a time. When the keeping of a few becomes a habit we can then begin to think of adopting new ones. Otherwise we will reach the

end of 1931, only to look back and see that in our haste to do everything we have accomplished nothing.

AS A STARTER, may we suggest that every Berean firmly resolve to study the lessons diligently before class time and make every possible effort to be present at all classes.

A REMINDER

ON JANUARY FIRST, dues for the past six months should be sent in by the different Berean organizations, as follows:

State treasurers send one-half of the state dues to the national treasurer; local societies send one-half of the dues to the state treasurer; local societies where there is no state society send one-half the dues to the national treasurer; isolated members send one dollar into the national treasury.

These dues are those which have been paid since the first of July.

THIS REMINDS US that a good resolution for Bereans to make and an easy one to keep might be, "Pay dues when due."

BLAIR, NEBRASKA

THE BEREANS OF BLAIR meet every Sunday evening at the church at seven-thirty. Their average attendance is about twelve, with interest and cooperation very good. Sr. Dorothy Krogh is an able assistant in this work.

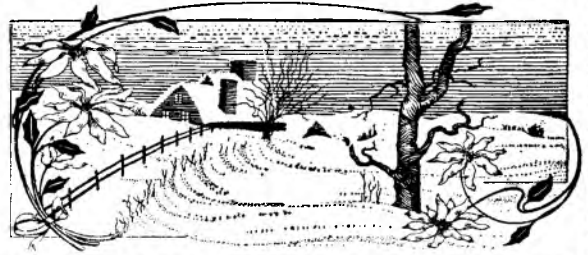
"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." — Titus 2:13.

BEREAN PAGE CONTRIBUTIONS

Illinois, 6; Ohio, 3; Iowa, 3; Indiana, 2; California, 2; Texas, 1; New York, 1; Missouri, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE CHILDHOOD OF JESUS

JOSEPH AND MARY AND JESUS lived in Nazareth, a little town in the hills of Galilee.

Joseph was a carpenter. He built furniture for the houses in Nazareth. The houses were all made with flat roofs and with stairs going up on the outside. So after the day's work was over, Mary and Joseph and Jesus would most likely go up to the roof and watch the sunset.

Sometimes Jesus would go into Joseph's carpenter shop and ask if He might help build something, and Joseph would give Jesus tools and show Him how to work.

And I am sure Jesus helped His mother, too. He most likely took their big pitcher and went down to the little spring for water. Then He surely helped with the fire and simple housekeeping, and took care of the little children in the household. We are told that Jesus had several brothers and sisters. Then Jesus had school to attend and lessons to learn. All Jewish children were taught the Scriptures—the law and the prophets—and some wore parts of them bound on their foreheads.

And we must think that Jesus was a real boy and played the games that boys of that time played, and was a friend and had friends even as you children today. But I cannot think of Him being rude or quarrelsome, or unkind, can you?

We know that He loved the flowers, and hills and all nature, because in His later teaching He speaks of them, and uses them as illustrations in His lessons.

There was only a little house or church called a synagogue in Nazareth, and it was the custom of Jesus to go there every sabbath.

Imagine how His heart beat when He was told that He was old enough to go to Jerusalem and worship in the great temple there! He was twelve years old.

Nearly all the people of Nazareth went up for this feast time. They saddled their mules and took food for several days, sleeping out under the stars at night.

Finally they came to the great city of Jerusalem, with its high walls all about it. There were soldiers with swords and shields, and priests with long, white robes, and many, many people. Some of them found room in the houses and hotels or with friends, while others camped out near the temple.

This building was the most wonderful Jesus had seen. One side of it was toward the east where the sun rose, and this side was covered with gold, and shone so that it could

be seen for miles and miles. All the other sides were made of white marble with a great deal of gold trimming. Inside was the altar where the priests offered sacrifices to God. The time was spent in feasting, visiting, and worship in the temple.

Finally the time came for the crowds to return to their homes. Mary and Joseph packed all their equipment and started out with their friends. All day long they did not see Jesus, but said, "Oh, He must be with His friends in another part of the caravan."

But when the night overtook them, they realized that something was wrong; and not finding Jesus in the caravan, they hurried back to Jerusalem. There they searched and searched, enquiring of their relatives, but no trace of the missing boy!

And then, what do you think? Mary happened to remember the temple, and went there, and surely enough, Jesus was in the House of God. How glad she was to see Him! But imagine her surprise when she saw Him talking to the great teachers, asking them questions, and *answering their questions*. The learned doctors seemed very interested, and really astonished at His understanding.

However much Mary loved Jesus, yet she had been so concerned for His welfare that she naturally had to reprove Him a little. She said, "Son, why hast thou dealt so with us? behold, thy father and I have sought thee sorrowing."

Jesus replied, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Mary did not understand just what Jesus meant by those words. Nevertheless, He went home with them to Nazareth and continued to increase in "wisdom and stature, and in favour with God and man".

Do we try to grow in wisdom, health and favor with God and man?

SOMETHING TO DO

1. Make a list of the qualities Jesus must have shown as a boy.
2. Tell how you can be like the boy, Jesus.
3. Locate Jerusalem and Nazareth.
4. Learn Luke 2:52.
5. Copy: Jesus and the Doctors in the Temple at Jerusalem. Jesus—twelve years old.

SIRIUS, THE "DOG STAR," is the brightest star in the heavens; but Jesus, who is soon to be King over all the earth, will be the brightest Star of this earth planet.

With Our Sunday Schools

LESSON II. — January 11, 1931

THE CHILDHOOD OF JESUS

Luke 2

Devotional Reading: Isaiah 11:1-9

GOLDEN TEXT

And Jesus increased in wisdom and stature, and in favour with God and man. — Luke 2:52.

A STUDY OF THE SUBJECT

Topic. Jesus' Appeal to Childhood.

Basic Truth. "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

Outline. I. The Boy Jesus. II. Keeping Up With the Children. III. Jesus as the Ideal of Childhood.

I. The Boy Jesus. Jesus' appeal to childhood is that He himself was a child. Perhaps that is why, when He became a man, He said, "Suffer little children to come unto me." For He was a real Boy.

We are told very little directly concerning Jesus' boyhood, but there is much that we may learn indirectly. The statement that a tree is known by its fruits is never more applicable than to a child's home training. So we know the Lord was brought up in the way that children ought to go. We also know something of the strict Jewish educational requirements. They knew their Bibles thoroughly, and the training in it began long before the age of six.

It may seem strange that a boy could be in favor with God and man both, yet in spite of all the sentiment to the contrary, the boy who lives a clean, upright, godly life is respected and admired even by those who may not be of that type themselves. Jesus never wronged nor took advantage of His playmates; He never told a smutty story; He never cheated when no one was looking, nor stooped to a lie. And always He was obedient to the desires of His parents. So He commanded the good favor of His human associates as well as that of His heavenly Father.

II. Keeping up With the Children. The parents of Jesus are not the only ones who have experienced difficulty in keeping their eye on the children. Parents who are continually worried frantic for fear that Junior will get out of their sight might take a lesson from Mary and Joseph. Though they sought the Christ-child anxiously when He was left behind in the temple, yet their fears were little justified, for they had taught Him to be trustworthy, and to do right for right's sake.

Wise indeed is the parent whose training of his children has been such that they will delight in seeking his counsel in choosing their companions, their amusements, their careers, and not be compelled to sneak away from home to avoid his displeasure. The parent who can command his child's admiration and sympathy will have no fears for his child when he is "on his own." And the child who has learned to love and obey both his earthly and heavenly parents will never conduct himself away from home in an unworthy manner or do anything he could be ashamed of. This is the glory of Jesus' boyhood education in the things of God.

III. Jesus as the Ideal of Childhood. Lives are ennobled or disgraced by the ideals which they follow. Too often the ideal of childhood is brute force which is personified in physical strength. Again it may be that swearing or smoking or drinking or unscrupulous living may be the ideal held up to boyhood and girlhood. Unless a tendency in this direction is counteracted by home environment, these low ideals are very likely to be acquired from associates. It is just as easy to set the ideal of the Boy Jesus before the child, and how much more worth while! Let the children follow Him in their younger years, and the mature years will hold no terrors for fathers and mothers.

PRACTICAL APPLICATIONS

Today's lesson deals with a little boy named Jesus. His life from infancy to ascension is one of example. The interest of the Child's parents in His well-being is worthy of emulation. Our children today are our biggest concern. Parents are neglecting the children. There are 36,000,000 boys and girls in the United States that are growing up without religious instruction or training. It is impossible to realize the future result.

TELL		PRECEPT
TEACH	the child by	COMMAND
TRAIN		EXAMPLE

Help the children to be honest, true and Christian men and women of tomorrow. Our children need models rather than critics. Their characters will not be formed by chance, but by early training. You are shaping them now.

Discuss the effects home life has on the child; his associates. Will family worship have any lasting effect and influence on the children? Do you think children would be better off if parents spent more time at home? Discuss ways in which home life can be made attractive for the young people, so that they will not seek all their amusement away from home. — C. E. R.

THE GOLDEN TEXT

"Jesus advanced in wisdom, and in manliness, and in favor with God and men."
Luke 2:52, Diag.

Jesus, in many ways, was like any other normal child. He grew, He learned, He worked and, no doubt, He played just as most other boys of His time. As He grew, He increased in wisdom more than the ordinary boy, for He realized that the Father had a great work for Him to do and without doubt He was given wisdom from above which far exceeded the wisdom of other boys.

It was by this wisdom that He was able to

stand among the doctors, both asking and answering questions. No wonder He grew in favor! He was doing God's will, therefore, He grew in God's favor. Men saw His manliness, heard His questions and answers and were attracted by His knowledge. He also was obedient to His parents and that helps a boy to be likeable, and so He grew in favor with men. This is a splendid example that boys and girls would do well to imitate.

— L. A. R.

SENIOR AND ADULT CLASSES

Topic: About My Father's Business.

At a very early age Jesus came to realize that His first duty was to His heavenly Father. "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

His parents did not understand Him, but He returned with them to Nazareth. Here among the hills of Galilee, in a village so obscure as not to be mentioned in the Old Testament, the years of the youthful Jesus were spent until He arrived at the age of thirty.

Tell how the child of God can be about the Father's business. Explain "doing all to the glory of God." At about what age do you think one should be "about my Father's business"? — F. A. S.

INTERMEDIATE CLASS

Topic: The Boy Jesus.

The golden text shows four ways in which Jesus grew and these are the same ways in which all of us should grow. "Wisdom and stature" represent growth in mind and in body. "Favor with God and man" tells of growth spiritually and socially. Discuss in class these four directions of growth.

What sort of training did all Jewish children receive? Deut. 6:4-9. Was Mary the sort of mother who would train her child in ways pleasing unto God? The chief text book for children in that day was the Old Testament, and Jesus must have been well versed in its contents, for He often asked His hearers, "Have ye not read?" No wonder He was able at twelve years of age to confound even the doctors and lawyers! Find here Jesus' first recorded sentence.

"Favor with God" reveals to us that His Father's special watch care was over Jesus, protecting Him from the sin surrounding His boyhood, guiding and directing Him throughout His childhood. Such a child could not help but grow in favor with man also, for he would be loving, unselfish, helpful and kind to all.

What boy would not like to be such a boy as Jesus was! — M. G.

DOINGS AMONG THE CHURCHES

FROM ALL OVER THE LAND

Bro. and Sr. J. Arthur Johnson, of Oregon, Illinois, spent the Christmas holidays with relatives at Culver, Indiana.

Bro. and Sr. Frederick Claussen and Sr. Pearl Hatten of Oregon, Illinois, spent the Christmas holidays with relatives at Culver, Indiana.

Bro. F. E. Siple, pastor of the South Lawn Park Church of Grand Rapids, Michigan, left Sunday evening, last, for points in the southland, including a visit to his home town, Hammond, Louisiana.

The series of Sunday evening sermons on the subject of The Millennium, which the pastor announced to begin on November 9, is now announced to begin on Sunday evening, January 4, at the Oregon Church.

Bro. M. W. Lyon, pastor of the Golden Rule Church of Cleveland, Ohio, and his sister, Sr. Margaret Lyon of Chicago, are spending the beginning of the New Year with their parents, Bro. and Sr. J. S. Lyon, of Citronelle, Alabama.

The good news arrives that Bro. R. H. Judd, of 111 Milverton Blvd., Toronto, Ontario, expects soon to be able to dispense with the use of his crutches. We are thankful with him to the Father that his recovery from his serious injury has been so rapid.

Sr. VanDer Weele, of Argos, Indiana, writes us that her mother, Sr. John Cochran, is in Kelly Hospital in Argos, recovering from a very serious operation. She stood the operation fine and is as well as can be expected. A letter or card of cheer from her friends will be of much comfort. And we ask your prayers to the Father in heaven for her recovery.

Sr. Elsie Cullen and family of the Oregon, Illinois, congregation were the recipients of several Christmas remembrances, among them being a box of fruit and groceries from the Oregon Bereans. Sr. Cullen is a widow who is endeavoring to train her daughter and four young sons in the nurture and admonition of the Lord. She wishes to express her gratitude for these evidences of thoughtfulness.

For the many, many Christmas greetings and good wishes from near and far we wish to express our heartfelt thanks to the senders.

May the blessings of the Father rest upon all—and upon all The Herald family—and may the coming year add much of Christian strength and comfort, is the prayer of

F. L. and E. H. Austin.

GOLDEN RULE HOME CHRISTMAS

The Golden Rule Home family were gladdened by the arrival of Christmas gifts of various nature, among them being a quilt from Sr. Graham of Concordia, Kansas; candy from Sisters Leila Whitehead of Chicago and Elta Fitz of Cedar Rapids, Iowa; a turkey for their dinner from Bro. and Sr. F. L. Austin, and four quarts of grape juice from Sr. Hardesty, of Oregon. On the afternoon of the twenty-fourth, the pupils of the fourth grade of the public school sang carols at the Home and presented two baskets of fruit, all of which greatly cheered the Home folks.

CHRISTMAS OFFERINGS

Christmas offerings have been received from the following, totaling \$112.25.

Mrs. Mary Woodward; Mr. and Mrs. T. J. Ellis; A Sister; David F. Beck; D. B. Jackson; Mrs. Mary Sweet; Mr. and Mrs. Roscoe Dunbar; Deborah Pearson; Mrs. R. A. Robinson; Elizabeth Williams and Mother; Mrs. Clara Stinnette; Enos and Carrie Elton; Mr. and Mrs. W. D. Tilton; Leota B. Hanson; Verna Himmelright for self and also in memory of her mother.

These offerings are greatly appreciated, as also the spirit of cooperation which prompted the givers. The Lord will add His blessing.

DOLLAR-A-MONTH CLUB

We now have 377 members in our Dollar-A-Month Club. Another organization has joined the Club—the Brush Creek, Ohio, Sunday School. They have paid in advance for two shares. Many of the Sunday Schools and Berean Societies of our churches over the land are now members of the Club. If each individual member and each organization would join, what a great stride forward could be made in the labors of the N. B. I. during the year 1931! Did you read Evelyn Austin's Potato Story in the Christmas number? If you didn't, do so at once. And then—respond with your "potato"—at once, today! You will find it on page 186 of that number.

MEETINGS IN TEXAS

The second week in November we began a meeting at Riviera. A splendid interest prevailed throughout the meeting. During the meeting Bernice Robbins made the good confession and was baptized.

Leaving Riviera we went to Houston and held a few meetings at Bro. E. Brown's, with good interest. Thence we went to Ater, where we had a good meeting, considering weather conditions. We expect to be there for ten days in March.

We came to Mullin and preached there the fourth Sunday night. We will be there each second Sunday and hope much good may be accomplished. I believe the church condition is some better over the state. E. O. Stewart

A CHURCH PROBLEM

Three new members, adults, were recently enrolled at the South Lawn Park Church of God, Jefferson and Abbie Streets, Grand Rapids, Michigan. This church is situated in a rapidly growing district in South Grand Rapids. When built some five years ago it was about the first church in that section. Other churches are being added. The substantial little building erected by the South Lawn Park Church is already greatly overcrowded, and the hard working brotherhood of that church is being sorely pressed in its earnest effort to grasp its opportunity for gathering others into the gospel fold and for accommodating the many children and young people in its Sunday School. Right now a church of double the capacity of the present building is needed, while at the present rate of growth of the district, another four or five years and the capacity of the present church should be quadrupled. But the present building is yet not quite paid for.

That brotherhood is certainly facing a problem in Christian service. It is hoping—

even against hope—that in some way it can next spring begin a much needed enlargement of its present building. First it is striving to efface the \$500 indebtedness remaining against the present structure—this in addition to maintaining the current running expenses, which latter are, in themselves, heavy for a small membership. Then it is facing the larger problem of meeting the costs of enlargement which will amount to \$20,000 or more. There is one encouraging feature about it all, namely, South Lawn Park Church has some real workers who, in the face of every obstacle and of every drawback, forge ahead. They pray; they work; they pay. May God bless that labor to His honor.

WATERLOO-CEDAR FALLS CHURCH ORGANIZATION

The Church of God at Waterloo and Cedar Falls, Iowa, has recently perfected a church organization. With a view of working in a scriptural manner as far as possible, the following simple working rules were adopted:

Article I. This organization shall be called the "Church of God in Christ Jesus" of Waterloo and Cedar Falls.

Article II. Its purpose is "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Article III. The Bible alone shall be our only rule of faith and conduct.

Article VI. Membership shall consist of all of the Body of Christ who desire to cooperate according to the purpose and rules herein set forth.

Article V. The officers of the organization shall consist of elders, deacons and deaconesses, selected according to scriptural requirements. 1 Timothy 3:1-12 and Titus 1:5-9.

The elders must have charge of the spiritual work of the church, being able by sound doctrine both to exhort and to convince the gainsayers. Titus 1:9.

The deacons and deaconesses are to have charge of the temporal work of the church, each doing the work for which he is best qualified. Acts 6:1-4 and Romans 16:1.

The elders, deacons and deaconesses shall be selected by the body, from among its members, subject to the approval of the evangelist.

The same shall organize themselves into a working unit.

The following were acknowledged as being qualified for these offices: Elders: A. J. Eychaner, Herman Hunt and C. W. Howe; deacon: Leonard Harland; deaconesses: Mrs. Eychaner, Mrs. Cassen, Mrs. Moore, Mrs. Allard, Mrs. Howe and Miss King. From this board the following active officers were selected: President, C. W. Howe; Vice-president, Herman Hunt; Secretary, Florence Allard; Treasurer, Adelle Howe.

We feel that a definite organized effort is a step forward toward greater service. We are having preaching services every Sunday. All who can are cordially invited to attend. We meet at the home of Bro. and Sr. Allard, Cedar Heights. Sunday School at ten o'clock and preaching at eleven.

It might be worthy of mention that our Sunday School attendance this year is running a little higher than it did a year ago. While the gain is not great, it should be a good indication.

May we solicit the prayers of the brethren for the advancement of the work at Waterloo and Cedar Falls. Charles W. Howe.

DIXON CHURCH SERVICES

Services at the Dixon Church on Sunday, December 14, were well attended. Bro. Conner's sermons are wonderful. We had preaching services on December 21 also, with good attendance, but plenty of room for more. We miss your presence, and you are missing some good sermons.

Sunday School services are very good, the attendance remaining about the same each Sunday. The contest that was held between the Truth Seekers' Class and the Gideon Band was won by the Gideon Band. The teachers are Sr. Anna Drew of the girls' class, and Sr. Dauntler of the boys' class. The Sunday School is growing both in interest and membership, and we are hoping for a larger growth during the coming year.

At this season we should pause and give thanks to our heavenly Father for His many blessings.

Grace Drew.

A very interesting Christmas program was given at the Dixon Church, Tuesday night, December 23. The church was filled to its capacity, making it necessary to place chairs in the aisles. The committee in charge feel amply repaid for their efforts.

The first part of the program consisted of recitations, dialogs and songs by the younger members. The play, "The Street of Hearts," which was presented during the last half of the program by fifteen members of the Sunday School, was very well rendered. This is a supposition story of Joseph and Mary seeking a haven for the birth of the Christ-child on that first Christmas Eve—a little play with a great big lesson. The members of the cast and chorus are to be congratulated on the way in which they presented this beautiful little play.

After the program, gifts were distributed from the beautifully decorated tree, which was enjoyed by old and young alike.

Several Oregon members were in attendance.

ROBERT L. WOOD

Robert L. Wood, son of Daniel L. and Catharine A. Wood, was born in Chicago, Illinois, April 6, 1844, and died at his home in Riverside, California, December 12, 1930. He was married at Chana, Illinois, May 10, 1881, to Miss Olive Booth, who, with a nephew, Laurence E. Wilson of Kansas City, Kansas, survives him.

Until eight years ago Mr. and Mrs. Wood made their home in Chicago, where he was engaged in the builder's trade. Removing to the Pacific coast in 1922, they located in Riverside, where they have since resided. Mr. Wood was beloved by all who knew him for his sunny disposition and friendliness. His health has been declining for several years, and he fell quietly and painlessly asleep, with his beloved wife at his side, after a long and pleasant life in her companionship.

The funeral sermon, delivered by the writer, was based on Deuteronomy 33:27: "Underneath are the Everlasting Arms," and was concluded with the following verses:

We will carry our trouble to Him
Who will help us our burden to bear;
We will tell Him our heartache and anguish;
He will all of our sorrow share.

For He sees and knows our distresses,
And His heart is o'erflowing with love;
And His arms are extended in blessing,
As He watches from heaven above.

So we'll trust to the care of the Father,
The dear one we place 'neath the sod;
For we know that he rests in the keeping
Of a kind and a merciful God!

G. Eldred Marsh.

HERALD RECEIPTS

G. L. Gillespie; Mrs. W. H. Eidemiller; Mrs. Edith Miller; Mrs. Albert Railton; W. D. Tilton.

Sr. F. L. Austin is spending this week at Oregon, Illinois, where her presence is very much appreciated by members and friends of the church.

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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 restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

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WHAT THE BIBLE SAYS ABOUT ITSELF

By *Dessie M. Fox*

THE WORD, BIBLE, is derived from the Greek word, *biblia*, meaning books; also *biblos*, the inner bark of the papyrus on which the ancients wrote. The Bible is a collection of sacred writings or Holy Scriptures of the Christians.

Now according to 2 Timothy 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Therefore, the Bible, the Holy Scriptures is given to the Christian people as a guide by which to live.

The Bible has two main divisions, one for the Jews and Christians, and one for the Christians only. The Jewish religion is represented as a compact between God and the Jews. The Christian religion is a new compact between God and the human race.

The earliest and most famous version is the Greek translation which was written by the Alexandrian Greeks before 130 B. C. different parts being done at different times. This translation was adopted by the early Christian church and by the Jews themselves. It has always held an important place in regard to the interpretation and history of the Bible.

The most important Latin version is the Vulgate, executed by Jerome, partly on the basis of the original Hebrew and completed in 415 A. D. The printed editions of the Hebrew Bible are numerous. The first edition of the entire Hebrew Bible was printed in 1488. The Brescian edition of 1494 was used by Luther in making the Greek translation.

The books of the New Testament were written in Greek, except Matthew, which is thought by some scholars to have been written in Hebrew. The three oldest manuscripts are the Sinaitic, discovered by Tischendorf in a convent on Mt. Sinai in 1850, and assigned to the fourth century; the Vatican of Rome, of similar date; the Alexandrian, in the British Museum, assigned to the fifth century.

The division of the text of the New Testament into chapters and verses was later than the Old Testament, but it is unknown by whom and when. The English and German translations are the most celebrated; the first English translation of the New Testament being executed by William Tyndahl in 1525.

In the reign of James I, Hugh Broughton, a Hebrew scholar, insisted that a new translation of the Bible was necessary and during a conference at Hampton Court, the king accepted the suggestion. The work was undertaken by forty-seven scholars divided into six groups, two meeting at Westminster, two at Oxford, and two at Cambridge, while a general committee, meeting in London, revised portions of the translation finished by each group. The revis-

ion was begun in 1607 and completed in 1611. This translation is thought to be the most accurate and the style to be better than any other version.

THE THREE FORCES

IT IS A FACT WELL KNOWN to science that it takes three simultaneous influences to make a seed germinate in the soil. It must have heat, moisture, and air; when these three things come at the same time, the long dormant seed instantly springs to life and fulfills its destiny. If one of these is lacking, the grain will never become a plant.

So it is with man in his threefold being—spiritual, mental and physical. The possibilities of greatness are latent in him, but if one of these forces is missing, he will remain as a seed in desert soil, packed with superb possibilities but barren and fruitless. — *Selected.*

ANOTHER YEAR WITH THEE

"Another year is dawning!
Dear Master, let it be
In working or in waiting
Another year with Thee.

"Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

"Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

"Another year of progress,
Another year of praise;
Another year of proving
Thy presence all the days."
— *Frances Ridley Havergal.*

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Obedience Rather Than Sacrifice

By C. E. Lapp

“For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”—Psa. 51:16, 17.

AFTER THE ISRAELITES were delivered out of the land of Egypt, the Lord gave them the law through Moses at Mount Sinai. By the law they were instructed how they were to serve the Lord. Different sins were named with the results and the judgment or punishment that was to be executed on those committing the sin. These sins had to be forgiven because God could not tolerate sin.

The curse that was placed upon the world for sin was the punishment of death. God provided a way of escape for the people by having them to confess their sins and then to place them upon the head of some animal. After being placed upon the animal it was sacrificed and the sin was atoned for.

Several hundred years passed by and the children of Israel came into the promised land. They were being led by God all the time, but other nations had kings to rule over them and the Israelites wanted to be like other nations. So God chose a very common man to become their king. He was a tall man, head and shoulders above all others, and of one of the least of the tribes.

After Saul was anointed king, God told him to go and utterly destroy every living thing with the Amalekites because of their wickedness toward Israel. Saul set out to do this, but disobeyed in that he did not destroy them utterly. He brought back the king, Agag, along with some of the best sheep and oxen, saying they were to be for sacrifices unto the Lord. Samuel rebuked him, and said, “Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” Because of the sin Saul committed the kingdom was taken from his house and given to the house of David. There were many other instances in the Old Testament where people were severely punished because of disobedience to God’s word.

Human nature does not change even through the ages of time. Christ, in His sermon on the mount, gave special commandments for us, as His followers, to obey. The first and greatest commandment was that we should love the Lord with all our hearts and mind and body. We profess that we love Him and yet, do we? Do we give Him first place in our lives? Do we give Him first place with our money? Do we give Him first place in our time and first place with our talents?

When we give the things of this life and the things of the world all of our attention and time, do we not break the first and greatest commandment? Are we not just as evil in God’s sight as was Saul when he disobeyed? Saul disobeyed and the kingdom of Israel was taken from him. Saul’s sin was in not doing as God told him. Perhaps he thought, in his heart, that the fine sheep and oxen which he reserved contrary to God’s direction, would make a pleasing sacrifice in the eyes of God and the people. He did not see that the most pleasing thing to God is obedience.

We have a heritage with Christ if we will but do as we are commanded. Christ said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Therefore we can see very clearly from the words of Christ that not every one shall be received who calls upon His name but only those who do the will of God. Is not the heritage we have in Christ of far greater importance than anything that can be acquired in this world? Do we not think too lightly of the life to come and sometimes put too much emphasis on the things of this world?

Let us remember that the time is far spent, and soon Christ, our Lord and Savior, will come to receive us out of this world. If we are to be children of God, then we must obey His teachings or He will not receive us when He comes.

EDITORIAL

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F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

"Go ye therefore, and teach all nations, baptizing them . . . and teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

THE YEAR OF OUR LORD, 1931

A GAIN IT IS INTERESTING to emphasize to the attention of all Christian people the fact that the entire correspondence and business of the world, so far as that business originates in Christian countries, is based upon and dated from the birth of our Lord Jesus Christ. The influence of our Savior's name and life upon the world has had very much more effect and been attended with far greater consequences than the effect or consequences upon Christian life only. He who would think lightly of our Lord and Master must at least recognize one ever visible truth, namely, every crime, every false testimony, every illegal or ungodly transaction, as well as every Christian or every true occurrence in life, bears testimony to national and individual recognition of our Lord and Savior in the datings of the records of such events.

With this fact emblazoned everywhere along the pathways of life's activities, ought not the Christian to enhance the meaning and value of the truth by his living testimony in honor of Bethlehem's child?

FROM THE INDIVIDUAL TO THE WHOLE

MANY OF US UNDERSTAND that Christ appeals to the individual; that the gospel of Jesus Christ is offered to the person and not to the state or to the nation as was the covenant of Moses. Salvation is for the individual, not for the mass. Belief must be by the individual, not by the group. The fruitage of such belief goes to the individual. All this is most true. Scripture is very definite in this matter.

But it is also true that the gospel reaches out indirectly unto the whole. The whole earth not only has to date received untold blessings from the gospel to the individual, but the day is coming in the which the gospel of Jesus Christ will completely revolutionize the earth. Nations will cease war; unrighteousness will forever pass; righteousness will be by all and in all; the whole earth will be beautified and enriched by the operation of the gospel of Christ.

With this undeniable fact as evident to the Christian

as is the brightly shining noonday sun, it would seem that Christianity thrusts upon the individual a responsibility to ever convey the benefits of the gospel to those beyond. Had Christ never taught the love of God to others, none others would have known to have embraced that love. Had early Christians never sacrificed themselves in their efforts to teach the truths of the gospel of Christ to the ungodly and unbelieving, Christianity would never have spread over the earth as it has. If those of former centuries have sacrificed home and life in their eagerness to be loyal soldiers for Christ and have accomplished much in the proclamation of the gospel to every creature, then we Christians of the year 1931 should not hesitate to dedicate our entire beings and our entire ability of service to further that work which has been so long promoted, sometimes with the sacrifice of blood and life itself.

The whole of God's future day is to be Christian. There will be no exception. The fullness of that day will be the result of Christ's personal efforts during His ministry, plus the results of the efforts of individual Christians throughout the centuries, climaxed by the work of the Savior and His church when the Savior shall have returned.

May 1931 find you and me individually zealous in Christian thought and Christian service. May it find us active in word and deed in proclaiming the gospel to those near and far, to the full of our abilities.

DEMANDS OF OUR LORD

MAN'S LITTLE MIND, so finite and of such small capacity, is undoubtedly excused by the great Infinite for its failure to grasp many of the outstanding and revealed truths of God. One of these momentous fact-truths that seems to have been overlooked is that God did not make man in Genesis 1:26 merely and only for man's own enjoyment.

Instantly God had created him, He at once made certain demands of him. He was to "multiply and replenish and subdue the earth and have dominion over it." God made man for a purpose. He had an end in view. The attainment of that end demanded the activity of created man.

Another outstanding truth-fact is that Christ in providing salvation for the individual did so, not simply to please the person, but did so that the saved man and the saved woman might be qualified and empowered to work with Him the great works of God. That Christian who feels satisfied and content because that he feels he himself is saved and that there is no further reason for him to be concerned, is quite likely not a Christian.

Jesus called Peter and James and John and others to

himself and at once demanded of them that they should go forward and serve for others. That demand has not lessened through the centuries. The same demand of Jesus is made of Christians today as was made in Judea and Galilee.

Jesus saves that the saved may save others.

May 1931 awaken Christians to the fact of the Lord's demands upon them. And may 1931 Christians keep themselves aloof from that company of "falling away" ones.

A LIVING FAITH IS ESSENTIAL TO SALVATION

By Rufus A. Curtis

TO HAVE FAITH IN GOD is to implicitly "believe that he is, and that he is a rewarder of them that diligently seek him." Mark 11:22; Heb. 11:6. Without this steadfast, unmoveable confidence in God, and His exceeding great and precious promises, that links *the past with the limitless future*, it is impossible to please Him. 1 Cor. 15:58; 2 Peter 1:4-11; Rom. 15:4.

It is a perilous thing to disbelieve God's words, for "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. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:9-12; Isa. 45:9; John 20:31. He that believeth has "set to his seal that God is true." John 3:36. Fearful indeed will be the doom of the unbelieving. Jude 12, 13.

Faith in the immutable things of the Abrahamic covenant, is the sure and steadfast cable, that links us to hope's anchor of the soul, "by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us," in the gospel preached before "unto Abraham, saying, In thee shall all nations be blessed." Heb. 6:13-20; Gal. 3:6-9, 16, 24-29; Rom. 4:3, 9, 16, 23, 24.

It avails nothing for salvation purposes, for any man, or even an angel from heaven to preach "any other gospel unto you than that which we have preached unto you," wrote Paul, being divinely inspired. An accursed and perverted gospel, cannot bring salvation to its deluded votaries. Gal. 1:6-12. Error has no sanctifying power whatever. The truth alone can set us free. John 8:32, 36.

No wonder inspiration gives us such a graphic portrayal of the false teachers, and their final doom. Phil. 3:18, 19; 2 Peter 2:1-22.

"The gospel of Christ," Paul declares, "is the power of God unto salvation to *every one that believeth*; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:16 17. Our faith is

counted to us for righteousness, as Abraham's was. Rom. 4:16, 20-25. It would be as feasible to expect a living person without breath, as to expect *a living faith without action*.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? *can faith save him?* If a brother or sister be naked, or destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 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."

Those who would be made perfect, with that illustrious galaxy of faith's victors, enumerated by Paul in the eleventh chapter of Hebrews, must "fight the good fight of faith," that they may "lay hold on eternal life," "when the chief shepherd shall appear." Heb. 11: 1 John 4:5; 1 Tim. 6:12; 1 Peter 5:4; Rev. 2:10.

As there is but one door into the sheepfold, and that door is Christ, how essential it is that we have a rock foundation upon which to build! John 10:1-15; Luke 6:47-49.

"Examine yourselves, *whether ye be in the faith*; prove your own selves." 2 Cor. 13:5. "Stand fast in the faith," and "earnestly contend" for it. 1 Cor. 16:13; Jude 3; John 18:8.

In the language of E. B. Grimes:

"What is any work worth,
Unless it's worthily done?
What is any honor worth,
Unless it's nobly won?
What is any wealth worth,
Unless it's justly earned?
What is even love worth,
Unless it is returned?"

"What is any hope worth,
Unless it's high of aim?
What is selfish effort worth,
With its fleeting game?
What is any way worth,
Unless it's bravely trod?
What is life, itself, worth,
Without a faith in God?"

THE BRIDE'S SECRET

I have a secret — my lips may not speak
 The joy which my heart doth hide,
 As I ponder the word of my risen Lord,
 That He's coming again — for His bride.
 Will He come midst the cares of the busy day?
 In the first solemn watch of the night?
 In the awful hush of the midnight hour?
 In the early morning light?

Our Lord shall descend, with the victor's shout,
 For His waiting ones below;
 The dead shall be raised and the living changed
 In an hour that we cannot know.
 Then the spotless church and the sinless Christ
 United shall be for aye —
 Oh, the Rose of Sharon shall blossom sweet
 On that wonderful wedding day!

Have you donned your robe? Has it been made white
 In the Fountain that's free for all?
 Is your lamp all trimmed and burning bright?
 Are you ready, if He should call?
 Oh, put on your garment of righteousness,
 And watch through the gathering gloom!
 Though the Bridegroom tarry, His word is true;
 Be ready: He will surely come! — *A. E. H.*

THE LORD WILL REJOICE OVER THEE

By Samuel E. Haney

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." — Isaiah 54:17.

THESE ARE THE WORDS of the eternal One, the "I AM," of whom no one has a right to change to the, I was. For this eternal One keeps His word wherever it produces faith. Were such promises made us by finite man, how deficient of solace we should be when most in need! a broken stick when facing mountains!

Surely we are the "Eternal's guests, within his household evermore," for whom David prayed: "Guard us as thine own eye, hide us under the shadow of thy wings, from the ungodly who would harry us, the eager enemies that encircle us. Their hearts are closed to pity, their words are insolent; at every step they dog us, alert to pull us down, like lions longing to devour, like lions lurking for their prey. Up, O Eternal, face them, crush them; let thy sword save us from ungodly men! May thy hand slay them,

O Eternal, sweep them out of the world!" Psalm 17:8-14, Moffatt.

The foregoing should cause us to adequately appreciate our heavenly Father's love for us and His interest in our spiritual welfare. O what a privilege "to be partakers of the inheritance of the saints in light." Col. 1:12.

We are not to expect exemption from the enemy's weapons; but our faith in God's Word should make the weapon's intended effects — be what they may — unprosperous; a fact well demonstrated by Job's experience. Every effort having failed of its purpose, the old patriarch was caused to cry out, "Though he slay me, yet will I trust in him." Job came out more than conqueror, for by his faith in God the devil's weapons produced diametrically opposite effects from what was intended. It was and still is in this way that Job and all of us get the alloy burned out of us, and become "more precious than fine gold; even a man than the golden wedge of Ophir" (Isa. 13:12) — in God's sight.

Some day it is going to be generally known that Satan and all his emissaries — both spiritual and human — have inadvertently been God's lapidaries, chiseling away the crude protruding, jagged phases of our fallen nature; shaping and polishing us so as to respectively fit and adorn our heavenly Father's kingdom. But, O, how grievous is the accomplishment! and how prone we are to flinch, and desire to be released from the merciless lapidaries.

We read (Heb. 12:11), "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceful fruit of righteousness unto them which are exercised thereby." (Italics mine.) James says (1:2), "Greet it as pure joy, my brothers, when you come across any sort of trial," Moffatt. And God says (Rev. 3:19), "I reprove and discipline those whom I love; so be in warm earnest and repent." Moffatt.

The world's present spirit of hatred toward the divine standard of righteousness and justice is manifestly the same as when King Darius made Daniel chief president over the hundred and twenty princes. An irrevocable conspiracy was immediately formed to deceive the king and to kill Daniel. But the scheme became a boomerang. Daniel continued "praying and making supplication before his God" despite the "law of the Medes and Persians, which altereth not." He was cast into the den of lions. To the king's query in the morning: "Is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel replied, "My God hath sent his angel, and hath shut the lion's mouths, that they have not hurt me." The prophet was taken out of the den unscathed and his conspirators with their children and wives were cast into it and destroyed. The king was made to acknowledge Daniel's God to be the eternal God. And Daniel prospered in the reign of Darius and Cyrus.

A conspiracy similar in purpose was engendered against Shadrach, Meshach and Abednego when they disregarded the king's edict by nonchalantly informing him, "Our God is able to deliver us from the fiery furnace" — unharmed. Faith in God's protecting arm was the secret of

their courage, which was exemplified thus, there was one (a fourth man) "like the Son of God" with them.

While the devil's vengeful spirit toward God's children is not being appeased by physical lions and fire today, it is keenly felt and clearly manifested otherwise. Yes, dear ones, we are in the midst of the enemy's lions and fiery furnaces. But be assured that no harm can come to us, the new creatures in Christ Jesus, though the lions do rave and the fire crackle and the heat become white hot, for One mighty to save is continuously with us. Matt. 28:20.

The analogy between the Jews' and the Christians' experiences is further enhanced by Satan's emissaries whom he uses in inventing weapons to torment and militate God's children. Paul reminds us of how these credulous dupes are facing a sad awakening as the consequence of their conduct (2 Thess. 1:6, 7), "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us." Moffatt puts it this way, "You are suffering for the realm of God, and He means to make you worthy of it — since God considers it but just to repay with trouble those who trouble you, and repay you who are troubled (as well as us) with rest and relief."

Sweet rest is enjoyed only by God's children these evil days; the spirit of the world having closed the door against all others; for they know not Jesus the source of heavenly rest. To those who are willing to pay the price, self-abasement and worldly affection, He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

And ere long God is going to exult and sing over us as the result of our resting in His dear Son (Zeph. 3:17), "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing" — "Exult over thee with shouts of triumph." Roth. "Exult with a festal song." Moffatt.

Dear reader: Is not the anticipation of hearing and seeing our loving, heavenly Father so exultingly happy over us as to triumphantly sing and shout, sufficient to relieve us of fear and doubt in every trial and tribulation? Yes, ought it not enable us to both subdue and transpose every "weapon" that is formed against us?

RESOLUTION

"IF I SHOULD DISCOVER a weakness in a friend, or happen to hear a story which is not to another's credit; or if a misstep has been made and atoned for, I will not pass it on.

"If I am a little more clear sighted, or better informed than the rest, and discover a wrong in another, I will keep the knowledge to myself, and let the world think as well of him as it can." — *Selected by Anna B. Eychaner.*

OUR HIGH PRIEST

I. THE CONDITIONS of Christ's Priesthood. Heb. 5:1. Christ took upon Him the seed of Abraham. Heb. 2:14-16. He became the son of Abraham and was made in all points like unto His brethren, that He might become a merciful and faithful High Priest in things pertaining to God. Had He not become a man, He could not have become a priest.

Christ was appointed a High Priest. Heb. 3:1. The high priests of old were designated, appointed, separated unto priestly office. Christ was also appointed a High Priest forever after the order of Melchisedec.

Christ was an High Priest in things pertaining to God. Heb. 2:17, 18. In order to fully represent us before God, Christ was made like unto His brethren. He can succor us in that He himself was tempted, but without sin. As a man He passed, apart from sin, through much the same experiences that we, His brethren, meet every day: hunger, weariness, pain, misunderstandings, petty trials, big temptations.

II. The Offering of Christ, as Priest. Heb. 9:11-14. In the earthly tabernacle the blood of goats and calves was typical, looking forward to Jesus Christ. He fulfilled these types. Christ entered the holy place and opened up a new and living way. Read Heb. 9:7-24; 10:19-22.

III. Offerings, Fulfilled in Christ. 1 Peter 1:19, 20. Willing sacrifice. Heb. 10:5-10. Spotless Offering. See Exodus 12:5; Heb. 9:14. Christ offered His own blood. Heb. 9:12.

An acceptable offering. Heb. 13:20. After Christ had died, God brought Him forth from the dead — He accepted the work which Christ accomplished on the cross. Heb. 10:12. See Phil. 2:9.

IV. An Intercessory High Priest. Heb. 7:24, 25. Christ, our High Priest, presents our cause. Heb. 9:24. He will cleanse us. Provision is made for us to walk a blameless life; victory over the world, the flesh and the devil is possible to all believers. But if we slip, 1 John 2:1 and 1:9, He will give grace in time of need. Read Heb. 4:15, 16 and 1 Cor. 10:13.

V. The Priestly Accomplishments. Heb. 10:10, 14.

a. We are perfected forever by the offering of the cross, and always so reckoned by the risen and seated Lord. There are many things in our daily walk that may greatly grieve the Spirit of Christ; but our standing is perfected forever. This High Priest is also our great Shepherd, and His work is to make us "perfect in every good work to do his will." Thus Christ seeks to bring our state up to our standing, and to lead us on to perfection in our daily walk and life.

b. We are sanctified (set apart) through the offering of the body of Christ once for all. And as we have been so set apart, let us make it real in our lives, "suffering without the camp" with Him, bearing His reproach. Read Hebrews 2:10, 11.

c. We are glorified through the work of Christ our risen High Priest. Rom. 8:30, 31; John 17:24 and 22. — *Selected.*

THE PAULINE EPISTLES

INTRODUCTORY TO THE EPISTLES IN GENERAL
AND THOSE OF PAUL IN PARTICULAR

By Lyman Booth

WE NOW ENTER into the consideration of that part of the New Testament called, "The Pauline Epistles." The twenty-one letters form a unique collection among the sacred books of the world. The Vedas, the Koran, the Zend-Avesta, the writings of Confucius contain no letters. They are either poems, philosophical discourses, or legendary histories, but they never appear in the epistolary form.

Letters between churches and those men who founded them were no new thing in the apostolic age. From very early times the scattered Jewish communities had thus corresponded with each other and when synagogues arose in the cities of Asia Minor, Greece and Italy, emissaries, carrying letters to various points, constantly passed to and fro. In this manner the apostles found a ready means for the conveyance of their correspondence with the churches which they organized.

Certain facts concerning many variations plainly characterize all of the epistles, especially those written by Paul. He first gives a greeting which emphasizes the keynote of the letter; second, an outpouring of thanksgiving for some favor shown by the church addressed; third, follows a portion dealing with some doctrinal point; fourth, a practical section flowing out of the doctrine which has been developed; fifth, persons addressed, salutations, and messages; sixth, a brief autographic conclusion in proof of the epistle.

The chronological order of his letters is not, to me, of so much importance as the truths they contain. Yet many think it is of considerable importance and therefore we give the following which is considered by eminent students to be the proper order. First, those written before his first imprisonment at Rome are First and Second Thessalonians in 52 and 53 A. D., respectively at Corinth. First Corinthians was written at Ephesus in the spring of 57; Second Corinthians, at Macedonia, in the summer of 57. Galatians and Romans at Corinth in 58. Those during his first imprisonment are: Philippians at Rome in 62; Colossians at Rome in 63; Philemon and Ephesians at Rome in 63 and the Epistle to the Hebrews written in Italy in 63. Those written after the first imprisonment are: First Timothy written at Macedonia in 64 or 67; Titus in 64 or 67 at Macedonia, and Second Timothy in 66 or 68 at Rome during his second imprisonment.

Not wishing to weary the reader's patience, I desire now to quote at length from Whitly, as I consider his words better than anything I might offer.

"The epistles are letters, written either to individuals or to particular churches, or to several churches, or circular letters to the churches in general. It is supposed that

they were all written by one or other of the apostles, and excepting the Epistle to the Hebrews and the epistle ascribed to John, each has the name of an apostle affixed to it. The apostle Paul's name is affixed to thirteen of them and the Epistle to the Hebrews has been generally ascribed to him; Peter's name to two and one each to John, Jude and James.

"Now if they were actually written by the apostles, what reason can there be in the opinion which many maintain, that they are not to be considered as of equal authority with the Gospels? The Gospels indeed record the words and actions of Christ; but the human testimony by which these words and actions were recorded might even be thought inferior to that of the apostles, for neither Mark nor Luke were apostles; and we have as full proof that the epistles were inspired, as that the Gospels were.

"Various reasons may be assigned, as to why many truths should be more obscurely delivered during our Lord's ministry than afterward, concerning which He gave positive instructions; and where are we to look for the full and explicit declarations of "the whole counsel of God" but in the writings of those whom the Lord Jesus selected as the depositaries of His doctrines, to whom He gave the keys of the kingdom of heaven; to whom He promised the gift of the Holy Spirit, "to teach them all things, and lead them into all truth"; whom He sent to make known His Gospel, even as the Father had sent Him? If the doctrines as taught by the apostles, was the unadulterated and entire truth of God and altogether of divine authority, why should it not be so when committed to writing?

"It must also be observed that it is impossible that we can know what the apostles preached except from what they themselves wrote, or what others wrote concerning them. And can we suppose that their own writings are of less authority, than the writings of others on the same subjects? If there be any ground for making this distinction between the Gospels and the apostolical writings, how is the church, built upon the foundation of the apostles and prophets, to discover this distinction? It therefore follows that what the apostles have delivered in these epistles as necessary to be believed or done by Christians must be as necessary to be believed and practiced in order to salvation as what was personally taught by Christ himself and is contained in the Gospels.

"Most of the epistles, especially those written by Paul, were written to the churches, the planting of which is recorded in the Acts of the Apostles. And the history so tallies with them, even in the most minute particulars, and evidently without the least design or aim at coinciding with the other writers that the more carefully they are examined and compared with the history, the clearer it will appear, that both are genuine. This has been shown clearly by Dr. Paley in his work; and I am of the opinion that all the genius and care of any number of the most able writers who ever lived would be wholly insufficient to forge a history and a number of epistles, so frank and artless, and yet make the one completely confirm the other."

(To be continued)

“WAIT ON THE LORD”

NATURE AND GOD

I 'M LIVING AGAIN a visit with my little girl, who isn't very little, quite the contrary. But since she came to us at birth, such a darling baby, she has always been just that, our little girl. The visit is one of many and each one a delight, bringing peace and gladness.

It was not always so. For a few years there was much pain, such as only fathers and mothers know, when youth is trying its wings. When new forces come into being, we call it the adolescent age. The many Saturdays and Saturday nights, Sundays and Sunday nights, which through all her days I had taught her belonged to God, when I knew not where she was or with whom! I prayed over and over again, "Loving Father, keep my little girl," and turned and went to sleep.

I had tried everything I knew and now I left it all with God. He kept her as only He could keep; brought her safely through dangers that even now I tremble at their remembrance. He not only kept her from dangers, but kept her clean. And the years of patient teaching are now bearing fruit.

Over and over again the lessons of Christian observances blossom forth: always to speak kindly of people or not at all, to be kind to the aged, unfortunates, etc., meeting her wifely duties, keeping her home as only a Christian girl, taught from the Holy Scriptures, could. How my heart rejoices in the goodness of God!

My thoughts go back to a Psalm of David. "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?" Read the entire chapter (Psalm 27) and renew your confidence in David's God. Think with David, "Though an host should encamp against me, my heart shall not fear."

When at times we think God has forsaken us, and doesn't answer our prayers as we think He should, let us remember to "wait on the Lord, wait, I say, on the Lord."

— From one who has learned to trust.

WHAT A CONTRAST!

THEOLOGIAN'S TELL US THAT MAN is an "endless being," and will therefore live as long as God will live. Whom shall we believe, men, or God, in His Word? Here is the contrast that tells the story:

JEHOVAH	MAN
Lives forever. Deut. 32:40.	Of few days. Job 14:1.
Everlasting to everlasting. Psa. 90:2.	Life a handbreadth. Psa. 39:5.
King of eternity. Jeremiah 10:10, margin.	In a moment goes down. Job 21:13.
Living Father. John 6:57.	Corruptible man. Romans 1:23.
Ancient of days. Daniel 7:9.	Days a shadow. Ecclesiastes 6:12.
King immortal. 1 Timothy 1:17.	Mortal man. Job 14:17.
Only hath immortality. 1 Timothy 6:15, 16.	Man is vainly. Psalm 39:11.

— Selected.

THERE ARE MEN WHO GLORIFY nature and rail at God. They honor nature's laws as just, and complain of God's judgments as cruel and severe. They believe in a god more merciful than the God of the Bible. They cannot believe in a God who drowned the world, burned Sodom, and will punish sin and destroy sinners at the end. They believe in the "god of nature".

But what do they gain by the change? Are not "the laws of nature," as they term them, as immutable as those inscribed on tables of stone? Do not fires burn; floods overwhelm; waters drown; earthquakes swallow up; lightnings blast; tornadoes desolate; tempests destroy; sunbeams scorch; frosts congeal; diseases waste; pains rack; sorrows pierce; and calamities afflict mankind? Are not toil, and labor, and hunger, and famine, and pestilence, and all the nameless agonies of dying men in accordance with the "laws of nature"?

They gain just this: they put away the chastisement of a Father and fling themselves amid the revolving glarings of an almighty machine that crushes them in the dust, and then grinds them to powder. They have the same facts they had before, with no possible relief from them. They retain every trouble, and reject every consolation. They have the same realities of sin, and sorrow, and penalty. They have only blotted out mercy, made penitence vain, and forgiveness and peace impossible. They have kept the disease and flung away the remedy.

Let then the infidel glory in the fact that he has preserved his death warrant, and burnt up the pardon that might have cancelled it; that he has kept every sorrow of earth, and rejected every joy of the age to come. But let the Christian rejoice that he possesses every real blessing that the ungodly man can boast of, and added to them all, he has the presence of a divine Father, and the sympathy of an almighty Friend, who, while He reproves in righteousness and punishes in justice, yet pardons with such infinite and compassionate love that the heart of the penitent turns to Him with tears, as to the only Savior, saying, "There is forgiveness with thee that thou mayest be feared." — Selected by Alice B. Curtis.

"MY BROTHERS, Christian men, I utter a plea for your boys and girls. Give them some of your time. Try and find out what it is God meant when He sent your boy into the world. He meant something, and if you listen to him, though the prattle be but baby prattle, if you watch him, though all his work is play, you will find out if you want to. And when you have discovered the possibility, remember that no God-created capacity in any child can be perfectly responsible and fulfilled save as the whole child nature is developed in the fear of the Lord. The first thing, the most important thing, is that your children should climb from their faith in you and love for you, to faith in God and love for God." — G. Campbell Morgan.

WORSHIP

All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, His praise forth tell,
Come ye before Him, and rejoice.

The Lord, ye know, is God indeed,
Without our aid He did us make;
We are His flock, He doth us feed,
And for His sheep He doth us take.

O enter then His gates with praise,
Approach with joy His courts unto:
Praise, laud, and bless His name always,
For it is seemly so to do.

For why? the Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.

— *William Kethe.*

THE SHIP'S PILOT

By John Denchfield

OUR LIVES HAVE MANY TIMES been compared to ships at sea. Just as a ship sets out on its journey over the trackless sea, so we set out and travel from day to day on the great journey of life.

Every ship, small or great, must have a pilot. Though the ship may be complete in itself, it needs someone to guide it through the many dangerous passages, around the shoals and away from the rocky reefs. Without its pilot a ship, no matter how strong it may be, is doomed to destruction.

We, as ships on the great sea of life, need a pilot to guide us safely through our many trials and temptations, that we may not become stranded or wrecked by the shoals and reefs of sin. Jesus, the Christ, is the greatest Pilot the world has ever known. Have you ever heard of any other who could calm a raging sea with just the words, "Peace, be still," as our Lord did?

Whether on the sea or in the hearts of men, Jesus is the greatest of all pilots. We hear His words, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, nei-

ther let it be afraid." John 14:27. We recognize His divine presence and all is well. We are at rest; for Jesus, our Pilot, is with us.

A ship must be kept in perfect alignment if it would travel easily and smoothly. Every part of the ship, fore and aft, from the hold to the topmast, must be under the control of its pilot. Unless all is under his control, the pilot cannot guide the ship, no matter how much he may try.

Our lives, our every desire, our every thought must be in subjection to our Master if we would have Him guide us in all things. We must allow Him to pilot us if we wish to be directed to the Haven of Rest, to life with Him, reigning with Him forever more. He cannot guide us unless we give Him absolutely full control.

First we must accept Him as our Pilot and then we must allow Him to guide us. Where are we? Have we accepted Him? If we have, are we subjecting our will to His? Are we giving our Pilot full control?

BRILLIANT GEMS IN GLORY

By Cecil Smead

THERE WERE TWELVE STONES on the breastplate of judgment which Aaron, the high priest, wore into the oracle of God's presence, the holy of holies. Each stone represented a tribe of Israel. The holy of holies was a little room with neither window nor lamp. The glory of the Lord was its sole but unsurpassable light. Precious stones glitter and blaze in accordance with the brightness of the light they reflect. Consequently, when those gems on the breastplate of the high priest were struck by the rays from the radiant glory of God, they blazed forth the more intensely in splendor.

According to the Epistle to the Hebrews, Jesus Christ is our High Priest. He has gone into heaven itself, the holy of holies of God's presence, there to make intercession for us. He, as High Priest, is bearing the breastplate of judgment with its brilliant gems to be bathed in the purest of splendor from the throne of God. If we are those jewels on that breastplate, lit by that ineffable glory, it is because Jesus Christ has taken away our transgressions and has washed us clean in His pure blood. Henceforth, we are sanctified to dwell where those shining rays from the God of heaven can light upon us. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

It is only when we realize our true status as sinners that we can accept Christ's cleansing blood, and that He can present us sanctified before the throne of grace to the God of Glory. When we realize our own insufficiency, and the all-sufficiency of Christ, then it is that we know that to come boldly means to come courageously, with confidence in Christ, but at the same time, thankfully and humbly be-

(Continued on page 218)

WHAT MUST I DO TO BE SAVED?

THIS MOMENTOUS QUESTION was asked by the jailor of old. Acts 16:30. The Apostle Paul and Silas, his co-laborer, replied "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." The above expressions were not only rote words in their tongue, a mere mechanical repetition, as it were, without exercise of the understanding, but they knew whereof they spake, for it is written: "They spake unto him the word of the Lord, and to all that were in his house" — they qualified what it meant to believe on the Lord Jesus.

It is essential to salvation to believe on Jesus as Lord; therefore the apostles always preached the exaltation of Jesus. In the discourse of the apostle Peter on the day of Pentecost, the gist of his sermon was the exaltation of Jesus — that "God hath made this same Jesus . . . both Lord and Christ." When the multitude understood this doctrine they were pricked in their heart, and the sequel shows that they believed, for they asked what they should do; how they should ratify their faith in the Lord Jesus.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit: . . . then they that gladly received his word were baptized."

Philip, the evangelist, preached "Christ" to the Samaritans, and when they believed Philip preaching the things concerning the kingdom of God, associated with the name of Jesus Christ, they, like the multitude on the day of Pentecost, obeyed the injunction of baptism in the name of Jesus Christ.

The eunuch also belongs to the same category. Philip preached to him "Jesus", and when the eunuch believed with all his heart there was no hindrance for him to enter into a covenant relationship with the "Son of God," whom he confessed, and Philip immersed him, doubtless, in the same name he did the Samaritans, as we have no record that Philip immersed in any other name but in the name of Jesus Christ.

Saul of Tarsus, after he became acquainted with the Lord Jesus, was also baptized, calling on the name of the Lord, and subsequently taught immersion in His name. See Acts 19:5; Rom. 6:3-5; Col. 3:17.

Cornelius, the centurion, and all that were with him, when they heard the testimony of the apostle Peter, who spoke the same things to the Gentiles as he did to the Jews, namely, that "Jesus is Lord of all;" that God ordained Him the Judge of quick and dead; that through His name whosoever believeth in Him shall receive remission of sins — they also were baptized. Acts 10:48.

While Peter yet spake these words, the Holy Spirit confirmed the testimony, and the Gentiles gave evidence of a quickened mind, and began to magnify God. Then Peter commanded them to be immersed (like the Jews — Acts 2:38) in the name of the Lord — "in the name of Jesus Christ." — R. V.

What shall we say more? We might speak of Lydia, Apollos, Crispus, the Bereans and the Corinthians.

Now, we have shown from the Scriptures the order, namely: hear and believe the doctrine of the exaltation of Jesus, then be immersed in His name for the remission of sins. Having thus become covenantly related with the Lord, it is enjoined to remain loyal to the end, "grounded and settled, and not be moved away from the hope of the gospel," in order to receive the promise — eternal life (Col. 1:23). — From *The Witness*, 1889.

FEAR NOT

By Gerald L. Cooper

"And he answered, Fear not: for they that be with us are more than they that be with them."

THE SYRIANS WERE WARRING against Israel, and Elisha, the prophet, warned the Israelitish king each time against them. The Syrian king came to know of it and he sent a host to put Elisha to death. When Elisha's servant saw the host he said, "Alas, my master! How shall we do?"

It was then that Elisha said the above words. To prove to the young man that this was true, he prayed to God to open his eyes that he might see. The Lord opened the eyes of the young man and he saw horses and chariots of fire in the mountains surrounding Elisha.

Elisha then prayed for God to smite the Syrians blind. He did so and Elisha, deceiving them, led them out to Samaria to the king of Israel. Then in place of allowing the king to smite them, he gave them food and sent them away.

God was with Noah at the time of the flood, saving him and his family and destroying the rest of the people. He was with Abraham, Isaac and Jacob, promising each of them that He would bless the nation of the land through him.

God proved to Moses that He was with him when He caused Moses' rod to turn to a serpent. Later He proved to the children of Israel that He was with them when He guided them safely to the promised land through the leadership of Moses and Joshua.

He was with the judges that ruled the Israelites and with David and Solomon. Each time He showed them that He was more than were their enemies. Sometimes He showed them by a miracle and other times by His spirit.

God is also with us; He shows His guidance every day. He keeps us under His wing away from the cares of the world. He allows us to gather to worship Him while in other countries Christians are being persecuted. He gives us all of our temporal needs, such as food, clothing and shelter.

Let us earnestly consider whether we are worthy of this care. If we aren't, let us get busy and accomplish something for our God who is so graciously kind to us.

UNTRANSLATED WORDS OF JESUS

SOME YEARS AGO the late Dr. George H. Morrison met, in Glasgow, General Agha Petros, Commander-in-Chief of the Assyrian Forces during the World War, and had an interesting conversation with him, being most interested by the news that at his home, away up in the mountains behind Nineveh, they still speak the very language that the Lord spoke.

Sometimes the children of General Petros, like other bairns, are a little unwilling to get up in the morning, and if it happens to be one of the girls his wife will go to the bedroom, and say, "*Talitha cumi*," which means, "Daughter, it's time to get up." Sometimes, again, when his children come home from school they find the house door shut, and if nobody comes immediately to open it they shout for admittance, and what they shout is a word very familiar to Gospel readers — "*Ephphatha*." "But," says Doctor Morrison, "I think the last thing he told us was even more interesting. He said this, 'Supposing my wife and I go out some afternoon, and we leave the family at home, and then, suppose we make more calls than we intended, and we are late in getting home. Of course, in this country the little children would not mind in the least, but in that country they are never quite safe, and when the darkness comes the children get anxious, and so when I come to the door the children say, "*Lama sabachthani*? Father, what has kept you, where have you been, why have you left us like this?'" "

Turn up once more the twenty-seventh chapter of Saint Matthew, forty-sixth verse, where you read, "And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani*? that is to say, My God, my God, why hast thou forsaken me?" Just as if our Lord were a little child beginning to get frightened, feeling all alone, and crying out to his father, "Where are you? Why are you not at home? We are very lonely without you." — *The World's Crisis*.

THE VOICE IN THE WILDERNESS

"LUKE INDICATES THE IMPORTANCE of the beginning of John's public ministry by enumerating the rulers at the time: first, the ruler of the Roman Empire, Tiberius, who succeeded Augustus; then the governor of Judea, Pontius Pilate, who succeeded Archelaus, deposed by the Romans; Herod Antipas, son of Herod the Great, who reigned over Galilee in the north of Palestine and Perea, east of the Jordan; finally the Jewish religious rulers, Annas, regarded by the Jews as legitimate high priest, and his son-in-law, Caiaphas, made high priest by the Romans. With this personnel, the student should become familiar, for it is the situation during our Lord's ministry." — *Peloubet's Notes*.

WHERE IS THE PROFIT?

WHEN CHARLEMAGNE DIED they did this. They carried him into his sepulchre; they seated him on a throne of ivory inlaid with gold and set with precious jewels; they clothed him in purple robes of royalty; on his head they put a jeweled crown, on his finger a signet ring, in his hand a sceptre, symbolic of his power; on his lap a scroll chronicling his deeds and recording his victories on the battlefield. And they sealed the tomb of Charlemagne.

Ages and ages after, they broke the seal of the tomb. Time had eaten and gnawed the flesh from the bones, and there on the ivory throne inlaid with gold and set with precious stones, sat a skeleton. At his feet was lying a heap of dust which at one time had been his flesh and robes. His crown had dropped down onto his bony shoulders; his ring had slipped from his finger. Time had gnawed the hand that had grasped the sceptre and all were lying on the floor, and as they fell the scroll unrolled and his hand had fallen open and was pointing to the words:

"What will it profit a man if he gain the world and lose his own soul." — *Selected*.

BRILLIANT GEMS IN GLORY

(Continued from page 216)

cause of such infinite mercy.

Whenever we enter the church to worship, singing praises, praying, devoutly hearing, and whenever we pray, we feel as though the gems adorning our High Priest's breastplate are being especially displayed for the inspection of God. Those favored gems must blaze right back with increased splendor, if that were possible. We also must glow within and without with increased reverence at the honor done us. His glory lights us within to a white heat, and outwardly our attitude, our countenances, glow with that fire of devoutness which is always the effect upon those in the presence of God.

There are those around the throne of God in heaven who constantly pay homage to Him, crying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. 4:8.

Christ is always in God's presence; the breastplate is always in God's presence; we are always in God's presence. But in church and in prayer we are being especially held up for God's inspection, and for His glory to shine upon us. If we truly are those brilliant gems in the ineffable glory, we too should burn within with devotion and reverence. That song of holiness should fill our innermost being with the music of reverence. With our hearts so bubbling over, our faces should be luminous with that glory which comes from God alone. Our actions should show it.

Let us thank God for His mercy. Let us thank Jesus Christ because He loves us and wants, O so much, to hold us up to the gaze of His Father, that we might be filled with that light which cannot be hid.

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"FOLLOW AFTER CHARITY, AND DESIRE SPIRITUAL GIFTS; BUT RATHER THAT YE MAY PROPHESEY." — 1 CORINTHIANS 14:1.

SPIRITUAL GROWTH

A RECENT SUBJECT in a sociology class was that of the religious organization. Three environments mentioned with which we deal in life were the physical, the social, and the spiritual. It was doubted whether the spiritual should be included here, some expressing the belief that spirituality is mere imagination. One can imagine almost anything that he desires and determines. He can imagine pain, sorrow, happiness or spiritual things — whatever comes to him. I believe that we do have spiritual environment and that it comes through prayer and study of the Word of God.

The mind must be enlightened by divine truth before it can discern the things which are spiritual. It is perhaps characteristic of the times we now live in that the spiritual side is less developed than formerly. This side of our lives must be developed through an earnest, willing and continued effort; otherwise the promised grace and the knowledge of God is not obtainable. If God is all, and in all, the material and the spiritual should blend together, rather than there being a segregation or elimination. This will be demonstrated in the age to come.

The genuine Christian will so develop the physical, the social and the spiritual that together they will glorify God's name now. The absence of the spiritual renders the individual self-righteous and unable to comprehend the grace and truth which God now extends through Jesus Christ.

THE TONGUE

TWO OF THE TEN COMMANDMENTS deal with the sins of the tongue. When you go to a doctor, the tongue is the first thing he wants to see. Evidently it has something to do with your health. The apostle James says it "Defileth the whole body". When dealing with the tongue you have a subject that is in everybody's mouth. God scattered mankind at Babel by touching the tongue and again at Pentecost when re-making mankind. God said more about the third commandment than any other. Swearing is professing your loyalty to Satan.

No great man is a great talker; it takes twice as much brains to keep your mouth shut. It is the weakest wheel that creaks and groans the most. Don't believe everything you hear about people. It may not be so. Act toward the accused one as you would want him to act toward you, under similar circumstances. You can whisper away a reputation by a question or a shrug of the shoulders. Talking about the Golden Rule is not keeping it. To listen to gossip is as bad as to do it. Where there is no wood the fire goes out. Conversation is the test of character. The world needs a generation of good conversationalists. — *Selected.*

FINDING MYSELF

ALONG A PATHWAY that leads to Florida's "Singing Tower" is a tablet bearing this inscription: "I come here to find myself." It is so easy to get lost in the world. Along the pathway of life stands the church. It asks you to come in and find yourself. It is so easy to get lost in materialism, doubt and unbelief; lost in selfishness and pride and lust. The church will help you find your way back to God, faith and hope; to find your true self.

CLEVELAND, OHIO

THE CLEVELAND SOCIETY celebrated the Thanksgiving season by making up a basket for some of the needy families of the neighborhood. Each member brought some article of food to contribute to the basket. It was found that there was enough to furnish Thanksgiving dinners to three families.

A Christmas party was held on the night of December 12. The attendance was about sixty-five. Each one brought a ten cent gift which was exchanged with someone else.

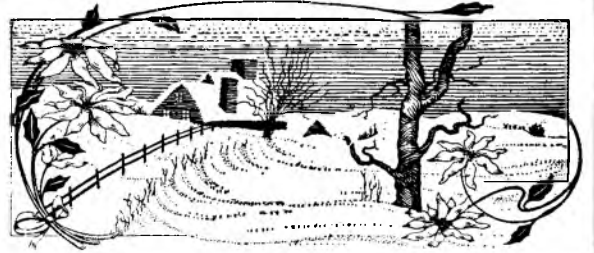
The last three months of the year have been highly successful, and interest has greatly increased.

BEREAN PAGE CONTRIBUTIONS

Illinois, 6; Ohio, 4; Iowa, 3; Indiana, 2; California, 2; Texas, 1; New York, 1; Missouri, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE MINISTRY OF JOHN THE BAPTIST

JOHN THE BAPTIST was the son of Elisabeth and Zacharias, and the cousin of Jesus. The Bible tells us very little of his boyhood. It does say that John was to touch no wine nor strong drink, and that he "was in the deserts till the day of his shewing unto Israel."

Several years passed by, when all at once John appeared, coming from the wilderness preaching a new doctrine. He lived very simply, eating very plain food and wearing very plain clothing, but his message attracted the attention of all Judea, even Jerusalem, and many came to hear him.

What was this message? "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but he shall baptize you with the Holy Ghost."

And who was the One mightier? Jesus. John was not one bit jealous of Jesus. Instead, he felt very humble and unworthy in comparison.

And what did John mean by, "I have baptized you with water"? Why, he told the people that if they were sorry for the wrong things they had done, they could go down into the water and be baptized. Thus, they were clean again, as if their sins had been washed away, and then they were ready to start out on a new life. In this way, in their faith, the people were being prepared to receive Jesus, when He should appear.

Multitudes came to hear him, and were baptized. He did not spare their feelings, but spoke to them very plainly. He even called them vipers, and asked who had warned them to run away from the wrath to come upon them as evil doers.

These Jews seemed to think they could live as wickedly as they pleased and yet be saved, because they were children of Abraham. But John said God could raise up children to Abraham from stones. He warned them to repent and do good. He compared them to trees; the trees which did not bear good fruit were cut down and burned up.

The people were greatly impressed. They said, "What shall we do then?"

John replied, "If you have two coats, give one to someone who has none. If you have food, divide it with someone who is in need."

Even the publicans came to be baptized and asked, "What shall we do?" John told them to take no more than was really due them.

To the soldiers he answered, "Do violence to no man, neither accuse any falsely, and be content with your wages."

The prophets had foretold this just as it had worked out: "Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

DO WE?

— make ready for Jesus as John has advised?

SOMETHING TO DO

- (1) Write the things John told these people to do.
- (2) Learn Luke 3:11.
- (3) Copy Luke 3:14.

WE BELIEVE

1 Corinthians 14:37

PRAY AND TRUST

We know when we talk to our Savior, He hears;
If we are abiding in Him, then no fears
Nor worry what happens to us through the years;
After we pray we'll trust.

We can't view the path lying on far ahead;
'Tis Jesus who sees all the way we must tread;
He promised to lead us — away with our dread;
After we pray we'll trust.

Sometimes even though we ask things in His will,
Our Lord knows it best and delays to fulfill;
Then may we have faith in abundance, until
After we pray we'll trust.

Oh, let us look up and rejoice just to know
Our Savior is near, guides the way that we go;
No matter what comes, life at last He'll bestow,
After we pray and trust.

— Ella I. Brown.

With Our Sunday Schools

LESSON III. — January 18, 1931

THE MINISTRY OF JOHN THE BAPTIST

Luke 3

Devotional Reading: Isaiah 40:3-11

GOLDEN TEXT

Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. — Luke 3:8.

A STUDY OF THE SUBJECT

Topic. The Gospel of Repentance.

Basic Truth. "Except ye repent, ye shall all likewise perish." Luke 13:3.

Outline. I. The Message of John. II. The Need for True Repentance.

I. The Message of John. The man who had been such a remarkable child in his infancy is living up to his reputation. He suddenly appears upon the scene of smug ease, soft living, corruption and wickedness to challenge the people's disregard for the laws of right living. With scathing words which burned deeply into the hearts of his hearers, he shocked them into repentance or else into enmity.

The work of the Savior would undoubtedly have been much more difficult had it not been for the ministry of John the Baptist. Not until man has a consciousness of sin will he begin to seek a Savior. John could not forgive their sins, but he could and did stir up in them a keen consciousness of the need for forgiveness, and thus made them ready to hear the message of the Christ, their true Leader who would indeed cleanse them of all iniquity.

The message of John is brutally frank and right to the point. He does not beat about the bush. He is disturbingly specific in defining what he means by the broad term, "sin." In unmistakable terms he tells them that their boasted Abrahamic lineage is so much bunk unless they cease to disgrace that noble ancestor by their unscrupulous living.

II. The Need for True Repentance. If John were here today it is quite probable that he would find as much occasion for stinging denunciation of standards of living as he did in his own day. The American people have been aptly described as needing a sense of sin. It is probable that there has seldom been a time in the world's history when the people as a whole have been so unscrupulous in their conduct, so brazenly defiant of all standards of decency and right. No doubt the startling decline in religious interest is due to this very fact. When people lose their sense of sin they feel no necessity for religion.

We need a John the Baptist today to call the people to repentance. What would John say to the grafting office-holders of our day, or to the grasping millionaires, or the robber corporations which oppress the working men? What would be his attitude toward the system that enables money to be the criterion of a man's worth, and that permits crime and lawlessness and class injustices without number, and trafficking in drink and narcotic drugs and human souls to go almost unchallenged?

What would he have to say to the unabashed divorce of our day that makes Herod look like a piker, to the deceit and selfishness and wanton cruelty of their sins, and the deliberate and wilful corruption of our youth by cigarette advertisers and producers of vile pictures?

Every believer can be a John. There is a crying need for a fresh proclamation of the gospel of repentance. Arouse people to a recognition of their sins, and lead them to the Christ before it is too late.

"We hear nothing further of Zacharias and Elisabeth; doubtless they both died before their great son came to maturity. We learn from Luke 1:80 that John early withdrew to the wilderness south of Judea, stretching eastward to the Dead Sea, a region so desolate that the Jews called it, 'The Abomination of Desolation.' Travelers who have passed over and through it tell us that it is destitute of all animal life, save a chance vulture or fox. For the most part, it is a waste of sand, swept by wild winds.

"In this great and terrible wilderness, John supported himself by eating locusts — the literal insect, which is still greatly esteemed by the natives — and wild honey, which abounded in the crevices of the rocks. A cave, like that in which David and his men often found refuge, sufficed him for a home, and the water of the streams which hurried to the Dead Sea, his beverage. Can we wonder that under such a regimen he grew strong? Here he found quiet and leisure to think and to pray. Here the Spirit of God brooded over him, and made of him a great prophet."

— Peloubet's Notes.

PRACTICAL APPLICATIONS

John's message was simple and plain, yet it was sufficient to meet the needs of all classes of people. He prepared the people for Christ's first advent.

We must prepare them for His second advent.

John's message was

plain
direct

practical
for all classes.

Should such characteristics mark the preaching of the gospel today? John was humble, brave and zealous. Show how these traits can be developed in an individual and their effects upon the preaching of the gospel.

Make a list of the doctrines taught by John and compare them with the teachings of your own church. Were his teachings along practical lines or did they embrace some of the

deeper doctrines of Scripture? Compare his style and methods of preaching with those used today. Would his methods be adaptable to present day conditions? — C. E. R.

THE GOLDEN TEXT

"Produce, therefore, fruits worthy of reformation." — Luke 3:8, Diag.

This was spoken to the Pharisees and Sadducees who came out to where John was baptizing to find out who he was. He called them a generation of vipers, and asked them, "Who hath warned you to flee from the wrath to come?" Then he gave them the admonition of our text.

Had the Pharisees and Sadducees produced "fruits meet for repentance," as Matt. 3:8 puts it, or "fruits worthy of reformation", as the Diaglott has it, they no doubt would have treated Jesus in an entirely different manner from what they did. Instead of continually trying to trap Him, they would have been believers in Him and followers of Him.

Christ says in the Sermon on the Mount, "Wherefore by their fruits ye shall know them." The Pharisees and Sadducees were known by lack of fruit. The Christian is easily discerned by the fruit that he constantly brings forth. — L. A. R.

SENIOR AND ADULT CLASSES

Topic. A Courageous Reformer.

For an example of true Christian courage, we find a most excellent one in John the Baptist. He was deeply impressed with the enormity of sin against God, and the hopelessness of sinners, unless a higher power intervened. With this conviction, and with a command from God coming to him in the desert, he went into all the adjacent country of the Jordan, calling men to repent.

"O generation of vipers, who hath warned you to flee from the wrath to come?" seem harsh words, but they reveal a character which has the true conviction that he dare be in the right with God. He knew that those men needed plainness of speech and that baptism would avail nothing when only an outward show of repentance was manifested. Read also his answers to others in verses ten to fourteen.

But the greatest courage is shown in his conduct and replies, as recorded in John 1:19-23. He might have received glory and honor not his, but he answered, "I am not the Christ," and, "I am not Elias," but, "the voice of one crying in the wilderness, Make straight the way of the Lord." — F. A. S.

DOINGS AMONG THE CHURCHES

DOLLAR-A-MONTH PLEDGES

Another year has commenced and in planning our work for 1931 it would be well for all Christians to plan for the furthering of the Lord's work. The National Bible Institution Board is still counting on 1000 individual subscription to the Dollar-A-Month Club so that the religious work — your work and mine — publishing *The Herald* and the Sunday School quarterlies and conducting the Bible Training Class — may be carried on properly.

I wonder if the brethren realize how little it is of the National Organization to ask of the brotherhood at large to carry on the work? Do you realize what a responsibility the executive-secretary and the other members of the Board have? If you do, I believe each one will consider the matter very carefully and prayerfully at this New Year and send in your Club membership immediately. It only means one dollar each month to you, but with cooperation 1000 clubbers could assure the financial backing to carry on our work.

The treasurer of the Board cannot raise this money by writing articles concerning the need unless each individual applies the appeal personally and responds with a pledge, as well as trying to interest others. The treasurer needs a representative in each community to present the work and assist the Board in securing the one thousand members. If you feel you can aid in this all-important task, write, and blanks and information will be sent.

Join the Club today and watch the progress toward the goal in coming *Heralds*.

Wishing you a Happy New Year,
Leland T. Hanson, Franklin Grove, Illinois.

Bro. Grover Gordon stopped overnight in Oregon on New Year's Day on his way homeward. His presence was appreciated at prayer meeting.

The week end of January 10th and 11th is the time for the regular monthly preaching service at the Ripley, Illinois, church. Let all in that vicinity be out to receive the messages.

Bro. Eugene M. Hall of Woodland, Michigan, Sr. Jessie Upton, of Geneva, Ohio, and Sr. Rena Endsley of Melbeta, Nebraska, have recently fallen asleep in Jesus. Obituaries will appear in a later issue.

A series of evangelistic meetings is planned for Hammond, Louisiana, beginning January 6 and likely continuing until the 25th. Bro. M. W. Lyon of Cleveland, Ohio, will conduct the first part of the meeting and Bro. F. E. Siple of Grand Rapids, Michigan, the last part. The full cooperation of all who can be present is urged.

Dear Friends: I would like to take this way of thanking each one of the members of the Golden Rule Home for their kindness and friendliness to me on my recent visit to the Home, to visit my mother, Mrs. Clara Chaffee, who is a charter member there. Each one made me feel at home and the matron, Mrs. Jackson, certainly does her part to make the Home a pleasant place in which to live.

I send best wishes to every one connected with the Home, and to the wonderful young people of the Training Class, for a very happy and prosperous New Year.

Mrs. Lola Chaffee Danforth.

SIPLE - LYON

The *Herald* is in receipt of the announcement of the marriage of Sr. Dorothy W. Lyon and Bro. F. E. Siple on New Year's Day at the home of the bride's parents, Bro. and Sr. J. S. Lyon of Citronelle, Alabama. The ceremony was performed by Bro. M. W. Lyon. The bride and groom are well known to our church people over the country, and *The Herald* extends to them best wishes for a long life of happiness and usefulness in the Master's service. The church at Grand Rapids will find in their pastor's wife a very efficient helper in the many departments of their work.

A GOLDEN WEDDING

Bro. Richard Skeels, esteemed first elder of the Grand Rapids church, and his good wife celebrated their fiftieth wedding anniversary on Christmas Day. And what a happy occasion it was for all!

During the afternoon open house was kept for friends in general, and dozens upon dozens took advantage of the opportunity. Then in the evening at 7:30 the church friends were invited in. More than forty were present to enjoy the social time and sit at the long table with the happy couple. The wedding cake was found to be not only a matter of art and beauty, but very delicious as well.

The institution of marriage is indeed exalted by such a beautiful example as this couple has given, and all wish them many more happy years together.

F. E. Siple.

DIXON'S DOINGS

On Sunday, December 28, Bro. Conner was with us again with two good sermons. We certainly enjoy Bro. Conner's talks, and we pray that the Father will give him health and strength to preach the gospel message throughout the years to come.

Our Sunday School is working hard to increase the attendance the coming year. We have enrolled at present, 72. The attendance last Sunday was 57. Some of the children were unable to come on account of sickness. May the Father's blessings be with these children and restore them to good health again.

The Gideon Band which won the contest were entertained by the Truth Seekers' Class, the girls giving a party for the boys on December 29. Games were the amusement for the evening. Prizes were also won by some. The table decorations were in keeping with the Christmas season. Sisters Dauntler and Drew were also present.

SOCIAL AT HOLBROOK

A very pleasant social evening was spent in the basement of the church at Holbrook, Nebraska, on Saturday, December 20, when forty-six friends and relatives of Bro. Arthur Hornaday came to spend the evening in honor of his birthday. The event was a surprise to Bro. Hornaday, as he was asked to come to the church for a Board meeting and upon arrival was greeted by his many friends. The occasion was also a pound social in honor of Bro. and Sr. Hornaday and they were the recipients of many useful presents. The basement was decorated in keeping with the holiday season and after a social evening a delicious lunch which was brought by the ladies, was served about ten o'clock, after which all departed home wishing Bro. Hornaday many more birthdays.

WELCOME TO BRO. AND SR. CONNER

On Thursday evening, December 18, the members of the Dixon church held a social in the basement rooms of the church in honor of Bro. and Sr. Conner, to extend to them our hearty welcome and to express pleasure in having them with us in our church work, and in coming to make their home in Dixon. A large number of members were present to enjoy meeting our pastor and wife. A most appetizing and bountiful dinner was served by the committee in charge, who deserve much credit for the beautiful appearance of the tables which were decorated in Christmas colors, with center pieces representing a chimney with Santa Claus and his pack of toys. These, with red candles, gleaming silver and shining glassware, were lovely and brought forth many expressions of delight and appreciation.

After the dinner, the tables were cleared and room made to play games, in which all took a part, and a thoroughly good time was enjoyed by everyone. The hours passed so quickly, that it was time to go home all too soon.

We are looking forward to many more such pleasant evenings of social companionship among our members during the winter.

Bro. and Sr. Conner are now at home with us, and are well pleased with their surroundings. We are sure the work will grow and be blessed with such helpers here with us.

Edith E. Miller.

INTERESTING WORK AT KOSZTA, IOWA

Under the leadership of Mrs. Mabel Kiger, the church at this place is moving forward actively. The women have a Dorcas Circle, and are holding monthly meetings to raise money to build a church. It is planned to make it log cabin style, as a main highway runs by the site, and it is hoped that the rural attraction may add interest to the work.

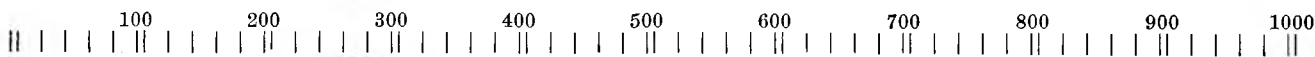
Those of the Sunday School who are present every Sunday on time and with a studied lesson in the last quarter of the year are to receive a reward. Several so far are in line for it. The members of the Sunday School are also reading the books from Matthew to Revelation by February 1, and all who do will be rewarded. After reading Matthew they took an examination, and thinking others might be interested, we give the questions used in the test, as follows:

1. What do the following suggest to you about Jesus: Bethlehem? Nazareth? Carpenter? Jordan? Sea of Galilee?
2. Who was sent before him to prepare the way? Name four others who were prominent in the events of His life, besides apostles.
3. Name five apostles.
4. Name five miracles.
5. Name five parables.
6. Name five thoughts from the Sermon on the Mount, by either quoting the verses or giving the thought in your own words.
7. Make two lists of the following names, by putting the friends of Jesus in one list and His enemies in the other: John the Baptist, Pilate, Pharisees, Herod, Joseph, Matthew, the wise men, High Priest, Thomas, Andrew.
8. Tell about the birth of Jesus.
9. Tell about His death.
10. Tell about His resurrection.

J. W. Williams.

What's the Goal?

1000 Dollar-A-Month Pledges!!



Everybody! Sign! Solicit! Watch!

A FAREWELL AND A WELCOME

"God be with you till we meet again," are the words that have been sung by Protestant Christians everywhere, especially when bidding farewell to one whom they have learned to love. But never did the above words make a people feel more sorrowful than when we sang them in our church at Niagara Falls last Sunday morning, when the congregation bade adieu to our beloved brother and pastor, Grover Gordon, who is leaving us after a year and a half of consecrated service to return to his former home in Nebraska. We regret very much that he finds it necessary to leave us after so short a stay here. But he assured us that he was not going to entirely give up preaching the gospel, for which we thank the heavenly Father because such men are needed to carry on the work.

Especially will our young people miss Bro. Gordon, for they all loved him and he loved them. Also we older ones realize that we have lost a dear friend and a good Bible student. We have often wondered and marvelled at the way in which he could make the Word of God so plain and simple so that all could understand. We never went from any service that he conducted but what we were satisfied he had rightly divided the Word of Truth. And in addition, he would go down into the mine of God's Word and bring up jewels that we never thought, or knew, were there. I would just like to add that if ever Bro. Gordon is traveling in your vicinity never be ashamed to invite him to occupy your pulpit.

So we bade our beloved brother farewell, but still hope that we shall have the happy privilege of seeing him again in the not distant future. And, if not here, may we meet in that everlasting kingdom of our Lord and Savior Jesus Christ, is the prayer of our church at Niagara Falls.

"When we asunder part,

It gives us inward pain.

But we shall still be joined in heart
And hope to meet again."

And now a few words about our new pastor, Bro. Clyde Randall. We think ourselves very fortunate indeed that we have been able to secure his services for a while, and also know that the work will continue without having to wait for a pastor, as Bro. Randall was here before Bro. Gordon left us. This brother needs no introduction to the brethren at large, as he has been a minister for several years

and a contributor to The Herald. We are glad to welcome him in our midst and I hope that the brethren at Niagara Falls and Fonthill will give him all the support they possibly can.

Yours for the cause of Christ,
George T. Rennard, Niagara Falls, N. Y.

GRAND RAPIDS, MICHIGAN

A most wonderful Christmas gift was presented to our church by having three adults make the good confession and apply for church membership. Two, Mr. Ray Moore and Durwood York, were buried in baptism at the church on Friday night, December 26. The third, Mrs. Lyle Doan, requests an open water baptism and will be taken care of in the near future. How glad we all are to have these good people enter the ranks to help us hold aloft the banner.

Sunday School numbered 250 again on December 21. An unusual feature of the attendance contest between wearers of gold stars and of the silvers is that although the contest has been three months in length with the figures running into the thousands, yet with only one more Sunday left the Golds were in the lead by only 15. It has been very interesting to observe how the children and young people enjoy inviting others to come, and how successful they are.

A most splendid Christmas program was rendered on Tuesday night, the twenty-third, to a packed to overflowing house.

Bro. C. E. Randall, former pastor, enroute to Niagara Falls, stopped off over night on the twenty-sixth and was present at the baptismal service.

The Christmas week came to a busy close, and all were preparing to undertake their tasks for the beginning of the New Year. The new officers take charge at this time.

Splendid crowds were present at all services on December 28, and following the evening sermon a large group assisted in giving the pastor a warm send-off as he started driving toward Dixie Land. Various signs covered the car, and a few old shoes dangled from the rear.

Bro. Paul Hatch is taking care of the services during January, while the pastor is in the South, and we hope to be back ready for better service than ever before February first.

F. E. Siple, Pastor.

REPORT FOR DECEMBER

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

Money received: Pleasant View, \$17.00; Rensselaer, \$30.00; Plymouth, \$15.00; North Salem, \$6.00; Burr Oak, \$10.00; Hillisburg, \$25.00; Forest Stilson, \$1.00. Expense: \$16.30.

Due me from Conference Board for November, \$8.00; for December, \$13.30.

Note: At the close of the service at Burr Oak, Bro. Weaver, in behalf of the Burr Oak church, presented us with a nice bed quilt and a lot of other things to be used in the home. Thanks, Burr Oak.

Last Sunday the sisters of the Hillisburg church gave us a nice treat of food, for which we are thankful. We are having a fine Sunday School at Hillisburg under the leadership of Bro. George Finney. We are also glad to report a good Sunday School at Burr Oak, and at Pleasant View. May the Lord bless the work in 1931, as He did in 1930, is my prayer.

J. H. Anderson.

FONTHILL AND NIAGARA FALLS

The Niagara Falls church gave their Christmas program on Sunday, December 21, at the regular Sunday School hour. Even though we were slow in starting to prepare a program, it was an inspiration to see what was accomplished when all took hold and did their part.

The Christmas program of the Fonthill church was held on Monday, December 22. It was a scriptural account of Jesus, "Before He Came"—"When He Came"—"After He Came," with the choir taking part with appropriate songs.

Bro. C. E. Randall has been secured to fill the vacancy left by the resignation of the pastor. He will have charge of the work at these two points until the annual May meeting.

In closing our ministry with the Fonthill and Niagara Falls churches, we wish to say that never have we met with deeper love and more loyal consideration than from these brethren. The time spent with them has been most enjoyable and I will always look back to it as the most profitable and educational period of my life.

May God keep these congregations and fill them for more extensive service.

Grover Gordon.

THE DEVOTIONAL USE OF THE BIBLE

THE DEVOTIONAL VALUE of the Bible lies in its power to bring men into fellowship with God, to develop Christ-likeness, and to bring forth the fruits of the Spirit.

It is not sufficient that the child have an intelligent knowledge of the facts of the Bible, its dates, the authorship, the order of the books, etc. The Word of God must be brought to bear upon the life of the child to the end that he shall be brought into fellowship with God; to know God as the loving Father, and Jesus Christ as his personal Savior.

Through what means and methods of devotional Bible study shall the Word of God be brought to bear upon the life of the child that he may eventually enter into the deep experiences of the Word? In other words, how shall parents and teachers aid the child in discovering and appropriating in actual life the truths of the Bible?

One of the first requisites is that the instructor have a correct knowledge of the Bible — what it is, how it came to us, and the message it contains.

Mere reading of the Word is not sufficient. It has been said that no man can read the Word of God and be the same as before — all of which is true. But to really learn and know the message of the Bible — to apply its truths, one must really *study*; study diligently, persistently, tirelessly.

This in turn involves two essential factors, namely:

1. Methods of Bible study.
2. The right spirit and attitude.

METHODS OF BIBLE STUDY

1. The best and most accurate version with such standard versions as will aid in a clearer and better understanding of the Word.

2. The time should be when the mind is rested and in the best condition for study.

3. A specified time, a period definitely and sacredly set apart for the studying of the Word and meditation.

4. The readings should be systematic and regular. The portions selected with a definite purpose in view. To read large portions at one sitting is a plan to be commended and encouraged. This plan sustains the interest and affords a connected view.

5. Helps, such as photographs, models, pictures of great paintings, stories of travel in the Orient, etc., should be used.

SELECTION OF MATERIAL

The Scripture portions selected should be such as are suited to the devotional life of the child.

Regarding this Weigle says: "The material varies in its devotional values. Most important in childhood and adolescence are the life and teachings of Jesus. These present God near to the child as a Father, call forth admiration and awaken penitence, bring him under the spell of

the Son of God, who communed with His Father naturally and constantly, and so lead to follow in the Master's train. Next to the gospels come the great Psalms. Here are the world's classics in the literature of devotion, and many of them lend themselves naturally to the experiences and needs of a child. After these will come the personal and practical portions of the epistles, followed by the great chapters in Deuteronomy, the flaming utterances of the prophets, and such narrative portions of both Testaments as best help one to realize the presence and goodness of God.

The child's interest and needs vary. To the beginner, stories dealing with the home and with God's ways in nature may be told, after the method of the kindergarten. In the primary department the experiences of school give a wider range, and the child will learn to read for himself passages dealing with the simple truths concerning God and His ways with men. This training will be broadened during the Junior years, when the child's social instincts begin to expand and he becomes a hero-worshiper. We shall seek then to imbue him with the spirit of moral heroism, and help him to acquire right habits and to understand the duty and the joy of service.

"Intermediate pupils are facing personal decision, and their readings should stimulate them to definite consecration to Christ and empower them for effective Christian living. The senior's interests will center around practical decisions, clear thinking, the settling of doubts and direct training in various forms of Christian activity. At every stage the material must be on the plane of the child's interests and experiences and desires if it is to be fruitful, rising year by year until he has worked out a satisfactory adjustment to himself, to society and to God."

The second essential factor in Bible study is the right *spirit and attitude*.

If the priceless treasures of Holy Writ are to be opened up to us, we must approach the Word in the spirit of a learner, in humbleness of mind, ready and willing to receive instruction. One must enter upon the study of the Word of God in a spirit of faith that his study will be rewarded.

There must also be a spirit of prayerfulness. Still another essential element is that of determination and perseverance. And last, but not least, there must be the spirit of obedience. Truths revealed involving duties must find expression in conduct.

Parents can further the child's devotional use of the Bible by setting the right example in the home. Read the Book reverently, simply and as a pleasure, rather than a stern duty. Children should be taught to handle the Bible reverently. A friend — now sleeping in Christ — never allowed any book, paper, magazine, or anything else, to be placed on top of the Bible.

Children should be encouraged to memorize portions — not simply single texts — but whole passages. These should be carefully chosen with a view of their vocational value.

— From *Messiah's Advocate*.

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THE JUDGMENT

By F. L. Austin

God "now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." — Acts 17:30, 31.

THE APPOINTMENT OF THE JUDGE by God over Israel always followed God's punishment for sin. He did not ask the judge to indicate what the punishment should be. That, God himself had already attended to. The judge was raised up to deliver a repentant people and having delivered them to lead, encourage and strengthen them, and to build them in righteousness before God.

As long as they followed the directions of the judge, prosperity attended them. But when for any reason they failed to follow the admonitions of the judge, then God again took matters into His own hand and punished them anew. The judge revealed Israel's righteousness and Israel's sin. God rewarded Israel for righteousness, punished Israel for sin.

The reader is again asked to studiously and prayerfully review the principles of judgment as used by God and as revealed in the book of Judges. On page 71 the question was asked as to whether Christ is to be Judge like unto those whom God placed over Israel. In studying the Scriptures with a view to an answer to this query, the reader is asked to withhold decision and to prayerfully and candidly study the subject in an earnest effort to understand it from God's reasoning rather than from his own.

Our text above announces the fact that God has "appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." It is clear from the whole text that the Judge there referred to is none other than Christ. Writing to his son in the Lord, Paul says, 2 Tim. 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." He distinctly writes that this work of judgment both of the living and the dead shall take place at Christ's appearing.

The usual teaching, so far as the writer has observed, is to the effect that when Christ comes He, as Judge, will look over the records of each individual's past life and will adjudge as to whether that individual is worthy of life or of further punishment. But if God, in providing judges for Israel, did so in accordance with a principle of His own righteousness, then we must understand that God never appoints a judge to determine whether past conduct of an individual deserves reward or punishment.

If the old covenant principle of judgment as practiced by God was a "shadow" or an "ensample" or a "figure" of judgment under the new covenant, then it will be impossible for us to expect that Christ will review the lives of those who have previously lived and determine as to what their rewards or punishments shall be. In fact, such procedure would be discordant in the light of other scripture. For when Christ appears the second time to earth, He will already have caught away "to meet the Lord in the air" those who from death shall have been awakened, "with a shout, with the voice of the archangel, and with the trumpet of God." — 2 Thess. 4:16, 17. True Christians "which are alive and remain shall be caught up together with them in the clouds."

These two groups, forming one company, shall have met the Lord in the air before "his appearing". Such will already have experienced the glorious fulfillment of Paul's word in Philippians 3:20, 21, that Christ "shall change our vile body, that it may be fashioned like unto his glorious body." Certainly such shall have already been rewarded. Christ as a trial-judge will not review their lives and indicate reward or punishment for them. Rather, as was indicated on page 71, their judgment progresses now, in this

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EDITORIAL

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F. L. AUSTIN, Editor

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"Jesus said unto him, If thou canst believe, all things are possible to him that believeth."—Mark 9:23.

FAITH

A LETTER WAS RECENTLY received from one who had for years been presuming that she was exercising faith. But on reviewing her experiences and her circumstances and upon further studying the Scriptures on this theme, the sister has come to believe that what she had presumed to be faith was far short thereof.

"I have come to the conclusion that my faith was that I must see before I could believe, but that was wrong. 'Faith is the substance of things hoped for, the evidence of things not seen', Heb. 11:1. I thought, 'Have I been in ignorance in regard to faith?' I have never seen it in the light I do now. I feel now I must step out on God's promises, take Him at His word, . . . believing in faith that He has healed me, take my eye off of body symptoms and feelings, directing it fully upon God."

Has not the sister herein correctly analyzed faith? Mark quotes Jesus as saying, 11:24, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Does not this answer the query that arises when, on reading of some of Christ's miraculous powers, we read that the one upon whom the Savior was working, cried with a loud voice as the miracle was being wrought? Why so cry? Evidently because of pain. Why pain? Evidently because the person believing moved, acted, stepped out, before any evidences had appeared in consequence of the Savior's words.

Jesus spoke to the maimed one and immediately the maimed one undertook to move and act. To do so produced pain. But to do so in spite of pain was evidence of the person's faith. The results of Christ's words followed.

Peter told the lame man at the beautiful gate of the temple to "Rise and walk". Not waiting for his limbs to straighten, not waiting for his ankles to strengthen, not waiting to learn how to walk, the lame man immediately jumped up, leaping and praising. He did not wait for evidence. Faith moved him to act, as though the inspired word of blessing had already accomplished its purpose. He received. So Christ taught: "Believe that ye receive and ye shall have."

We often wonder if this little point is not the stumbling block before the face of many who seek to grow in faith.

We wait for the accomplishment before we even move. We wait for full results before we comply. It is scripturally evident that this is not God's way. He who has faith must necessarily act. He must act even in the face of seeming insurmountable conditions.

The priests marched forward to the waters of Jordan, even stepping into the water, in faith that they were to cross over on dry land. But the water did not begin to recede until after the faith of Israel had been attested by the march on toward, even into the stream. Then the waters receded.

Our sister's thought should be emphasized again and again, and proclaimed to all people.

THE NATION-WRECKING STONE

NEBUCHADNEZZAR'S VISION was that of the symbols of four successive empires, Dan. 2. The head of gold represented the king and kingdom of Babylon, the breast of silver represented the kingdom of Persia. The brass, the iron and clay respectively represented other succeeding kingdoms. Before the feet of the image were materialized into national existence the head had wasted away.

Nebuchadnezzar saw a stone. It was cut out of a mountain without hands. It grew till it filled the whole earth. In verse forty-four, Daniel interprets this "mountain" to be another kingdom. At first it was diminutive, the size of a stone. The writer believes that this stone, later mountain, represented God's nation Israel that was and is to supplant all other nations.

The question arises, Is this carving of the stone out of the mountain going on at present? Is Israel being "carved" out from the nations of the world; being at the present time built up to stand alone on its own identity? Is the regathering of the Jews to the Land of Promise a work of this kind? Are we approaching that day when earth's kingdoms are to be shattered by the "stone" kingdom?

We can at least recognize the fact that God's chosen people, the descendants of Abraham, are at last reviving as a nation. The present condition of the world's nations, each one maneuvering for position for mastery, certainly reveals them as failing to stand together even as iron and clay fail to adhere. All in all, one is constrained to feel that with

unadhering nations and with growing Israel, the world is approaching the fulfillment of the wrecking of the nations by the smiting stone.

And this emphasizes the near return of Him who is to be King and Leader in that great day of the wrecking of Gentile power and of the establishment of Israel.

Conditional Immortality

ONE WHO IS IMMORTAL is in every way incorruptible, without possibility of perishing or dying. The Scriptures plainly teach *conditional* immortality, but the theory of *inherent* immortality cannot be sustained by them; therefore, it is untrue.

All persons with mature and unbiased minds, in face of scriptural evidence, must admit that man was created entirely mortal, that immortality is the gift of God, not in Adam, but in Christ Jesus (Rom. 6:23).

Taking the Scriptures for the criterion, we will now proceed to prove that man was created entirely mortal. Man is the noblest of all the creatures of the earth, life being more fully manifest through him than through the rest of the living creatures. Nevertheless, man was made of the *same* material and has the same kind of life common to all living creatures on the face of the earth. God said, "Let the earth bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after his kind: and it was so." "Out of the *ground* the Lord God formed every beast of the field, and every fowl of the air." Gen. 1:24; 2:19.

The Lord God "formed *man* of the dust of the ground, and breathed into his nostrils the breath of life" (Gen. 2:7), and in addressing Adam said: "for dust thou art, and unto dust shalt thou return" (Gen. 3:19). The Lord God also said, through the mouth of the prophet, in speaking of *both* man and beast: "All go unto one place; all are of dust, and all turn to dust again" (Eccl. 3:20). If Adam possessed *inherent* immortality, why then prevent him from taking of the tree of life, seeing that an immortal being cannot perish (Gen. 3:22-24)? According to the Scriptures all living creatures have one breath or the same kind of life. It is written: "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life . . . every living substance was destroyed which was upon the face of the ground, both man, and cattle, and creeping things, and the fowl of heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark." Gen. 7:21-23.

The apostles also plainly taught *conditional* immortality, and that it pertained to the future state of man. (See Rom. 2:7; 1 Cor. 15:46-57; Phil. 3:20, 21; 2 Peter 1:4; 1 John 3:2; Jude 21.) The Lord Jesus is the *only* creature who hath immortality. He (not Adam, the first) brought

an immortal life to light (1 Tim. 6:16; 2 Tim. 1:10; Heb. 5:9). Although Adam was created in the image of God, after His likeness — that is to say, in form — he was similar to God (James 3:9), unlike in this respect to all other creatures, for there was not found an helpmeet for him until Eve was created and brought to Adam, who immediately recognized in her a creature like himself. In fact, Adam was only "the *figure* of him that was to come." Rom. 5:14.

There is but One who is the *express* image of God, who also dwells in the brightness of His glory, namely, Jesus the Christ (Heb. 1:3; 1 Tim. 6:16; 1:17). Jesus was first made a little lower than the angels, being subject to death, and, consequently, mortal; and while in the likeness and fashion of man He humbled himself, becoming obedient unto death. Wherefore, also, God highly exalted Him above the angels, crowned Him with honor and glory, and set Him over the works of His hands — made Him Lord of all.

According to the Scriptures, mortal man can receive immortality from the Son of God only, He having received life in himself and the power to give it to whom He will. God *fulfilled* all His promises in the Son, and committed all things unto Him; therefore, the apostle said: "In him dwelleth all the fulness of the Godhead bodily, and ye are complete in him, which is the head of all principality and power" — "Christ is all and in all."

The Spirit (Jesus — 2 Cor. 3:17; 1 Cor. 15:45) saith: "To him that overcometh with I give to eat of the tree of life." "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". Rev. 2:7; John 10:27, 28. How plainly the Scriptures teach that the Son of God is the Giver of eternal life; or, in other words, that we can receive immortality from Him *only*.

It is not enough to simply believe that man is mortal, but it is also essential to salvation to believe in Jesus, according to the Scriptures. According to the precepts of the apostles (and they were the mouthpieces of the Lord — Matt. 10:20), the conditions of salvation are as follows: believe with all our heart that Jesus hath been highly exalted; that He is both Lord and Christ; then confirm this faith by immersion in His name, for the remission of sins, and receive the gift of the Holy Spirit. Continue faithful to the end in order to be clothed with immortality. — *The Witness*.

THE SAVIOR'S HANDS

A pair of little hands I see,
Two chubby infant's hands, so wee,
Clutching sweet Mary's face in glee.

Two boyish hands, sturdy and brown,
Holding the plane in Nazareth town,
In Joseph's shop as the sun goes down.

Two hands of youth, now older grown
Folded in prayer by a rugged stone
Out on the hillside, all alone.

A young man's hands, toil-worn and strong,
Seeking to aid in the restless throng
The helpless victims of sin and wrong.

Two tired hands, 'neath the olive tree
In the Garden of gray Gethsemane
Clasped, for my sin, in agony.

Two outstretched hands on a cross of wood,
From cruel nail wounds red with blood,
Invite a lost world back to God.

Oh! hands of the crucified Christ divine,
Take, take in Thine hands these hands of mine,
Until they shall thrill with the power of Thine.

— Selected by Louise E. May

THE PAULINE EPISTLES

By Lyman Booth

(Continued from last week)

IF EVER THERE WERE a number of books that contain unmistakable and internal evidence of being genuine so that no reasonable person, after a diligent examination of them could doubt it, these are the books. If the epistles be genuine, they must be inspired and they therefore prove the divine origin of Christianity. Our Lord not only foretold His death and resurrection, and that, before the destruction of Jerusalem and in that generation, the gospel should be preached extensively, but He promised to invest His apostles with miraculous powers, especially with the gift of tongues, in order to confirm His teaching.

I now challenge all skeptics to show whether anything of like nature was ever undertaken by other authors of any doctrine or religion; whether they ever gave to their followers any promise of supernatural powers and had that promise fulfilled? No such thing was ever done except by our Lord Jesus Christ. The apostles, especially Paul, continually referred to those promises and their fulfillment. They called the attention of the churches to these things as facts which were known to some of the members

who had experienced the gift of miraculous powers and who had also conferred the same upon others. They point to them as proof of their doctrine, and gave instruction in respect to them, and reprov'd some of them for instances of misconduct in that regard.

If we accept these epistles as genuine, and the gifts publicly exercised on many occasions and that all knew them to be so, how can any one entertain a shadow of a doubt? If these things be true, were not Christ's promises made before His death fulfilled after His resurrection? Who can doubt but that Christianity is from God? Is it not unreasonable to suppose that the writers who received and exercised these powers were left without the inspiration of the Holy Spirit, in addressing the churches on the most important doctrinal subjects and transmitting them to future generations throughout the world?

The epistles in general are written in plain terms which show that if genuine, they must have been known by the churches to which they were addressed during the life of the writers. But can it be thought that such facts were spoken of as undeniable during the lives of those writers, and at the same time, none of their opposers knowing that no such facts had taken place, should publicly deny them?

It is well known that most of the epistles were known at a very early period, to other churches, as the writings of the apostles whose names they bear. For some translations and copies of them were made in other languages and the churches, with one consent, readily acknowledged them as the word of God. It is not of record that any opposers of Christianity ever denied that they were the genuine writings of the apostles and the standard principles of Christianity. But had these epistles been brought forward after the death of the writer, when no one, either in the church to which they were addressed or to other churches, had ever heard of them, can it be supposed other than that they would have been rejected as false?

It is evident that such a claim would have been absurd and the imposition would have been made manifest. If they had not been known during the life of the writers, then at what time and in what manner could it have been possible to have obtained credit for them as apostolical writings, and to have successfully palmed them to the church?

A few of the epistles were not, at first, received by the churches as genuine, but this only indicates their extreme caution in accepting all writings. These were the letter to the Hebrews, not bearing the name of Paul, that also of James, which was at that time considered somewhat at variance to the doctrines as taught by Paul; the second epistle of Peter, which probably was not known until after his martyrdom, although he had referred to Paul's letter (see 2 Peter 3:15). Another is the second and third epistles of John in which he only styles himself, "The Elder". Besides these epistles there were many other writings which were by some, for a time, admitted as apostolical, but upon fuller investigation were rejected and most of them have been entirely lost.

(To be continued)

CHRISTIAN CONTENTMENT

"For I have learned, in whatsoever state I am, therein to be content." Philippians 6:11.

WHAT A WONDERFUL state of mind for anyone to be in — to be content under all circumstances; to have such confidence in God's ability to fully provide for all his needs, that he could rest, quiet and contented, believing that everything would turn out for his good.

It says a great deal for Paul's wonderful faith in God when he could make such a statement after all he had been through. Not one of us could write our names under the experiences related by Paul in 2 Cor. 11:24-33. (Read.) What a tribute to his submission to his Father's will to be able to say, "I have learned to be content."

Yet Christians should all be content in mind. When we realize all that has been done for us, when we remember Christ's sacrifice for us, when we look forward to the great promises stored up for us in the future, we should indeed be a contented people. Although at present we find ourselves in lowly and humble circumstances, we are urged in Romans 13:1, 3, "Let every soul be subject unto the higher powers. For rulers are not a terror to good works, but to the evil."

We are to accept the position and station in which we find ourselves in this life, because we have set before us such a glorious future. We can apply to ourselves the statement found in the story of the Prodigal Son — the statement made by that happy father to the son that staid at home with him, and who was displeased at the merry-making on the occasion of his brother's return — "Son thou art ever with me, and all that is mine is thine." Think of it — all the beauties and treasures and future glories of our heavenly Father and our Lord Jesus Christ are promised to those that believe on Him, and who love Him and serve Him.

I do not think, however, that it is intended that this thought should limit our scope of action in any way. It does not mean that we should sit down with folded hands and make no attempt to improve our present circumstances or position, for the same apostle says in another place (1 Thess. 4:11-12), "And that ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you, that ye may walk honestly toward them that are without, and may have need of nothing." Also, "Be not slothful in business, fervent in spirit, serving the Lord," and "whatsoever thy hand findeth to do, do it with thy might."

We are encouraged, therefore, to put forward our best efforts in whatsoever sphere of labor we are engaged. And it is good that we should endeavor to advance ourselves in our business life, provided we see to it that in so doing we do not crowd out of our lives all thought of Christ, and leave ourselves with no time to do His service. We must avoid the tendency to offer Him only our "spare" time.

I do not read into this statement of Paul's that we are expected just to accept all things as inevitable. We have

all been through times of depression and sorrow — times when everything seems to go wrong. I know that now, with unemployment so prevalent, there are some who have cause to feel anything but happy and contented. It is indeed hard, in these circumstances, to look on the bright side and to believe that eventually all things will work out for our good, and that in any case "the Lord will provide."

Possibly there are some of us that find it difficult to be contented with our lot, largely because we find ourselves making comparisons between our position and that of our neighbors. Because one of our friends has certain things and we have not, we may be inclined to become somewhat disgruntled, and rebel against circumstances which have placed us in a less favored position than others. When we consider this aspect of our lives and experiences, we begin to realize the necessity of the Mosaic law, "Thou shalt not covet."

It is possible, by looking beyond the present to anticipate the joys of a future, free from all matters which detract from our present well being. It should be possible, and we know from experience that it is possible, to look on present conditions in the light of 2 Cor. 4:17-18, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen; for the things which are seen are temporal, but the things which are not seen are eternal."

There is no doubt that contentment is not a characteristic of the present times; and indeed, under existing trying and strenuous conditions, only those who feel the satisfying influence and power of Christ can really face the future with any degree of confidence and contentment. We know that people who have yielded themselves up to Christ's influence and have learned to trust fully and completely in Him, though they are in extremely poor circumstances and even in direst need, are often much more contented with their lot than others who are well supplied with this world's goods, but have not as yet found the greatest treasure of all — a peaceful and quiet contentment in the realization that all is really well with them.

Let us read from 1 Tim. 6:6-10: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows."

We realize, I am sure, from our own observations, how true this is. There are countless numbers who, judged by human standards, should be perfectly happy and contented. They seem to have the wherewithal to gratify their every desire, but this very condition appears at times to go hand in hand with a growing discontent which I am sure can only be allayed by close contact with the Lord Jesus Christ. It is a glorious truth and reality that there is provided, just

for the asking, an antidote for every unhappy and discontented mind.

The trouble is that many people do not realize that they are actually in a state of discontent. They believe they have everything that should make for contentment, but all the same they are continually reaching out for something else in an endeavor to satisfy an insatiable and undefinable longing. This is something like the story which is told of a man who had a very nice piece of land, and who let it become known that he would give it to the first person who proved that he was absolutely contented. But to all who applied to him he would say, "If you are really contented with your present state of affairs, what do you want with my field?"

Let us thank our heavenly Father that He has offered us wonderful gifts which can fully satisfy us, and that, if we ask in faith, He will not withdraw His offer, but will heap on us more blessings than we deserve.

And yet, paradoxical as the statement may seem, there are two things wherein Christians should never be contented. These are: (1) our standing as Christians in the eyes of the world; and (2) the service we are rendering for Christ. Possibly the second statement is comprehensive enough to embrace the first, for undoubtedly we must serve Christ before the world, if we are even to be known as His followers. But I desire to apply the question of service more particularly to church activities.

There is always a danger in a church for many people to be quite content to let the other fellow do the work. It is too easy to adopt an attitude of smug complacency, and to think that when we have accepted Christ and joined the church, we have done everything needful, and all that is required is to sit back and enjoy our worship of Christ and the fellowship of other believers.

The live church is the church that has for its members those who are anxious and in earnest to do something definite to help in the work of the Lord. There is need for all to direct their energies into some avenue of service, and this applies particularly to young Christians. The mere fact of having some active part in church work is a wonderful stimulus in our Christian walk, and a great help in meeting and overcoming the many outside influences and temptation of the present day.

I am sure that if we participate in any branch of church work, and earnestly and prayerfully try to do something definite in the cause of our Lord Jesus Christ, we shall attain some measure of the contentment which should be in the heart of every follower of Christ. Even if it be admitted that we cannot all take part individually, let us all remember that we are just as surely serving our Master by regular attendance at as many services as possible. And by our prayers and support we may be an encouragement to the various speakers and to the church officers.

It is said that Napoleon gave all his soldiers, after a famous battle, a simple medal, inscribed with the sentence, "I was there," and the name of the battle; yet money could not buy from his veterans this little memorial of their part in his campaign. To have been a soldier in the service

of God, under the leadership of the Lord Jesus Christ, will in itself be honor enough and will bring its own satisfaction.

To return to the consideration of Paul and to the statement he was able to make on the subject of contentment, we realize he was brought into this state of mind after a life of long and strenuous service for his Lord and Master. Only the realization of the joy of such service and the future reward it carried could enable him truthfully to say, "I have learned, in whatsoever state I am, therewith to be content."

May we all realize the happiness to be found in actively engaging in the Lord's work, that we may in due time earn His "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Therein will be found complete contentment, in the contemplation of which may we now find the stimulus and desire to serve Him more fully. — J. Thomson in *The Bible Standard*. Selected by A. C. Boyer.

ARE THESE RESULTS WORTH WHILE?

DOCTOR HAVEN EMERSON, from facts shown by the United States Census Bureau, compares the years from 1920 to 1926 with the pre-prohibition years of 1910 to 1916.

1. The death rate from alcoholism fell to 19 percent of the pre-prohibition rate and in spite of subsequent rises the rate is now less than 75 percent of the pre-prohibition rate.
2. The death rate from cirrhosis of the liver fell to 54.3 percent and has never been nearer than 57.4 percent of the pre-prohibition rate.
3. The general death rate (all ages, all causes) has for the entire post-prohibition period been at a lower level than in any single year before prohibition.
4. The tuberculosis death rate has fallen at all ages and for both sexes and for both Whites and Negroes faster than for any previous period.
5. Admissions to mental-disease hospitals for alcoholic psychoses have been at a lower rate in proportion to admissions since prohibition than for any previous similar period of time.
6. There has been apparently a reduction in the incidence of cases of drug addiction coming under hospital care at the same time that there has been a reduction in hospital admissions for acute alcoholism.
7. There has been less delinquency from alcoholism, fewer crimes against chastity, and less brutality to and neglect of children.
8. There has been an increase in the proportion of all children who have continued in school beyond the minimum grades required by law.
9. A large proportion of the commercial, philanthropic, state and other institutions for the care of alcoholic patients has been closed since prohibition.

A COMPLETE REDEMPTION

THERE ARE SEVEN GREAT FACTS about *Redemption*. These seven facts cover all there is of it. That is to say: all of *Redemption's* phases can be put under these seven heads.

I. *The Conception of Redemption*. Where did this plan originate? The Word tells us it originated in and with God: "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" (Eph. 1:4).

The fall was no surprise sprung on God! His foreknowledge spans more than a few years! He saw in Adam not success but failure, so He provided an ideal man—the God-man—in whom He chose us, and that, thousands of years before Christ was born.

In such sweeping foreknowledge God saw it all. He is not dependent on *us* to learn something! He made us, and He knows our value, our "frame", and what He could get from such poor material at best.

II. *The Accomplishment of Redemption*. It must be entrusted to some one, but to whom? It was entrusted, as the Word says, to Christ Jesus: "Neither by the blood of goats and calves, but by *his own blood* he entered in once into the holy place (heaven itself, Heb. 9:24), having obtained eternal redemption for us" (Heb. 9:12).

God entrusted the accomplishment to His Son, and His Son "obtained redemption for us." He was entrusted with such a wonderfully great task. He alone *could* be entrusted with it. He knew the plan and the mind of God.

III. *The Administration of Redemption*. To whom was this administration committed? The Word says to the Spirit: "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 (by the way of) the *Holy Spirit*, sent down from heaven; which things the angels desire to look into" (1 Peter 1:12).

The administrator is not the church as is so often taught, nor the preacher, nor the ability of poor mortal man; the administrator is the energizing *Spirit* of God! That Comforter, Advocate, Paraclete, is the only administrator, and he oversees all the details of the administration. This is a rebuke to modern ecclesiasticism with its pomp and pride, its learning and emphasis of human ability. The Spirit of God administers. Do not forget it, brother, sister.

IV. *The Proclamation of Redemption*. The matter of proclaiming redemption was delegated to the church of God: "That repentance and remission of sins should be preached (proclaimed) in his name (that is, by *his* authority) among *all* nations, beginning at Jerusalem" (Luke 24:47).

That the church has made a mess of proclamation at times, and cluttered up the program, somewhat, is patent to all thinkers. But, the Administrator knows all this, and so the gospel *has* been proclaimed "among all nations", there being always truth enough proclaimed *to save*. But before the church could carry the gospel and proclaim it,

the preachers must "tarry" in Jerusalem for the endowment. And this they did, and *that* alone fitted them to tell effectively what they knew.

V. *The Desideration of Redemption*. What was it? The answer as the Word has it, is, the accumulation of human sin: "The Lord hath laid on *him* (Christ) the (accumulated) iniquity of us all" (Isa. 53:6).

Sin accumulated throughout the centuries, brought a desire for redemption. Jehovah made to meet on Christ the iniquity of us all. All iniquity accumulated on *Him*, and that accumulation was the energy of a desire for help!

VI. *The Appropriation of Redemption*. What is it? The responsibility of every man and woman—every sinner. The Word says: "When John had first preached before his (Christ's) coming (at his first advent) the baptism of repentance to *all* the people of Israel" (Acts 13:24).

Men and women, as they hear the gospel, must accept it, and thus appropriate it. In no other way can they derive the benefits from the proclamation of the gospel.

VII. *The Consummation of Redemption*. When is it? and what is it? It is the translation of the living and the resurrection of the dead, with the transformation of both, *at* our Lord's second coming: "Who shall change (not exchange) our vile (humiliated) body, that it may be fashioned like unto his (Christ's) glorious body, according to the working (divine energy) whereby he is able even to subdue all things unto himself" (Phil. 3:20-21). Our citizenship (franchise, polity) is in heaven, from whence—not, *in which!*—we look for the Savior.

At this juncture comes glorification and the consummation, and at no other epoch. — *Selected*.

THE NEW YEAR

FREIGHTED WITH LAUGHTER and tears, success and defeat, shine and storm, the old year has joined the long list of things that have ceased to be. But a glad new year, bright and young and hopeful, fresh from the hand of God, is at hand. And what does it mean to the poor, plodding children of men?

It means opportunity. It means another chance. It means that we can "try again." The page as yet is clean and white.

If we are wise, we will be careful and cautious as to what we write on this new page. We should study the old record and weed out those things that cause us regret, the evil thought, the unkind word, the deed of anger and revenge, the unworthy motive, the ignoble aim.

Shall we not fill this splendid new year so full of things that are fine and pure and good, that all little, hurtful elements will be crowded out?

Make it your biggest year! Load it with Christian service, with deeds of love. What you get is a small matter. What you give—this indeed is priceless. For, like the cargo of an outbound ship, the thoughts, words, deeds of 1931 will await you till Jesus comes.—Selected from *Foursquare Crusader*, by Jessie M. Wilson.

ABIDE IN ME

That mystic word of Thine, O sovereign Lord!
Is all too pure, too high, too deep for me;
Weary of striving, and with longing faint,
I breathe it back again in prayer to Thee.

Abide in me—o'ershadow by Thy love
Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul as Thine—calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own—
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The soul alone, like a neglected harp,
Grows out of tune, and needs that hand divine;
Dwell Thou within it, tune and touch the chords,
Till every note and string shall answer Thine.

Abide in me: there have been moments pure,
When I have seen Thy face and felt Thy power;
Then evil lost its grasp, and, passion hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me—and they shall ever be;
I pray Thee now, fulfil my earnest prayer,
Come and abide in me, and I in Thee.
—*Harriett Beecher Stowe.*

HOLD FAST

By M. A. Woodward

A LITTLE CHILD was falling from a perilous height. The father saw her danger and called to her, "Hold fast, darling, I am coming." She held fast and soon the loving father caught her in his arms of love and saved her.

So the dear God calls to us, "Hold fast, dear child, I am coming, coming to catch you away from the tempter's power, away from these troublous times of trial. Only hold fast a little longer and you will hear the trumpet's sound, and the angel's triumphant song of glad victory over death and sin."

O, glad day! And while we watch and pray, let us be patient during the days of trial that are sure to come. For not a day will pass but some trial will meet you, and you will be tempted to retaliate with bitter words which would only fan the already kindled flame and spoil the entire day.

The Apostle James had the same experience we are having, I think, or he would not have given us these warning

words, "Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. For if any man among you seemeth to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain."

There is always One who can and will keep us from falling if we ask Him. "Unto him that is able to keep you from falling" be glory and power forever. Praise God for His keeping power!

Our thoughts (thank God for brains to think with!) run quickly along life's tangled paths, and we know we are not to think, or plan our lives along any other one's life lines, but keep our own lives clean and true. What others do should not concern us only as we try to help them make life better. Let us remember we cannot be saved ourselves by other's failures or merits, but we must work out our own salvation with God's help. So we must not sit down discouraged and despondent because some who make a display of prayers do not always live up to their words. They may be sincere and honest, we must not judge. Leave that all to God, and press on and try to hit the mark of His high calling. Keep our minds on our own lives' lessons, and see how God will help us work them out.

God knows your thoughts, and how weary you are, trying to keep sweet amid the many trials. So hard it is sometimes to forgive and forget that you almost sink down in despair, and you say, "It's no use, there are no real, honest, loyal Christians." You cry out, "O dear God, what do they all mean, when they pray for love and patience, and never practice what they pray for?" Then stop and think, "Is it I, myself, who has lost the way? Am I looking for too much in my fellow travelers? Is it I that am too hasty, have not enough patience?"

Ah me, how much the dear Father has to bear with us, and still He loved us enough to see His only Son suffer and die for us. We hear one who passed through many trials say: "Beloved, think it not strange concerning the fiery trial which is to try you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy."

These trials are often fitting us for the promised glories of the soon coming Christ if we only hold fast. Can you not hear Him saying, "Hold fast, beloved, I am coming, coming to lift you up and carry you to safety, away from the trials and temptations of this present age"?

Again we lift our eyes to the dear Father's throne and plead, "Dear God, help us that we may hold thy promises with a firmer grasp and learn to meet life's trials and annoyances patiently, lovingly, holding fast all the time." These are the times we must strive to not only build ourselves up in His love and faith, but try also to help others to be firm and strong in the Lord that the church of the living God may grow in strength.

God help us to live that others may not be discouraged because of our lives, but that all may feel that we are trying to live so we may hear His, "Well done, enter into the joys of thy Lord." "Hold fast till I come."

THE AFFECTIONS OF THE NEW MAN

By Samuel E. Haney

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." — Colossians 3:1-4.

THIS LITTLE CONJUNCTION, "if", standing alone, places the whole text in the subjunctive (conditional) mode. It also paves the way for doubt, of which James says, "For let not that man (who doubts) think that he shall receive any thing of the Lord." Thus it behooves us to habitually eliminate doubt from our Christian lives, thereby avoiding all the misery it entails.

The phrase, "ye then", meaning, "as a consequence," modifies the doubting "if" by taking us back to chapter 2:12, "Buried with him in baptism . . . risen with him through the faith of the operation of God", etc., thereby becoming changed creatures. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. It is this new creature which is admonished to seek those things which are above; which is sure to be done if faith heartily responds to the operation of God, in the baptismal sacrament.

Having thus been buried with Christ in baptism and risen with Him through faith, the Christian now becomes attached to the life-giving Vine (John 15:5, 6; Rom. 8:2) through the operation of the Spirit; hence, the transformation from the "old" to "new" things. These things which the Christian is told to seek and set his affection on did not appear to his former natural state of mind and heart which is now reckoned a corpse — buried in the watery grave; a transaction that causes him to be as eagerly in pursuit of things above as ducks are for water.

With these facts before us it should be an easy task to discriminate between the Christian in name and the Christian in fact. We frequently meet with people who are daily in anticipation of meeting the Lord in the air while they are as much affiliated with the things, customs and spirit of the world as puppies are of play — a self-evident fact that they have not undergone a change of heart and thought; and that they still remain both in and of the world.

It is this militant class of Christians who have not complied with Romans 6:3, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" They are ever striving to divide their affection between self, the world and God. To thus mince the issue one must necessarily decide to obey certain teachings and to reject certain other teachings of the Bible. And it is

to be expected that the adversary of our souls sees to it that the teachings ignored may be likened unto what corn is to the ear and cream is to milk, leaving a diet of husks and skim milk. The effect of this in time of trouble is aptly expressed in Isaiah 24:16: "My leanness, my leanness, woe unto me!"

Three basal texts are frequently classed inconsiderate: Mark 16:16, "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned (condemned, R. V.)"; John 3:18, 36 and Galatians 3:26, 27. These and similar texts show that while believing is the result of comprehension it is ineffectual when unaccompanied by baptism, which fact accounts for devils trembling when they believe. James 2:19. Ah, yes, better not to know Christ and His mission than to know Him and not to obey Him.

The conditions of becoming sons and daughters of God are often overlooked or ignored. "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 I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:16-18.

"Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again ('from above', Moffatt), he cannot see the kingdom of God." John 3:3. God's word is as inviolate today as it was nineteen centuries ago, 1 Peter 1:23; a fact that will soon be sadly appreciated by many when "Christ, who is our life, shall appear." Then it will be seen that our good works and knowledge, unaccompanied by obedience and practicality, will be unavailable.

Let us, for convenience, consider entrance into God's kingdom from a monetary viewpoint. We shall suppose that originally God set an admission fee into His kingdom of \$100,000, which was considered in our Lord's generation as reasonable. But O, what a shrinkage in price Christendom's stock market quotation gives us as we glance over man-made Christianity — nominal! Today seemingly many imagine they can slip through into the kingdom on a plugged counterfeit nickel in one hand and a ticket of admission into a filthy sex moving picture dive in the other hand.

"Then shall ye also appear with him in glory." The time is very close when it shall be proved that those indicated by the "ye" had "given up all to follow Jesus", and had been "made meet to be partakers of the inheritance of the saints in light." Having tired of the devil's husks of this world, they succeeded in finding their way to the Shepherd of their souls, there to ever feast at God's symposium board of love and grace so succinctly expressed by the Psalmist:

"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

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fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever."

THE JUDGMENT

(Continued from front page)

life, following the time of their repentance and consequent deliverance into the liberty "wherewith Christ made" them free.

Of whom then, may we seriously ask, is Paul speaking when he says that the Lord Jesus "shall judge the quick and the dead at his appearing"? Certainly not of those who already shall have been glorified. There is but one other class, namely, those who remain. Of this class Paul says in Acts 17:30, 31, "He (God) hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Notice that it is "the world" whom "that man," even Jesus, is to judge.

If He does this in harmony with the principle as recorded in the book of Judges, the first work of Christ the Judge will be to deliver. So far as the living are concerned, deliverance must depend upon individual repentance. Of this we may well take time to speak more largely in another article. Of the dead His first work must be to raise them. While such deliverance is promised to all the Adamic family yet it is not, in itself, salvation.

Deliverance of Israel by Othniel, Judges 3:8-11, did not signify Israel's salvation. It merely signified that the punishment which God had placed upon Israel was being removed and that Israel was again encouraged to live, true and loyal, unto God the Father. No force was exerted; the

choice was still left to Israel's own free will. She could choose for God or she could choose for lust and self.

Thus the writer understands the Scripture to teach of Christ. So far as judgment of the dead, Christ will deliver them. Death, God's punishment for sin, will be lifted, and the people exhorted to live after God's desire.

But just as Israel, when refusing to follow the admonitions of her judge, was sold again in punishment for sin, so those who refuse to record their names in the book of life, Rev. 20:12-15, will again find their way into death. Perhaps not the Adamic death. From that they will have been delivered. But death for their own rebellion against God — the second death.

Judgment then points not necessarily to punishment. Rather it points to certain deliverance — deliverance which shall be attended by leadership and rulership worthy of man's obedience. This, in turn, is to be followed certainly by punishment for sin, even death, upon such as refuse that leadership and that sovereignty.

Following this the book of Revelation at once introduces the dawn of "the new heavens and the new earth."

THE AMERICAN PETROLEUM INSTITUTION reports 300,000 oil wells located in nineteen different states with a daily production of about 2,500,000 barrels. In addition they produce millions of cubic feet of natural gas. Many other nations have their quota of wells. Petroleum, as a commercial commodity, was discovered seventy years ago. Is it unreasonable to expect the release of all this pent up oil and gas to have a tendency to weaken the earth's crust, particularly at thin places, causing a natural liberation of these elements and a superficial spontaneous combustion ere long? Is blind humanity here doing to the foundation of its earthly house what blind Samson did to the lords of the Philistines by pulling away the pillars of the house, killing thousands of men and women? Judges 16.

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"BUT HE SAID UNTO THEM, I HAVE MEAT TO EAT THAT YE KNOW NOT OF."—JOHN 4:32.

OUR BREAD AND MEAT

IN THE FOURTH CHAPTER OF JOHN'S gospel is related the story of how Christ's disciples came to Him at the close of a long day spent in traveling, and besought Him, saying, "Master, eat", for they knew that He must be weary and hungry. But the Master gave this answer, "I have meat to eat that ye know not of."

How many times Christ relied on this "meat" for the strength that He needed! The work that was His to do required much more than ordinary bread, meat and water to sustain Him. In the first verses of John 4, we read of His meeting the Samaritan woman at the well. In His conversation with her He said, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst." John 4:13, 14.

We go our way through life, day by day eating and drinking. For awhile the ordinary food that we eat seems to satisfy our bodily needs. We no longer hunger and thirst; we are refreshed and strengthened. The satisfaction is only temporary, however. And there come times when we feel the need of something more than earthly food, when no amount of it is sufficient to supply the strength that we need. It is then that we must partake of the Bread of Life and the Living Water. It is these that carry us safely on through the turmoil and strife of life, that keep us going onward, when the last ounce of physical endurance seems exhausted.

The Master said, "My meat is to do the will of him that sent me, and to finish his work." That was Christ's mission. The importance of it was so tremendous that at times He went forward in the performance of His duties without any other sustenance.

What is our meat? Why is the mission of so great importance that we must work unceasingly until the night overtakes us, if need be, disregarding the physical urge to do otherwise? The Master tells us in John 4:35, "Lift up your eyes, and look on the fields; for they are already white to harvest."

Dare we ignore the fact that the golden grain is ripe and ready for the harvest? Dare we say that there are sufficient workers in the field and that our help is not needed in gathering the sheaves? There is work for every

one—every Berean. When we realize the importance of the special work that lies ahead of us—work that we and no other can do—though we may even lack those things that seem necessary to human existence, we will be able to say to the world, "I have meat to eat that ye know not of."

"THEREFORE SAID HE unto them, The harvest truly is great, but the labourers ARE few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." Luke 10:2.

BRUSH CREEK, OHIO

THE BRUSH CREEK BEREAN SOCIETY met at the home of Sister Callie Worley on December 2, 1930. The following officers were duly elected: President, Floyd Kessler; vice-president, Harold Pearson; secretary and treasurer, Mrs. Charles Pearson.

A motion was made by Brother James Kessler, seconded by Sister Ella Pearson that the society pay a percent of their back dues. The motion was carried. Another motion made and acted upon, was that the society have a social once a month for the members of the society and for anyone belonging to the church.

The time set for the social was January 1, 1931, but because of its inconvenience to some was changed to New Year's Eve.

A motion was made by Sister Ruth Pearson that we have a roll call at each meeting answered by a Bible memory verse. This motion was also carried.

Luella Underwood, Sec.

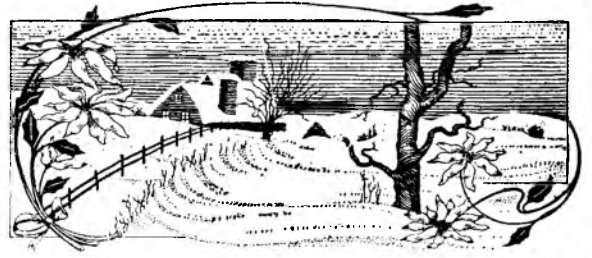
"SHUTTING THE EYES to the danger signal does not clear the tracks."

BEREAN PAGE CONTRIBUTIONS

Illinois, 6; Ohio, 5; Iowa, 3; California, 3; Indiana, 2; Texas, 1; New York, 1; Missouri, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



JESUS TEMPTED

JESUS WAS BAPTIZED in the Jordan river, and He must have been down in the water; for the Bible says that after He was baptized He "went up straightway out of the water."

And what do you think happened then? The heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him. Then a voice, *God's voice*, proclaimed, "This is my beloved Son, in whom I am well pleased."

Soon Jesus went into the wilderness—a dreary place—and fasted there forty days and forty nights. Imagine how weak He must have been after living forty days without food!

Matthew tells us that the tempter came to Jesus in His weakened condition and said, "If thou be the Son of God, command that these stones be made bread." But Jesus knew that the evil one was merely tempting Him; and, hungry as He was, refused to make a show of His being God's Son, or His own power. Rather, He repeated a verse from Scripture, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Then again the devil took Him up into the holy city, and setting Him on a pinnacle of the temple, said, "If thou be the Son of God, cast thyself down." And he quoted Scripture, too,— "He shall give his angels charge concerning thee: and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone."

Again Jesus refused to yield to temptation, and again repeated Scripture — "Thou shalt not tempt the Lord thy God."

A third time the evil one appeared. This time he took Jesus up into a very high mountain, and showed Him all the kingdoms of the world. Then Satan said, "All these things will I give thee, if thou wilt fall down and worship me." But Jesus did not want to worship evil nor recognize its power, nor become Ruler of the world until God gave Him the kingdom. Therefore Jesus said to the tempter, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

By this time Satan saw that it was no use: he could not tempt Jesus, nor influence Him to yield to temptation, no matter how powerful, so he left Jesus.

Then angels came and ministered unto God's own Son.

ARE WE fighting temptations? Can you quote Scripture?

SOMETHING TO DO

Read Deuteronomy 8:3; 6:11; 6:13; 10:20.

Learn the replies of Jesus.

Write three temptations you have.

How are you fighting them?

WE BELIEVE

The Bible is the Word of God — "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." — 2 Peter 1:21.

A KIND WORD WHEN YOU CAN

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us —
It may be that one is near.
Look around you. If you find it,
Speak the word that's needed so;
And your own heart may be strengthened
By the help that you bestow.

It may be that someone falters
On the brink of sin and wrong,
And a word from you might save him —
Help to make the tempted strong.
Look around you, O my brother!
What a sin is yours and mine
If we see that help is needed
And we give no friendly sign.

Never think kind words are wasted —
Bread on waters cast are they;
And it may be we shall find them
Coming back to us some day —
Coming back when sorely needed,
In a time of sharp distress,
So, my friend, let's give them freely;
Gift and giver God will bless.

— Selected

With Our Sunday Schools

LESSON IV. — January 25, 1931

JESUS TEMPTED

Luke 3:21 to 4:30

Devotional Reading: Romans 8:31-39

GOLDEN TEXT

For in that he himself hath suffered being tempted, he is able to succour them that are tempted. — Hebrews 2:18.

A STUDY OF THE SUBJECT

Topic. Gaining the Victory Over Self.

Basic Truth. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36.

Outline. I. The Possibilities in Temptation. II. The Source of Overcoming Strength.

I. The Possibilities in Temptation. Temptations are either stepping stones or stumbling stones. They are indispensable to the formation of character. Without being tempted Jesus could never have been proven worthy of becoming the world's Redeemer. Just as our bodies grow strong only through their exercise in overcoming adverse forces, so our characters are developed only through meeting and overcoming temptations. If we can say, "Get thee behind me, Satan", to every allure-ment of the world, following the example of our Lord, then indeed will the world be ours; we will have gained the great victory over self.

But the temptation has opportunities just as large in the other direction. If the battle be lost, and we ourselves overcome, then all is lost, both the present world that we thought to gain and that one which is to come. This is the danger that must be run. The insidious suggestion that came to Christ in His temptations was that the good things held forth for His taking could be obtained only in the way suggested. This is where the greatest deceit lies, for there is another way, as Jesus was wise enough to know. It is the way of service to God, to high aims. The devil promised Him the kingdoms of the world if He would worship him. But Jesus knew they were His anyway; why should He sell himself to gain His own? So it often is with us. We are constantly seeking kingdoms; kingdoms of pleasure, kingdoms of comfort, kingdoms of power, kingdoms of success and of happiness.

"But all of these kingdoms may be sought satanically, or they may be sought divinely. The kingdom of the home, for instance, may be taken from God, with love and purity, or from the devil, with polygamy once and with divorce now. God may give us wealth, through industry and human helpfulness; or Satan may give it, through cruel oppression and despicable knavery. Beauty, art, literature, music, power, all may be degraded, are degraded if received from the hands of the evil one. For devil and God both offer us good things; but the one couples them with low aims and the other with high. The one tempts us to gain them by worshiping wickedness and the

other insists that they can really be won only through noble and strenuous endeavor, the unselfish service of man and God. Which method will you choose?" — Peloubet's Notes.

II. The Source of Overcoming Strength. Vital as it is that we conquer temptations to sin, the task is an impossible one unless we enlist the help of God who alone is able to give us the victory. Let no man think he is strong enough to withstand in his own ability. Even Christ, pure as He was, went up to the mount of temptation girded with the Holy Spirit, and it is questionable whether even He could have prevailed without that supernatural aid. Observe the weapon He freely used — the Scriptures. Whenever a doubt would assail Him, then some appropriate text of Scripture would flash into His mind to answer that doubt. Learn from the Master. Fill your mind with the Bible. Know it so well that you will be armed against every possible kind of temptation. This is the significance of our Golden Text. He who once gained the victory over self will give us the victory also, if we are but true to Him.

SENIOR AND ADULT CLASSES

Topic: Temptation.

Because Jesus, who was untainted by sin, was tempted in all points as we are tempted, and yet without sin, we have a High Priest who can be touched with the feeling of our infirmities. Through His temptation, He obtained a knowledge of the power of evil and could truly sympathize with and help those who are tempted.

All of us are tempted, but, unlike the Savior, we yield thereto and thereby sin. The Christian's warfare is a strife to overcome temptation which he is able to do only in part, for everyone is tempted when he is drawn away of his own lust and enticed. But thanks be to God, we have One seated at His right hand, there interceding in our behalf. Read James 1:13-14 and discuss in the light of 1 John 2:16. — F. A. S.

INTERMEDIATE CLASS

Topic: How to Overcome Temptation.

Each day of our lives we meet temptations in one form or another. Let us study the temptations that Jesus met and see how He conquered them and perhaps that will help us.

The first temptation came to His body through hunger. He had eaten nothing for forty days. The round flat stones at His feet must have suggested the small loaves of

that time. Jesus must have begun to realize that He had unusual power, and that He could turn the stones into bread, if He desired. What was His answer? Where in the Old Testament had He read this?

What was the second temptation? the third? Just before this, after Jesus' baptism, a voice from heaven had recognized Him as the Son of God. Now the devil said, "If thou be the Son of God," trying to make Him doubt. What was His answer to this? In each instance, He did not hesitate, for He realized that God was with Him at all times to strengthen and keep Him true, if He depended upon Him.

When we are tempted to do wrong, if we will only remember that we "can do all things through Christ", we will grow in strength and power to overcome. Each little temptation conquered makes us stronger and more able to fight the big temptations that come later in life. And that is how character is built, little by little, growing each day more like our perfect Pattern, the Christ. — M. G.

PRACTICAL APPLICATIONS

Temptation is common to man. To some it seems to be a blessing, to others, a curse. By it many are strengthened; many more are weakened. When does temptation strengthen a person? When does it weaken?

Does temptation from the following sources weaken or strengthen a person?

- Strong Drink
- Tobacco
- Drugs
- Gambling

Class may add others to list.

In your opinion which is the better way of combating temptation, removing the cause or allowing the evil to exist and overcoming it? Does God ever tempt anyone? Should we?

Some practical thoughts can be brought out by the class in discussing the following from both negative and positive sides. Which of the following is the greater evil,

- Yielding to temptation?
- or
- Tempting another?

In our country where a democratic form of government exists, can a person take a passive or indifferent attitude toward social evils which exist throughout the land, and which are tempting and ruining hundreds of thousands of boys and girls, and still be guiltless and free from their blood? Ezek. 33:1-7.

— C. E. R.

DOINGS AMONG THE CHURCHES

ABOUT FINANCES

The monthly financial and business records of the N. B. I. indicate that this institution during the year 1930 has been made to feel its share of the financial depression that is throughout the nation and the world. That is to say, it has been impossible for those in charge to achieve that degree of progress that was desired. The figures for the year cannot be given yet, but will be presented in fuller detail this year than in former years.

It has been noticed by reading religious statistics from other sources that the religious work of the country has been suffering, in some instances, very severely. Many people have been deprived of contributing to their religious organizations as formerly; while those who might be able to contribute have in many instances contributed no more than in previous years, and in some instances less. This necessitates that religious work must suffer as do purely business enterprises.

Thinking of the financial depression over the country and the resultant handicap to religious effort, we are reminded of a little story. John and Susan were each given two nickels, one for Sunday School and the other to spend for candy on the way home. Hurrying along to Sunday School with the thought in mind of the treat on the way home, small John stubbed his toe and went sprawling. One of the nickles went spinning out of his grasp, down through a crack in the sidewalk. "There goes the Lord's nickel, Susan!" exclaimed the boy.

Even though our incomes may be much smaller than formerly, let's not feel that it's the "Lord's nickel" that is lacking.—M. G.

SERVICES AT RIPLEY

During the Christmas vacation the members of the Church of God at Ripley enjoyed visiting with the Cooper family, also meeting Bro. Clarence Lapp who accompanied them home. While here Bro. Lapp spoke to us, delivering seven sermons. As he was still with us the first Sunday of January he filled our January appointment then instead of the second Sunday, which is our regular Sunday each month.

All who are interested take notice that February 8 will be our next regular appointment. Come, let's worship together.

Tessa Laning, Secretary.

OREGON SUNDAY SCHOOL

Our Sunday School at Oregon, Illinois, has certainly made some forward strides during the past quarter. The average attendance for the third quarter, July to September, was 47.5. The average attendance for the fourth quarter, October to December, was 77.2. There were 23 who were present every Sunday during the past three months and we enrolled 37 new members during that time. This growth necessitated a rearrangement and three new classes were organized on Sunday, January 11.

On the first Sunday of the New Year, when all of the Training Class and some others were away for the holidays, our attendance numbered 99. Since our Sunday School was the winner of the challenge sent out by Grand Rapids for Rally Day, we seem to have gained new interest and enthusiasm.

Ethel Johnson, Secretary.

GOOD NEWS FROM LOS ANGELES

On Sunday morning, January 4, a business meeting of the church was held with our pastor, Bro. G. E. Marsh, presiding by request.

The following officers were elected: Elders, J. E. Hammond and E. C. Railsback; Deacons, C. L. McCallister and W. A. Ward; Secretary, Emma C. Railsback; Treasurer, John Saylor.

After the election the following emergency resolution was adopted by a unanimous vote, namely, To provide for the legal transaction of business by this congregation, including the purchase, holding and disposal of real estate or other property, Be it resolved that a board of trustees be immediately elected, consisting of five members; said trustees to hold office for a period of one year from the date of their election, or until their successors are duly elected.

Be it resolved further that it shall be the duty of such trustees to hold in trust for the Church of God in Christ Jesus at Los Angeles, California, all property of said church; and to retain, or operate, or convey, or transfer, any or all of such properties or funds in any way or ways the church by vote may indicate; and to fulfill all other duties usually devolving on such trustees.

In accordance with the above resolution, the following named brethren were elected to serve the church as trustees for the ensuing year; namely, John Saylor, E. E. Crundwell, E. C. Railsback, C. L. McCallister and J. E. Hammond.

The church is looking diligently for a lot on which to build a new church and all are anxiously looking forward to participation in the new undertaking.

Sr. Grace Marsh has been devoting much time and effort to developing the singing ability of our young people and we have recently been favored with some splendid duets and quartettes.

Many of our older members have been kept from attending services recently by illness or the infirmities of age. Among these are Bro. and Sr. Scroggs, Bro. and Sr. Conaway, Bro. and Sr. Corbaley, Bro. and Sr. Nokes, Bro. and Sr. Wilson and Bro. Jackson. Bro. and Sr. Orchard were able to be present on January 4 for the first time for several weeks. We miss them very much and trust that all may be spared to help us promote the gospel work until our King comes.

Bro. and Sr. Saylor and son, Wesley, have been spending the holiday season with friends and relatives in Arizona.

Sr. Gertrude Johns met with a serious accident to her right hand recently by trying to close a stubborn faucet and having the enamel break in her hand and sever an artery. It has temporarily incapacitated her for performing her full duties at the bank where she is employed.

Our isolated friends in San Francisco, Bro. and Sr. B. F. Cook, have been shut-ins for some time owing to Bro. Cook's illness. Remember these dear ones at the throne of grace and also with a cheering letter. Their address is 2201 Lake Street.

Bro. Hathaway of Oregon called on some of the brotherhood in Los Angeles and Pomona

recently during a brief trip to Southern California. We found him an able and earnest defender of Scripture truths.

Through instruction from Bro. F. A. Stillson recently we were happy to locate in Glendale, Sr. Marie Anderson, a former worker in the Master's vineyard in Indiana. We are enrolling her as one of our regular workers. We are also placing on our roll her son, Bro. Albert L. Anderson, who is at present located in China with the U. S. Navy.

Our ladies aid society is meeting regularly and working diligently to create a fund to help finance our proposed new church building. Most of our meetings are devoted to quilting and we have the promise of work to keep us busy for three months. Sr. Squires being unable to attend our meetings kindly does work at home for the society, which we appreciate very much.

Bro. L. H. Nokes and family are spending the winter with his parents, Bro. and Sr. C. A. Nokes. We trust they will decide to remain permanently and become workers together with us.

TRAINING CLASS NEWS

Last week Sr. J. W. Cooper and family and Clarence Lapp returned from Ripley, Illinois, after spending a very delightful Christmas vacation. Old Hank, the Ford, was loaded to capacity with good things to eat which were donated by the Ripley church folk. Besides all the apples, meat, butter and other eatables, these good people are sending up a barrel of fruit and canned beef.

We wish to thank the Ripley folks one and all for these donations and for the fine spirit of help and cooperation. And more than all, we wish to thank our heavenly Father. We hope and pray we may all be able to make a visit to this church soon.

Training Class.

GRAND RAPIDS, MICHIGAN

The splendid work that has been accomplished here continues unabated, as a full house of children and older people gathered on the first Sunday in January for Sunday School. The church services were also well attended, both morning and evening.

Bro. Arlie Townsend and Sr. Clyde Thomas are on the sick list. Bro. Townsend has been threatened with pneumonia but we are glad to report he is on the gain at the present writing.

"Present Conditions in the Light of Prophecy, the Cause and the Result," is the title of a new 24 page tract by Bro. J. H. Anderson, Michigantown, Indiana. These may be obtained at ten cents each from the author or from J. H. Stepp, Dana, North Carolina.

"Ancient Mysteries," by George Johnston, is an interesting book of 116 pages. Copies may be obtained from the National Bible Institution, Oregon, Illinois, or from the author, 198 Howland Ave., Toronto, Ontario, at fifty cents each.

Sr. Van Der Weele of Argos, Ind., writes that her mother, Sr. John Cochran, is now at home with her, recovering nicely from her recent serious operation.

INDIANA NOTICE

Will those who are members of the Indiana Conference please take notice that the appointment as Treasurer of Mrs. Flora Prior, Rensselaer, Indiana, has been made to succeed our beloved Brother J. J. Snodgrass.

All remittances for the Conference Board should now be sent to her.

Floyd A. Stilson, President.

SIPLE - LYON

A very pretty home wedding was solemnized on New Year's Day when Sr. Dorothy Lyon, of Rockford, Illinois, became the bride of Bro. Frank E. Siple, of Grand Rapids, Michigan. The ceremony was performed by the bride's brother, at two in the afternoon, at the old home in Citronelle, Alabama. A perfect southern winter day, warm with sunshine, and a bridal bower of ferns, flowers and youpon, formed an ideal setting for the happy occasion.

Bro. Siple made the trip from Grand Rapids by auto, the writer and his sister, Margaret, joining him at Indianapolis. Present at the wedding were the bride's parents, her aged grandmother, now over ninety-one, who was brought downstairs from her bed of ten years for the ceremony, her two sisters and an aunt and cousin from New Orleans; the groom's mother, a sister, Ella, and a brother, Albert, from his old home at Hammond, Louisiana, and a few close friends from Citronelle.

The ceremony was preceded by three solos, "At Dawning" and "If I But Knew," sung by the writer, and, "O Promise Me," sung by Miss Welcome Macon, of Citronelle, whose mother, Mrs. H. W. Macon, accompanied her on the piano, and also played the wedding march from Lohengrin.

Immediately following the ceremony the happy couple left on a wedding tour through Florida, to extend through the middle of January.

Bro. Siple is one of our most widely known and best loved ministers, and his bride has also been active in church service for years. The many friends of both throughout the country will join in wishing for them not only the greatest happiness in their new life together, but also that in their united labors for the Master they will be able to accomplish greater and more effective service for Him with the people to whom they will minister.

M. W. Lyon

COMMUNICATIONS

Dear Brothers and Sisters: I am so glad to read the good articles the young people of the Training Class are writing for The Herald. To me it is a cause for thanksgiving to see these young folks so diligently searching the Scriptures.

How many there are who have not heard the angel's message to the humble shepherds: "Behold, I bring you good tidings of great joy, which shall be to all people."

May God bless the Christian workers everywhere and give them grace to keep the vision of the glory that is to come ever before them.

May we, the whole household of faith, do our part as far as in us lies to hold up the hands of those that are ministering to us spiritual things. Let us study the words of David in 1 Samuel 30:24, "But as his part is that goeth down to battle, so shall his part be that tarrieth by the stuff, they shall part alike." So to us that give of our "stuff" to help bear the gospel message, we will in no wise lose our reward.

In these times of stress it is not always easy, but the more is the need. We should lift up our heads and rejoice, for the time of harvest draweth nigh.

Ida Vogel.

EUGENE M. HALL

Eugene M. Hall, the eldest son of Martha Jane and Milton Endicott Hall, was born at Lamont, Ottawa County, Michigan, on June 1, 1865. In 1885 he was married to Claudine Olmstead, who died in 1901. To this union were born five sons, four of whom are living: Walter Bert, of Sodus, New York; Robert O., of Wellsville, New York; Fred E. and Mortimer O., of Grand Rapids, Michigan.

On January 10, 1905, he was married to Ethel M. Coats of Coats Grove, Michigan. Soon after marriage they purchased a forty-acre farm in Woodland, Michigan, on which they built a comfortable and attractive home. Both were lovers of trees and flowers and they made of the place a garden spot of beauty as well as a home. Fifteen years ago Mr. Hall suffered a stroke which left him partially paralyzed. In spite of this handicap, by grim determination and boundless ambition he kept at the hard tasks incident to general farming and fruit growing to the end, when most men would have given up to helplessness and inaction.

In 1909, after an all-night battle with self, he yielded to his convictions and was baptized by Bro. S. J. Lindsay. He believed in a practical Christianity which expresses itself in good deeds and in helping others. Generous and hospitable, he endeared himself to the family and friends, by whom he will be greatly missed. He departed this life on December 19, 1930, after two weeks of illness following a second stroke which, from the first, almost completely paralyzed him. Under all circumstances he was ready and anxious to go. His only regret was the separation.

Funeral services were conducted by the writer from the late home, on Sunday afternoon, December 21. A large concourse of friends paid their last respects, and parted hoping to meet again at the resurrection.

F. E. Siple.

FRED EARL CHAPMAN

Fred Earl Chapman, the sixth child of a family of nine children born to Jacob and Alverda Chapman, was born September 3, 1880, in Camden Township, Schuyler County, Illinois, and spent his entire life, except two years in McDonough County, in the neighborhood of his birth. On January 20, 1904, he was united in marriage with Pauline Leslie Campbell. To this union were born two children, Mildred Amanda and Maurice LeRoy, both of whom have helped the wife and mother to do all that was in their power to care for a kind and loving father and husband during his last illness.

On January 29, 1911, he was baptized by Bro. S. J. Lindsay, and has lived true to his faith until he fell asleep on January 4, to await the resurrection. During his entire sickness from cancer of the liver which lasted for eighteen weeks, he bore his suffering with patience. His thought being for the comfort of his family, he tried as long as strength would permit to make the home more comfortable and convenient.

The deceased was a kind and loving husband and father, a beloved son and brother, and a good neighbor, whom to know was to love. He leaves to mourn his loss a beloved wife; two children at home; an aged mother, Mrs. Alverda Chapman of Camden, Illinois; three sisters, Mrs. Martha Valentine of Pleasant Plains; Mrs. Victoria Hardin of Huntsville; and Mrs. Hettie Mae Vincent of Camden; four brothers, John E. and Jesse Delbert of Camden; Willie Frank of Galesburg; and Artie Beach of Rushville, besides other relatives and friends. A father and an infant brother preceded him in death. Funeral services were conducted on January 6 by Bro. F. L. Austin.

JESSIE I. UPTON

Jessie I. Elton, youngest daughter of George and Iley Elton, was born on August 28, 1862. When sixteen years of age she was baptized into Christ by J. M. Stephenson. On April 29, 1896, she was united in marriage to Wm. W. Upton, to which union three daughters were born, one dying in infancy, the other two, Iley and Tibbie still living.

She fell asleep in her home near Geneva, Ohio, December 29, 1930, leaving surviving, of her immediate family, her husband, the two daughters above named, now Mrs. Virgil Barch, of Cleveland, Ohio, and Mrs. David Hicks, of West Virginia; one brother, Scott Elton, of Pasadena, California; one sister, Mrs. Fannie Saunders, of Cleveland, Ohio; and five grandchildren, to mourn the loss of an exceptionally faithful and devoted wife and mother.

Sr. Upton was a devoted Christian woman in her home and elsewhere. She was firm and uncompromising in her convictions of truth and righteousness, but tolerant and charitable with others who might not be able to live up to her high standard of Christian thought and conduct. She was modest, kind and pleasant, and always ready with words and deeds of sympathy and comfort for those in trouble or sorrow, and was earnest and liberal with her means in supporting whatever and whoever she believed to be worthy and entitled to her assistance. And as the sun sets at the close of a beautiful and perfect day, even so, at the end of a beautiful life well spent she fell asleep, to rest and await the coming of the Lord, "the resurrection and the life."

L. E. Conner.

RENA BELLE ENDSLEY

Rena Belle Clement Endsley was born January 21, 1854 in Kentucky, just across the line from Rising Sun, Indiana. She departed this life near Melbeta, Nebraska, on December 19, 1930. At the age of sixteen she went with her parents, M. B. and Mary Clement, to Missouri. There and in Iowa she finished her high school and college education, teaching there a few years, then following a sister to western Nebraska, teaching there two years.

On November 18, 1888, she was united in marriage to Charles Endsley. To this union three children were born: Clinton dying in infancy, Willis at the age of eleven. A daughter, Mrs. Mary Claire Wright, the only surviving child, lives in San Diego, California, but she was with her mother the last eight weeks.

Mrs. Endsley and her husband united with the Church of God at Redington, Nebraska, in November 1898, and to this belief she has ever lived faithful. Besides her daughter she leaves two grand-children, also several nieces and nephews and a host of friends to mourn her loss. She was a dearly loved person by all who knew her, for she was always scattering sunshine and cheer wherever she went.

The funeral service was held in the Redington church, Rev. Louis H. Kaub, officiating. The service was conducted exactly as Mrs. Endsley had requested.

HERALD RECEIPTS

Mrs. W. I. Barber; Mrs. J. W. Dismukes; Mrs. Catherine Townsend; Mrs. G. R. Booth; Mrs. Thomas Pascoe; Mrs. T. V. Blyth; George Rennard; Lee Sutherland; Mrs. Newton Davis; Mrs. Martha Taylor; Mrs. Jennie Baker; Mrs. J. Tiecher; Silas Claypool; Mrs. Ray Maysilles; Mrs. G. V. Misner; O. P. Clough; S. Ada Stadden.

Mrs. H. E. Russel; Mrs. Wm. Hardesty; Earl Koontz; Mrs. Sadie Clark; H. L. Barnett; Mrs. Tryphena Ball; Mattie Benjamin; Thomas A. Mann; G. A. Brown; Mrs. Hedvie Jackson; Mary F. Cooke; E. Dorothy Magaw; Mrs. W. H. Poole; Faye L. Brown.

“A LITTLE CHILD SHALL LEAD THEM”

By Harry A. Sheets

“FOR YEARS OUR HOUSEHOLD served the Lord, till at last I began to find a much ‘easier’ path to tread, and as time went on I grew deeper and deeper in sin. A few months ago I was taken ill, but still held out. I used to say I would not be a death-bed coward. At last, something began to work quietly upon me; when I would pass the church I used to attend the thought would arise, ‘If I could only go in there and sing as before.’ Then, on Sunday evenings I would sit down with the children and think how I would like to teach them some hymns. Still, Satan persuaded, ‘Not just now.’

“We had a darling little baby just fifteen and a half months old, and during my illness I just lived for this little treasure. Doctors said, when she was about to come into the world, she would not live. But she was a perfect child, and our love for her was exceeding great. One day a little swelling came under her eyes, and although she was quite happy, in three days she had fallen asleep.

“I had been praying for her recovery, and a few hours before she passed away she became very bright. The doctor was overjoyed. I thought God had answered my prayer, so I sat beside her, with my head in my hands, and thanked God. I then sang, ‘Look and Live’, to her; but alas! she was gone in a few hours.

“I had promised God so often to return, and still kept putting it off. Then I was sitting face to face with God, my little one taken. Oh! how may I see her again? I was in my sins. At last the picture of my dear Lord Jesus on the cross came before me. I wept bitterly, and I laid all my sins on the cross. Now our home is serving the Lord and longing for His return, when we shall see our loved one.

“Friends, do not delay. Now is the time; some other day may mean never. This little child’s mission is ended. She is now free from earth’s sorrows. Whilst we deeply mourn her loss, we thank God for His loving kindness in bringing us back to the cross, where Jesus the Lamb was slain for our sins. If He had not died for you and me, we could never again see the child we love so well. ‘Weeping may endure for a night, but joy cometh in the morning.’”

The above is copied from *The Bible Standard*, and was written by one L. M. We have taken the liberty to pass it on to the readers of THE RESTITUTION HERALD because we feel that it touches upon a home condition that is becoming prevalent in the United States. We wonder how many homes there are in the land where God is not worshiped, and where the children are not given any definite training in Christian living and service.

Recently this case came to my notice. A young Christian man, who is a worker in the church, and who is looking for the soon coming of Christ, said something like this, “I

was raised in a Christian home. My father and mother were devoted to God. I can remember when they would get up early on Sunday morning, do up the work and drive several miles in a wagon to a schoolhouse where there were church services. I can recollect when mother would read at night and father would then lead in prayer before we went to our beds. We used to help keep a Sunday School and young people’s class going, father often doing the teaching. I enjoyed doing what I could and even now I look back to those days with a feeling of joy and satisfaction. But it is changed now and it makes me feel sad.

“I visited my old home recently after being away several years. It has been nearly ten years since I started to make my own way. I was delighted to see my father and mother and my brothers and sisters. All looked the same but older. I was filled with joy at this reunion until — Sunday came. There was no going to church or Sunday School. I was partly prepared for this shock because there was no longer any evening devotion.

“The pang in my heart was increased when I was told that my father had taken to swearing, and that my brother at home was using cigarettes. True, they didn’t do these things while I was around and I would not have known if it had not been for other people telling me. I had a good time, but now I feel lonesome and alone. I saw father and mother and the rest, but I didn’t see the old home life I used to know. The home I knew had no swearing in it, neither was there one that used tobacco in any form. All is changed now. Do you see why I feel that I visited my parents and not my home?”

Our sympathy cannot but go out to this young Christian friend. He is striving to win a place in Christ’s eternal kingdom and his love for his parents and his brothers and sisters is so great that he wants them to so live that they, too, may be in that kingdom to share the eternal joys with the rest of earth’s redeemed. It is almost taking the joy out of life to realize that he may be separated from them during the ages of the ages.

“One shall be taken and another left” are words filled with tragedy, heart-rending sorrow, eternal separation. Father, mother, suppose you are left and your cherished son or daughter is taken — will you be happy over the separation? Son and daughter, suppose your mother, who has always had your clothes ready for you and who has always done the hundred-and-one little things for you, should be the one that is taken? Would you miss the one who has leaned over you so often when you were sick, doing the little tasks of kindness and love that helped you to be well again? Would it be pleasant to ponder: “Mother is gone and I am to be separated from her forever”?

It is time for us to ponder these things in all seriousness, for Jesus *knew* when He sorrowfully said: “There shall be weeping, and wailing, and gnashing of teeth.” But even that extreme sorrow won’t change things then. “Now is the day of salvation.”

We are sending these two stories with the prayer that they may reach some backsliding Christian, or some heretofore unresponsive person, and cause him to say in his heart, “I will serve the Lord.”

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The Gospel of Judgment

By F. L. Austin

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”—Revelation 20:6.

THERE IS GOOD NEWS in all of God's dealings with mankind. Nothing that the Father does relative to man but that is done for man's good. As such it is gospel, good news. He does not always work that which seems to be good for the individual and yet it is unquestioned but that even the chastisement of an individual may result in blessings to man.

Jesus is to “judge the quick and the dead at his appearing and his kingdom.”—2 Tim. 4:1. The quick are the living. He is to judge the living and the dead. In accordance with the statement on page 234, it is desired to study in this article Christ's judgment of the living “at his appearing.”

This judgment, as also the judgment of the dead, will without doubt be conducted in harmony with the same principles as found revealed in Judges 3 and onward. God's principle of judgment is there revealed. Judgment consists first of the deliverance from punishment of those suffering the punishments of God for their past wrong doings. Those punishments continue until repentance of the one punished materializes. With repentance and petition the judge releases the punished, proceeds to judge the released person according as he gives heed to the judge. Likewise, we contemplate, will Christ's judgment of the living proceed “at his appearing.”

One thing should be kept attentively in mind, namely; the church is to be caught away “in the clouds, to meet the Lord in the air,” 1 Thess. 4:17. This is a group gathering, a group that will be caught away. It will take place when, v. 16, “the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.”

This group will be made up of those who are raised from the dead together with the living Christians of the

time. These people are being judged through this gospel age. Following repentance, they are released, delivered, from the bondage of sin, by the Master; they are receiving His word and giving heed thereto; they are being judged by the Master throughout their Christian discipleship. Death or His appearance terminates their period of judgment. When He comes their judgment ends and they are caught away in one body to meet Him, to receive their allotment, their reward.

But when the church shall have been caught away, the living millions of earth who have been following the way of man, giving heed to the counsels of the ungodly, will be under a bondage and chastening of a time of “tribulation, such as was not since the beginning of the world to this time, no nor ever shall be.” Matt. 24. Earth's nations will be under one federated head, Rev. 13:1-8, which head will blatantly blaspheme God and will demand the worship of all living upon the earth. His position will be that of the climax of all ungodliness in these latter days. It will be the throne of antichrist, the seat of the dragon, the culmination of all the wickedness of the ways of man throughout the centuries.

To be under servitude to this power, captive under his blasphemous commands, will be the punishment of all those who in any degree of heart are not in sympathy with this mighty power of world wide federation. Such is the captivity, the punishment under which any who would be God-fearing will find themselves “at his appearing.” Nor will this include those of the church, for the church will already have been caught away to meet the Lord.

To be delivered from this position even after the church will have been completed, after the bride and the bridegroom will have met, will be the glorious opportunity of

(Continued on page 250)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"In all these things we are more than conquerors through him that loved us."—Romans 8:37.

HE STRENGTHENETH ME

PAUL WAS WRITING to the Philippian brethren. He had passed through some distressing experiences. However, he reassured the brethren that it was all right, that he was contented. He says, 4:13, "I have strength for anything through Him who gives me power." Weymouth.

"I can do all things through Christ which strengtheneth me." What a glorious position to hold! In fact, is not that the position that every child of God should occupy?

What spiritual activity and development can anyone accomplish without the strength of Christ? Carnality can be wrought by carnal self, but what spirituality can the carnal successfully engage in without strength of the spiritual?

Spirituality is not limited to formal worship. Eating, drinking, working, playing, all necessary things, can be performed spiritually as well as carnally. Similar to prayer, engaged in "as we ought", so the engagement in, or the performance of, any and everything requires strength of Christ. Romans 8:26.

As the perfect machine requires imparted power if it is to operate, as "wonderfully made" man requires "life" if he is to act, so he who is spiritual requires spiritual power if he is to perform as God would have His children do.

Are you operating "through Christ which strengtheneth" you? If so, you too can do "all things" which He may place before you to do "in his name."

CONTINUANCE

GOD IS GOING "to render to every man according to his deeds." As regards "eternal life," He is going to render it, Rom. 2:7, "to them who by patient continuance in well doing seek for glory and honour and immortality." But, note, the requirement is for "patient continuance"—throughout life.

.Continuance, perseverance, is likewise a prerequisite as regards every Christian principle. THE HERALD editor frequently fears lest he may seem to be lacking this principle in some of his presentations. Again he fears lest he some-

times presses things too far. He is "in a strait betwixt two."

PRAYER CIRCLE

For some months the matter of prayer has not been especially emphasized in THE HERALD. This, lest it would to some seem that this basic truth were being unduly pressed. It is earnestly felt that prayer is one of those truths which should be constantly emphasized in every Christian life.

Our sinless and guileless Savior was prone to depart by himself and spend much time in prayer with God. The Christian can ill afford not to "continue" in prayer. To learn to pray, Luke 11:1, requires not only reading of God's Word, but frequent counsel with God. Continuance!

TITHING

This is another topic that THE HERALD editor is convinced should be constantly emphasized to Christians' minds. Tithing, in short, is to regard that God has a partnership interest in every business undertaking of man. God provides man with life, strength, earth for home and for planting, rain, sunshine, winter, summer—everything.

Tithing is but a continual daily reminder that God is all things to us, that to Him is due our all.

Again, God's "continuance" of blessing upon those who carefully give themselves to "continuance" of tithing is in "continuance" of evidence.

Let us *continue* in the practice of every good thing.

CHRISTIANITY

CHRISTIANITY, though in itself spiritual in character, is, nevertheless, a potent power in the shaping of world affairs. It has been so from its beginning. Not a nation into whose life Christianity has been injected but what has been materially affected thereby! Who can tell what the effect would be upon our nation and the world were Christianity to be effaced?

The purer, the more perfect, Christianity is, the deeper and stronger is its influence upon the people. The more people there are who heartily and sincerely embrace true Christianity, the more widespread will be its influence upon mankind.

Christ died for himself and for mankind.

Christianity is for the saving of self and for the benefit of all others. It is twofold in its responsibility. Not by adapting itself to world problems but by maintaining it in its greatest possible purity, by aiming to attain to its highest spiritual ideals, will it best satisfy its responsibilities both to self and toward others.

We pray God's guidance that as individuals and as a church we shall all advance toward Christian perfection throughout 1931.

A FALLING AWAY FIRST

SO WROTE PAUL in 2 Thessalonians 2:3, to the church at Thessalonica. How often we hear this cited as sufficient reason for Christian indolence! "What is the use of working so hard and doing so much and expecting so much when we are definitely told that there is to be this falling away?" is an often heard expostulation.

But, take notice! That falling away is foretold, not of the world but of the professed Christian. It is his "falling away" from pure living and from devoted service that makes it possible for "that man of sin" to enter and get foothold. "Except there come a falling away first" "that man of sin" will not be manifested.

Such falling away is nothing short of a crime against spirituality, against Christ, against God. It will certainly receive its merited punishment.

Brother, sister: No matter how many, nor how far, others may fall away from Christ, you and I *must* be faithful and active if we would gain the prize. God holds out no acceptable excuse for us to fall away from fully accepting every Christian opportunity of service and of advancement. Difficulties may increase as others fall away, but that condition only requires greater sacrifice of us. If you would gain the prize you *must* remain true—you must serve with that zeal that results from *loving* "the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

THE N. B. I. AND YOU

LAST SPRING Bro. Austin, the Executive-Secretary, conceived the idea of the One Thousand Dollar-A-Month Club campaign. Exhortations were made in THE HERALD for joiners to this club with a few responding. Then at one of the business sessions of General Conference last summer, about fifty were added to the Club. Interest became more apparent; committeemen were appointed, and returned to their homes determined to reach their goal. On account, perhaps, of the depression in business, the goal has not been reached as yet, although some of the committeemen have been working at their utmost.

You may ask what this is to be used for. It is to be used for the purpose of furthering the Lord's work in every manner. Surely, some one phase of the N. B. I. work affects you personally. Surely, there is one department that you are more interested in than another. This is but natural and by contributing to the work at large you can help that particular department.

This organization is surely one that should receive aid from its members everywhere. Many would not hesitate to spend many dollars in one lump for something of the world, yet when it comes to contributing to gospel work they balk at the idea of giving even one dollar.

One dollar a month is a very small sum to be spent in this work. Think of it in terms of cents, if you wish: twenty-five cents a week. Perhaps it would mean one less movie, one less soda or one less magazine, but it would also mean that you were doing something for the cause of Christ.

Think it over! If you have not yet joined this Dollar-A-Month Club, get in touch with a committeeman near you or the headquarters in Oregon, Illinois. It may be that the

very dollar you send, will go to your favorite phase of the work.

Let's get busy!

A Club Member.

AS YOU THINK, you travel. You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you. You cannot escape the result of your thoughts. You will realize the vision of your heart, be it base or beautiful or a mixture of both, for you will always gravitate toward that which you, secretly, must love. Into your hands will be placed the exact results of your thoughts; you will receive that which you earn—no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your vision, your ideal. You will become as small as your controlling desire, as great as your dominant aspiration. — *Selected.*

A NEW RESOLUTION

I AM GOING TO CALL selfishness a disease, and what a dreadful disease it is. Each day it gets worse and worse and in time a selfish individual forgets his fellowmen. He is not willing to give his services or his money, if he happens to be in such circumstances, because someone else who is considered prosperous and able did not do the same.

As we have just turned over another leaf in the book of time, why not resolve to get out of the selfish old rut and place others before ourselves in everything we do. I am sure that when the great Judge comes the unselfish will be repaid.

Frances Rossiter.

SATISFIED

By Alice B. Curtis

Not now, not here while yet the earth is groaning
Beneath the heavy burden of the curse,
And sinful men instead of growing better,
In these last days are growing worse and worse;
We see the mark of Time on all about us,
We meet with disappointment, wrong and strife,
How can we, where our joys and sorrows mingle,
Be satisfied with this imperfect life?

Here Death has no regard for age or station,
All, all beneath his mandate stern must bow;
He frees the servant from the bonds of labor,
And strikes the diadem from kingly brow.
Not always on the mountain tops we journey,
In the clear sunlight of our Father's smile;
Our way lies often through the shadowed valley,
Where Sorrow walks with us for many a mile.

The cross we bear sometimes seems very heavy,
And we grow weary at the eventide;
Our eyes are dim with looking for the Master;
Without Him how can we be satisfied?
The time is near when sin's reign shall be over,
Soon from the earth the curse shall lifted be;
Soon, soon the Lord will come in clouds of glory,
To crown His bride with immortality.

Within that country whither we are trending
No sorrow, death or evil shall betide;
There drinking of the river of God's pleasure,
O, there, and then we shall be satisfied.
Then follow in the footsteps of the Savior,
Press ever closer to the heavenly Guide;
And when we shall awaken in His likeness,
Ah, then, we know we shall be satisfied.

MY WISHES FOR YOU

By Lottie E. Young

EVERYBODY WHO READS this has very likely said, "Happy New Year," many times. But what did you really mean by it? I will divide my New Year wish into four parts, sincerely trusting that every member of THE RESTITUTION HERALD family may make for themselves just the kind of a year I wish.

First I would wish improved physical health for 1931. How few of us can say, "I am perfectly well," and yet how much depends on good health, if we want to accomplish the work we would like to do! There's a good time

coming when pains and aches will have vanished forever, but that will not be until the Great Physician returns to make us whole. So may no accidents nor operations come into your lives, and the other discomforts only be "light afflictions."

Then I would wish for you an abundance of good friends, not only acquaintances, but those on whom you can depend in time of trouble and the world seems turned upside down.

"Make new friends, but keep the old,

They are silver; these are gold,"

is very true, and most of us realize the soundness of the saying, "There are no friends like old friends." We also know old friends are constantly leaving us by the cruel hand of death, and if we do not make new ones, the world will become a lonely place for us some day.

So do not forget the visit you have intended to make, but have put off for some reason, to one you love. Or if that is not possible, just send a letter, showing that you still think of and love your friends. If we hope to spend eternity with brothers and sisters who love the Lord Jesus Christ, let us begin to get acquainted with them now. So try to increase your list of loved ones.

Extend also your love to the friends who live on your book shelves, and don't be content with just what you see in the newspapers and current magazines, but learn to know more fully the wisdom of those whose writings have survived long years. By setting aside fifteen or twenty minutes each day we can, even in the busiest life, accomplish much if we study (not skim) through some worth while book of history, travels or science. You will be astonished how much can be learned in this way if you do it constantly and earnestly. Books are the best friends, and we are never lonesome if we know the contents of the works of good writers.

Then, above all, I give a wish for your spiritual life that it may be broader and sweeter than ever before. Try each day to do something that will make somebody else happy, and don't mind if it should happen to be a seemingly little thing, remembering that the apostle James' definition of true religion is to "visit the fatherless and the widows in their affliction" as well as to keep oneself "unspotted from the world."

Study your Bible more and talk more frequently to the Giver of every good and perfect gift. Remember the necessity of assembling with those of like precious faith whenever possible. Try to interest others in the "Blessed Hope", and give a helping hand to those who are struggling under discouragements.

These wishes of mine must be resolutions of yours before they will amount to anything, but if they are carried out you will truly be able to say when 1932 comes around, "What a happy year the last has been!"

"MAN IS NEVER GREATER than when he is looking forward watchfully, looking backward gratefully, looking upward humbly, and looking downward helpfully."

— S. W. Grafflin.

GOSPEL PREACHING

IT IS NOT ALWAYS GOSPEL that is delivered from the pulpit. A man may preach very sensibly concerning the divine perfection and authority of God's government and laws. He may set forth general obligations to duty and obedience. He may inculcate the amiableness of virtue in general, or of particular virtues, and may present many worthy examples for men's encouragement and excitement.

He may earnestly call on men to repent of their sins, and reform the general disposition of their hearts and conduct. He may inculcate this with all earnestness and action that would entitle him to the character of the complete orator. The composition may be very skillful; the language eloquent and pathetic; and the preacher may be so greatly applauded that it may be sometimes said, "He hath his reward."

Not only may the ears of the hearers be tickled, but their minds may be agreeably entertained with sentiments that are in themselves just, and with many a good thought. Yet, in all this, there may be nothing by which a soul that labors and is heavy laden, may be relieved and refreshed; nothing by which a serious soul may be directed to the proper source of sanctification. A discourse may have in it much truth that is consistent with the gospel, and presupposed by it, and yet have nothing in it of the gospel properly so-called.

Of such a discourse, with all its advantage of sentiments and expression, it may be said as the apostle says of the law, "It is weak through the flesh." The corruption of nature, in which sin hath dominion, is too strong for logic, rhetoric and philosophy; too strong for refined speculation; too strong for the greatest oratory.

The gospel, the good news, the good message of God's grace and mercy to the lost, told by those who have been enlightened and led to present and conscious justification, rest, and peace, by its divine power, is mightier and better than all these words of men's wisdom; and the gospel preached with the Holy Ghost sent down from heaven, is the grand means by which the flinty heart is broken and the guilty sinner saved. The subtle theories of the worldly and refined, are worthless when the burdened soul stands face to face with its sins and with its God. It needs a better way than human wisdom can devise, even a way that has been opened by "the shedding of blood," by which sinners may approach their God, and the lost wanderer find his refuge from the coming storm.

He who has known this way of peace and rest, and knows it *now*, and can tell from a joyful heart the story of a dying Savior and a loving God, has a message more potent than the wisdom of the wise, or the understanding of the prudent; a message which has been life to many a guilty, dying soul; a message of which the chief of sinners himself could say, "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."

—Selected by R. A. Curtis from the writings of H. L. Hastings.

"LO, I AM WITH YOU"

By M. A. Woodward

FOR EVERY CROSS that we meet along life's way, the risen Christ is near with help and blessing. For every cross there is a promise of strength to endure.

Is the cross one of temptation? "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."

Is the cross one of sorrow? "Let not your heart be troubled: ye believe in God, believe also in me."

Is the cross one of haunting fear? "Perfect love casteth out fear." "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Is it a cross of loneliness? "Lo, I am with you always, even unto the end of the world."

Is it the cross of baffling circumstances? "In the world ye shall have tribulation; but be of good cheer: I have overcome the world."

Is it the cross of physical illness? "My grace is sufficient for thee: for my strength is made perfect in weakness."

Is it the cross of fear of death? "I am the resurrection and the life. He that believeth on me, though he die, yet shall he live."

Is it the cross of sin? "If we confess our sin, he is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness."

"Dear Father of us all, we thank Thee for the gift of life, with all its opportunities to suffer, and to learn, and to love, and to serve. We thank Thee for Thy Son, Jesus the Christ, for His life, for His death upon the cross, for His resurrection, and for His living presence with us.

"Bless, dear Father, those who are bearing life's crosses. May they be given strength to bear them bravely, with unwavering faith in Thy love and wisdom. Bless the sick, dear Father, and grant to them Thy healing.

"Bless those who have wandered far in the ways of sin. May they know at this hour that the Christ died to save, and now offers forgiveness and new life.

"In the name of Jesus the Christ, we ask it. Amen."

As we take up the burden of life for another week, may we find these words of promise and the prayer by Henrietta Heron a help. May we feel sure God's words are always true and to be relied upon. In this thought, we may always find comfort and joy. For the weary ones who have asked our prayers, be assured the throne of God was sought and we rest with the assurance He will answer. Weary Souls, lean heavily on the everlasting Arm; it is strong to deliver you.

IT IS INTERESTING to know that the world contains two million lepers, who are sorely in need of the great Physician. — S. E. H.

ANNUAL REPORT OF CHURCH AT OREGON, ILLINOIS

INASMUCH AS THE DOINGS of the local church at Oregon have an indirect bearing upon the Illinois State Conference and upon the General Conference, both of which annually meet at Oregon and partake of the hospitality of the local church and its provisions; and to the end that one and all may the more fully realize the cooperation which the Oregon church is striving to render in every direction, it is thought well to publish reports of the work of the past year as read at the annual business meeting, Thursday evening, January 15.

The Sunday School increased in membership from 72 to 111. 41 new members were brought in during the year while only 2 members were lost. By far the most of the increase was made during the last quarter of 1930.

The Berean Class is a difficult phase of the work to maintain in proper activity, the class becoming shattered by the spring and mid-summer migration of its members.

The Ladies Aid continues to carry forward its activities.

CHURCH MEMBERSHIP

Membership January 15, 1930:

Resident	67	
Non-resident	28	95

Added during year:

By baptism	3	
By letter	17	20
		115

Subtracted during year:

By death	0	
By letter	23	23

Membership January 15, 1931:

Resident	70	
Non-resident	22	92

Several of the non-resident members live at a distance and while retaining membership, have not for years taken any active part in local church work.

FINANCIAL REPORT FOR CURRENT OPERATION

Balance on hand \$ 1.25

Receipts

From 37 members by monthly contributions as per pledges (Six of these pledges also are delinquent to the amount of \$31.00.)	\$1463.22	
From 6 members by regular monthly contributions till discontinued by removal, etc.	40.00	
From 11 members by occasional contributions (No contributions from 41 members)	102.02	
From Sunday School		
By collections	\$188.70	
By Birthday Collections	18.21	206.91
(S. S. classes collected additionally for their own uses \$90.74)		
From Free Will Offering Box		13.84
Total Receipts		1825.99
Grand Total		1827.24

Disbursements

Pulpit	900.00
Benevolences	6.75
Flowers	25.75
Lights	45.00
Heat	27.97
Caretaker	18.60
Rent for State Conf. Dormitory for S. S.	116.67
Insurance	135.12
Repairs on Dormitory Furnace	163.33
Choir	15.26
Sunday School	94.96
Church Census Campaign	9.00
Local Miscellaneous	29.23
Paid Ill. Conf. Treasurer (Budget)	173.75
Paid to National Bible Institution (Budget)	144.06
Balance on hand	21.79
	1927.24
Total	1927.24
Less Accounts Payable	100.00
	1827.24

FOR BUILDING FUND

Receipts

Bequeathed by the late Sr. Emma Burroughs	\$2000.00
Paid by 56 members (39 families)	\$3336.40
Paid by 12 non-resident members (7 families)	399.05
Paid by one member of another Church of God	300.00
Paid by 11 members of other Churches of God	110.00
Paid by 26 non-member Citizens	205.34
Received by local offering accumulations	402.50
Ladies Aid	275.00
Children's Banks	30.52
Received for sale of old furnace, tools, etc.	33.00
Interest on portion received previously	144.20
	7236.01

Total	7236.01
Notes Payable	4900.00
	12136.01

Cost of Rebuilding

Labor	5219.36
Materials	4689.26
Furnishings	1204.78
Miscellaneous	981.92
	12095.32

Total	12095.32
Balance on hand	40.69
	12136.01

To the above cost of building should be added the following material contributions:

Cost of Building	12095.32
Mr. and Mrs. F. Rogers:	
Pipe-voiced Organ	1600.00
Golden Rule S. S. Class and Schiller Piano Company:	
Schiller Grand Piano	800.00
Friends:	
Tables	20.00
	2420.00

Building and Furnishings 14515.32

Elizabeth Ordnung, Treasurer.

In accordance with an understanding among the ministers at a ministerial session during the period of the General Conference four or five years ago, when it was agreed to favor a Budget System of finances among the churches, the Oregon church at its first annual business meeting thereafter adopted the system. Accordingly the church treasurer has regularly remitted to the Illinois State Conference treasurer and to the General Conference, monthly, such portions of receipts as agreed upon. But inasmuch as no other church has adopted the Budget System, the Oregon church, at its last meeting, and much against the pleasure of a large proportion of its members, decided, almost

unanimously, to discontinue the Budget System of finances.

The newly chosen secretary is Miss Ruth Gesin, and Miss Elizabeth Ordnung was re-elected treasurer.

Ethel Johnson, Retiring Secretary.

ANCIENT ARMAGEDDON PLAIN COMES INTO AMERICAN HANDS

WE LEARN from the *New York Times* that when Armageddon was recently purchased for the sum of thirty-five hundred dollars that one of the most ancient battlefields of the world passed into the hands of the Oriental Institute of the University of Chicago. The inside walls of the great Karnak Temple of Amon record that as far back as fifteen hundred years before the Christian era a decisive battle was fought at Megiddo, the ancient name for Armageddon. The last of a long line of battles was waged there by Lord Allenby in the World War.

In ancient times Megiddo was the great stronghold of Palestine over which the nations of the East battled. It crowned a prominence on the northern slopes of Mount Carmel, and from it could be gained an impressive panorama of the plain. It also commanded a view of the pass coming from the south which led into Northern Palestine and Syria.

The bold promontory of Mount Carmel stood in the path of ancient armies. It projected into the sea, extended south-eastward toward the Jordan Valley and cut transversely across the north-and-south ridges of Palestine. Such a ridge was the natural barrier which an enemy in the south would wish to hold against an Asiatic invasion from the north. Similarly it was the line of defense of an Asiatic army trying to halt the march of an Egyptian invasion from the south.

Thus in the World War the Turkish forces from the north held Mount Carmel against the northward advance of General Allenby's army. The Mysore Lancers of the British forces rode over the rocky slopes held sacred by the memory of Elijah, while the Jodhpur Lancers galloped into the town, swept through the streets in a picturesque fight and captured a large number of Turks. For a brief pause the advanced forces halted on the great battlefield of Palestine, Esdraelon, the ancient plain of Megiddo.

This modern campaign was an extraordinary repetition of the ancient military operations of the young Pharaoh Thutmos III., who threw his cavalry through the pass of Megiddo in the first years of the fifteenth century B. C.

When Napoleon passed through the plain of Megiddo after his defeat at Acre, he encountered a Mohammedan army of 35,000 men. With only 4,000 men the French general fought a noted battle in which the smaller force gained a complete victory.

As far back as 1903 excavations were begun at Armageddon under the direction of Dr. G. Schumacker, but operations were suspended in 1905. The present work under Dr. Breasted was undertaken in July 1925.—*Selected.*

REPORT OF PRINT SHOP FOR THE YEAR 1930

WE SUBMIT herewith a statement of the activities of the Print Shop for the year 1930, as also a statement as regards THE HERALD and the Truth Seekers' S. S. Quarterly, the account of which has heretofore been run in with the account of Books and Publishing. By these reports it will readily be seen that the Print Shop, operating upon a strictly business basis, charging the N. B. I. what any other print shop would charge for printing THE HERALD, the quarterlies, tracts, etc., operated at a gain; but that the loss on THE HERALD and quarterlies and tracts more than consumes the profit of the Print Shop.

Total Sales (Charges entered for printing for year 1930)		7044.39
Purchases (paper, ink, etc.)	1058.29	
Salaries of Printers	2925.30	
Light, Heat, Phone & Water	288.73	
Miscellaneous Expense (Including postage on Herald, advertising freight, express, telegraph)	322.08	
Repair	94.57	
Taxes	51.60	
Equipment	16.46	
Insurance, Paid	18.20	
Total Cost of Operation		4775.23

Gain 2269.16

With this should be read the report of the cost of handling our Books and Publishing, and the report of The Herald. Books and Publishing include the S. S. Quarterlies, Song Books, Tracts, Bibles, etc.

Books and Publishing		
Books and Publishing Sales		1485.68
Books and Publishing Purchases (including books, Bibles, Sunday School supplies, Truth Seekers' Quarterlies)		1072.19
Gain		413.49
Total Gain		2682.65
Herald Cost (including printing of Herald, solicitation cards, order blanks, Income from Subscriptions)	3712.84	2313.06
Loss		1399.78
Grand Total Gain		1282.87

(These reports are subject to correction when the closing of the books for the year shall have been completed.)

The above report shows a final gain. However, the following explanation should be made. The cost of bookkeeping, correspondence, editing, proofreading and some of the folding and mailing of THE HERALD has been charged against the office. Were these all charged against the Print Shop, it is a conservative estimate that another \$1300 per year would have to be added to cost. And the stationery and postage used in the interest of Publishing, including the sending of hundreds of statements for overdue subscriptions, would amount to another \$100 or \$200.

If to anyone the foregoing report is not clear, we shall be glad to hear from such direct.

F. L. Austin, Secretary.

COME

By John L. Wince

Holy, humble Nazarene!
Whom our eyes have never seen,
Look'd for, longed for hast Thou been.

Bridegroom of the waiting bride —
She whom thou hast purified
By the blood from out Thy side,

Come, in answer to her prayer;
Robe her in her garments fair;
Let her in Thy glory share.

Sweetly as the morning light,
Bursting through the shades of night,
Come in splendor to our sight.

Come with glory, and with grace;
Lift us to Thy heav'nly place;
There to see Thy smiling face.

Oh, the rapture of that day!
When the mortal fades away
From the Spirit's piercing ray.

Happy, I, to taste and feel,
The immortal Spirit's thrill,
Purging out the mortal ill.

Then beyond to live and be,
In the freedom of the free;
In eternal harmony.

Through the age of ages long,
Joining with the holy throng;
Chorusing the heav'nly song.

There beneath the cloudless skies,
In the new earth paradise,
Wondrous scenes shall greet our eyes.

“THE SECOND COMING OF CHRIST—Why is it not preached? We would venture the opinion that there are four reasons for this great neglect in the church today — because of ignorance of the Scriptures on this great subject; because of prejudice; because of the articles of belief or adopted creeds of denominations; and because it has been supplanted by the pagan and papal dogma of natural immortality and the false dogma that goes with it, of ghostly existence in death.”—Dr. Clarence S. Weis, in *The World's Crisis*.

JESUS AND THE JEW

By Sidney Jackson

“AND I WILL make of thee a great nation. . .” These words, spoken to Abram four thousand years ago, might seem, in the light of our modern viewpoints, almost pitifully humorous, were it not for the magnificent background given us by the Jew.

As we look upon a member of this race, chosen of God in ages past, it is not unlikely that most of us, if not all, are prone to feel ourselves slightly elevated above his position in life. We think of the Jew as the greedy Shylock of Shakespearian literature, grasping to the last for gain. We see the dejected poverty of the Jewish tenement district, yet we miss the picture of an entire race being crushed and bruised by the constant pressure of public opinion.

The cruel persecution of the Jew in the various countries of Europe has relentlessly carried itself into the very beings of this great melting pot and the ostracism of the very blood of Jesus Christ continues. Yet from these trodden people we have received the very basic thought of our beautiful religion. What would our religious beliefs amount to if it were not for the monotheistic basis of our belief?

Through the ages history has repeated itself and the numerous religions, based upon the weakness of polytheism, have fallen into decay. Sect after sect and belief after belief have vanished, leaving little or no mark on the sands of time, but the ego of the great Jehovah God, I AM THAT I AM, has continued. Perhaps it seems strange that this oneness should show such strength, until one can vision the master Mind which conceived, created and rules the universe.

When we vision the tremendous power back of the picture, we can realize of how little avail would be our efforts to oppose. It might seem also, that our will to work in accordance with God's plan might prove just as little of aid. Yet, when that power, which is in us, is visualized as a part of a mechanism so great, so infinite, it can be recognized as lending to that impelling force which has moved slowly but forcefully down through the years.

The Jews were chosen of God four thousand years ago. Since that time they have risen to a mighty kingdom, a powerful religion and a strong ecclesiastical body. And after departing from the dictates of God they refused their Messiah and have been scattered to the ends of the earth. Yet, they have remained separate, as a whole, living to themselves, worshiping their God according to His dictates; not breaking their racial characteristics by intermarriage nor their religious inbreedings by following after each and every sect leader with a new fantasy.

Is not this what is meant in the challenge, “Be ye separate”? Can we not profit by the Jewish vantage? Let us be separate from the world. We cannot lose. Those in the past who have been of the common group have passed into

decay. Those who have received the vision of the true God have received a gift beyond all price. If it were all wrong and there were no gift of life eternal in the future, the peace of mind in the present would be ample return for the belief in Jehovah.

Then how much we owe the Hebrews, the people who presented us with the opportunity to know God in the close relationship of a loving Father who gave His Son that the world might be saved.

Did Jesus Christ give up His life in vain? Did God fail in His choice of a nation to be for Him a kingdom of priests? Obviously the fulfillment of His great plan and incidentally the full establishment of this nation have not yet come. Yet they are coming fast. The chosen people of God are coming to the acceptance of Jesus Christ in an ever increasing degree.

The vision of the prophets of old and the Christ of Calvary is being brought to pass. With it is coming the time when the Christ spirit in the purest form will permeate the uttermost parts of the earth. Christ, himself, will have returned to take the guiding rein.

No words could so completely sum up the conditions of the awakening world as these of Rabbi Lazaron, an intellect of renown among the Jews of today: "Jesus, the Man, is the object of the love of Jew and Christian alike. . . . When You died, most unselfish of men, You died as a Jewish martyr; not the first nor yet the last of many Jewish martyrs. You sprang from our loins. We understand You, Jesus. . . . It is your people who know and understand you best!"

MEDITATION

LIFE'S CROSSES are our opportunities, if we will have them so. We may learn to know more about God and His laws in one moment of supreme self-sacrifice and devotion, than by years of mere intellectual study.

It is sometimes only when our own plans lie trampled in the dust that we begin to be willing for God's plan to prevail in our lives. We are near to the solution of all life's problems when we can say of God's gifts and withholdings: "Unless this thing is consistent with the highest good of all concerned, I do not want it, and if it is, I can trust God's law to establish it."

"How often do we feel that some power mightier than the human will is checking us, thwarting our well-laid plans. This mysterious power is in the hands of a loving Father who uses it only in order to give us our opportunity to bring our lives into harmony with the perfect plan.

God's plan unfolds. We need not be anxious about the days that are to be. We need not strain to force things to pass. The better way is to commit our way to the Lord; trust also in Him; keep our hands busy with the tasks nearest at hand; and know in our hearts that He will bring things to pass.—*Henrietta Heron.*

HOW FAR IS THE EAST FROM THE WEST?

By C. E. Lapp

HOW HIGH is the heaven above the earth? Has finite man in all the years of learning and study, with all the science and astronomy with which to make calculations and measure distance been able in even the slightest degree to fix the number of miles between heaven and earth?

David said in the one hundred third Psalm, "For as the heaven is high above the earth, so great is his mercy toward them that fear him." How true are these words of David! God's mercy was extended to David many times and he realized it. When he sinned and caused another man to be put in the front of the battle, God forgave him because he repented in sackcloth and ashes.

After the Israelites were brought out of Egypt and across the Red Sea were they not the first ones to turn away from God in the wilderness? When Moses went up into Mount Sinai, the people took all their rings and gold of every sort and made a golden calf and worshiped it. Did God forgive them and have mercy on them even though they went into idolatry? Much more; He fed them and cared for them all the time of their wilderness wanderings.

Heaven is high above the earth and no one can measure the greatness or even imagine its extent. Neither can the mercy of God be measured to those that fear Him. Because of Moses' fear, God was merciful to the Israelites. How far is the east from the west? Is there any possible way of measuring that distance? No, not that anyone has ever been able to discover. "As far as the east is from the west, so far hath he removed our transgressions from us."

We read also that "all have sinned and come short of the glory of God." Is there any man who thinks he is free from the guilt of sin? Or what man is there who thinks so highly of himself that he considers himself above the curse of sin?

We must realize that we have all sinned and are subject to the wages of sin, even death. The beautiful thought contained in this Psalm is not the fact of sin, but that as far as the east is from the west so far away has God put our transgressions or sins.

God deals with us much the same as a father deals with his child. When a child does something wrong the father is not displeased so much with the child as with the wrong that he has done. The child is often punished, not for the gratification of the father's wrath but that the child might grow to do right and his character strengthened.

Many, many times we are brought low and sometimes even sickness and death come into our homes. Why? Is it possible that God is testing or chastising us and is trying to lead us into the straight and narrow path? God knows that we are weak and mortal, and as a father helps his child to get up when he has fallen, so our heavenly Father lifts us out of the slime-pits of sin to walk on a higher plane.

THE MAN IN EDEN

By C. W. Dean

THE WRITER WAS VERY MUCH interested in the articles of the above title which appeared in the December second and thirtieth issues. And for the sake of the truth which we love so dearly, I hope that the Editor will allow me the space for comments on the same.

Quoting from the Hebrew original the last sentence of Gen. 2:17 reads as follows: "In the day thou eatest thereof, dying, thou shalt surely die." The word "die" is translated from the Hebrew word *muth*, meaning "to die". Therefore the day that Adam did eat of the fruit of that tree he became a dying man and he did die at the age of eight hundred thirty years. Adam was warned that in the day that he ate of the fruit of a certain tree, he would become a dying man, "dying, thou shalt surely die".

In order to get a better understanding of the proper rendering let us glance at Luke 23:43. The dying thief had said, "Jesus, remember me when thou comest into thy kingdom." Christ answered and said, "Verily I say unto thee, Today shalt thou be with me in paradise." The thief is not yet in "paradise"; he did not go to heaven. If he did, he arrived forty-three days ahead of Christ. For Christ spent three days and nights in the heart of the earth, and forty days on earth with His disciples (Acts 1:3). The kingdoms of this world have not yet become the kingdom of our Lord (Rev. 11:15), nor has the Davidic kingdom yet been set up on earth. Consequently the thief is in his grave, awaiting his resurrection and place in the kingdom as promised.

God did not tell Adam that it would mean instant death to him the very day in which he would eat of the fruit of that tree, but God said unto Adam, "In the day thou eatest thereof, dying, thou shalt surely die." Therefore that very day in which Adam did eat thereof he became a dying man. But he lived at least eight hundred years after he had eaten thereof.

Adam never was spiritual (1 Cor. 15:46); consequently he could not die a spiritual death. Adam was physical. If any man ever died a "spiritual" death the Scriptures fail to record such. The first Adam became a living soul (physical body) which was sown in corruption. The last Adam became a life-giving spirit. His body saw no corruption. Therefore if any man ever died a spiritual death, it was Christ.

Both old and young people must reverence the Word of God. God has only two responsible men. Only two men have radically affected the history of the race. All other acts are included in their respective acts of disobedience or obedience. The states and dispositions of flesh or spirit which motivate the acts of all other men have their sources in one or the other of these two. No man can do more harm than did Adam. He inflicted more injury than any other. He slew more men than any other, for he slew them all.

By one disobedience he sent himself and his progeny tobogganing to destruction.

Only the last Adam can affect as many as the first Adam did, yet He accomplishes more, for He not only counteracts the first man's deeds of destruction, but also all its direst consequences. In the first Adam, all are dying. In the last Adam, all (the same all) will be made alive.

THE GOSPEL OF JUDGMENT

(Continued from front page)

those who will yet cry unto the Lord. The Judge of all the earth will be exercising His power. It is He who will be releasing individuals from such thralldom, though He will not be releasing them from the environment thereof.

The records of the opening of the seals of Revelation 6 teaches us much as to that people. Under the opening of seal five, v. 9, is found record of those who "were slain for the word of God." They will stand out for God, even in the face of this world-wide power that will demand the worship of every living thing. Like Daniel praying on the housetop, that people will refuse to worship the beast or his image. As a result they, like unto Christians of today, will be delivered from God's condemnation of sin and will be released unto the righteous approval of God; yet they will physically suffer punishment imposed on them by this power. They may possibly all be compelled to suffer death. Compare Rev. 13:7.

Space forbids the carrying of this thought to its end. Isaiah speaks of it forcibly in chapter 13:6-11. Joel refers to it in chapter 3:9-17. Likewise, Micah, Zechariah, Malachi, Paul in 2 Thess., chapters 1 and 2, and others refer strikingly to events of this judgment.

The result is clearly seen in Rev. 20:4-6. Those who shall have been "beheaded for the witness of Jesus, and for the word of God and which had not worshipped the beast" shall live and reign "with Christ a thousand years." These are the ones who in Rev. 6:9-11 refuse to worship the beast and for such refusal are slain, all because of their testimony "for the word of God."

We have been speaking of the living largely as individuals, but we must not forget that individuals compose nations. The first nation as such to be delivered at that time is the nation of God's chosen people, Israel. Out from the great world upheaval of the day Israel, in sufficient numbers to constitute a nation, will turn to Jehovah's Son, will acclaim, "Lo, this is our God; we have waited for him, and he will save us."—Isa. 25.

It is from this judgment period preceding the sunrise of the millennium that the chosen nation, Israel, will be aroused to its position before Jehovah and will welcome "the desire of all nations." Hab. 2:7. Following such repentance their deliverance from Gentile bondage will be rapidly accomplished, and with Him and under Him, they will enter the millennial reign of Christ and of those who reign with Him.

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"AS EVERY MAN HATH RECEIVED THE GIFT, EVEN SO MINISTER THE SAME ONE TO ANOTHER, AS GOOD STEWARDS OF THE MANIFOLD GRACE OF GOD."—1 PETER 4:10.

GIVING AND RECEIVING

AT THE FOOT OF A MOUNT in Palestine is a spot where one can say, "Here did Jesus sit and rest and talk." This spot is at the curb of Jacob's well. To the cooling waters of this sacred well the Samaritans still come as they did in Jesus' day. Nineteen hundred years ago Jesus came to this well, tired and weary, and sat down to rest. His disciples had gone to the city to buy meat and He asked a drink of a Samaritan woman who came to the well to draw water.

There are two points about His talk which throw light upon His message. It was He who opened the conversation by asking for a drink. This was no idle request, for He was thirsty. We might say that by miraculous means He could have brought up water from the well; but His whole history proves that He would not have done so. Not even on the cross would He perform a miracle on His own behalf. The water in the well was below His reach; He needed the woman's help. It is easy to imagine a world in which the Divine would be independent of the human, but this world is not that kind.

There are some sacred qualities in the personalities of every man and woman which the Almighty needs. These qualities should be developed and made useful. The generosity of the Samaritan woman, her willingness to do a favor for a stranger, her capacity to rise above inherited prejudice—all these were essential to obtain the blessing Jesus had for her.

Jesus said to her, "If thou knowest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." He did give, but not until she herself had given.

The religion He taught was a religion of reciprocity. God needs our help. If we would receive the abundance of His gifts, we must make our own gifts first. "But how can I make a gift?" you ask. Jesus' answer is, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Sarah Manuwal, Bremen, Indiana.

"It is more blessed to give than to receive."

A REQUEST

DEAR BEREANS, and members of our Indiana Bible School and State Conference, let us resolve to do more in the Master's service in 1931 than we have in the past. The editor of our Berean page will be glad to receive articles from our Hoosier state and I know that your state literary committee will be greatly pleased to see many contributions. We cannot expect many blessings without a little sacrifice on our part.

Remember, that a cooling drink from Jacob's well and a little talk with Jesus brought living water to the woman of Samaria. I am taking this opportunity to ask that all leaders of the various classes in our state insist that some one of their classes sends in an article, also report of their work, for publication on the Berean page.

Sarah Manuwal, Bremen, Indiana.

A CORRECTION

IN THE ISSUE of January 6 we published an article, "Spiritual Growth," but omitted the writer's name. The contributor was Miss Martha Hammond, California. The editor begs your pardon.

NEWS FROM OHIO

ON JANUARY SECOND the Dayton Bereans assembled at the home of Bro. and Sr. E. J. Demmitt for their regular lesson period and election of officers for the coming year. With Samuel Hoke as our new president; Edgar Demmitt, vice-president; Louise Brewer, secretary; and Emma Garrard, treasurer; we hope to accomplish much in the year of 1931.

It had previously been voted to affiliate with the National Berean Society and application has been sent in to the secretary. We also had a very interesting discussion on the need of prayer and thought it would be a good thing for each member to be able to offer prayer publicly; so we have planned to include this practice along with our regular study.

May the Berean classes grow and the work prosper everywhere, is our prayer. Louise Brewer, Secretary.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE GREAT PHYSICIAN

WE SELDOM THINK OF JESUS as a physician or doctor, but He went about healing many sufferers of whom no record was kept.

One sabbath Jesus was in the synagogue, as was His habit. Then He and four of His disciples went into Simon Peter's house where Simon's mother-in-law was very sick with a fever. When Jesus was told about her illness, He took her by the hand and lifted her up, and she became so well that at once she ministered unto them.

When the people heard of these miracles, is it any wonder that they came to Jesus for help? By evening a great crowd had gathered, and Jesus healed many other sick people. Was not that a busy day—a busy sabbath?

The next morning Jesus arose early and went out into a quiet place that He might pray without being disturbed. However, so many sought Jesus that Simon and other helpers finally found Him and said, "All men seek for thee."

Then Jesus answered, "Let us go into the next towns, that I may preach there also: for therefore came I forth." And they did go on into all the other towns of Galilee, preaching and healing.

At one place a leper came to Jesus, begging that he be made clean. Leprosy was such a terrible and contagious disease that anyone afflicted with it had to live away from other people.

Jesus always felt sorry for those who were in trouble, so He naturally felt sorry for this poor leper, and cleansed him from the dreadful disease. He told him to show himself to the priest and make sacrifices, as the law required, but not to tell other people. But as soon as the man saw that he was healed he was so happy and grateful that he told everybody.

Soon it became impossible for Jesus to walk on the streets because of the crowds that followed Him. Then Jesus went out into the country, but still the needy continued to come.

What a wonderful Savior! And what a wonderful time there will be when He returns and there is no more sickness and no more sorrow!

DO WE allow Jesus to heal our hurts and illnesses?

FACT

THINK! Are you watching? Am I watching?

TATTLETALE

"EVERYBODY WILL CALL you a tattletale if you tell Miss Amy," said Jenny.

"But we can't help Peter ourselves, and somebody must know," replied Glenn.

"That's what I say," added Martin. "Besides, it wouldn't be tattling to get even with anybody, because big Tom Perkins never bothers us. I'll go with you, Glenn."

"Tom Perkins never bothers any boy or girl whose father and mother are at home, or where there is a dog in the yard," explained Jenny. "He picks on little boys and girls. Maybe you boys are right about telling. But you wouldn't like it, if the rest called you tattletale."

"It won't hurt us to be called names if we get Tom frightened so he will let the little first-graders alone," said Glenn. "I'm going, and I'm going right now."

The very next day, when little Peter was hurrying home from school for fear of Tom Perkins, he met a policeman leading Tom down the street. And that was the end of the little children's troubles. The next day the principal of the Happy Hours building went into every room to make a little talk about tattling.

"It is wrong to tell on others to get even, or for spite," she said, "but when you can make right a wrong that others are suffering, then come as quickly as you can and tell."

—Selected.

COURAGE

Dear God, please help my heart to know
That heroes do not always fight
In armor, or with swords to show
That they uphold the good and right.
The *truest* hero can endure
Without resentment, and he knows
That victory is made more sure
By gentle words instead of blows.

The truest hero does not cease
In goodly efforts day by day.
He loves his God, his life and peace,
And scatters kindness on his way.
He lives to make a better world;
A chance to serve he will not miss.
His flag of honor is unfurled.
God, make me truly brave like this.

—From *John Martin Magazine*.

With Our Sunday Schools

LESSON V. — February 1, 1931

JESUS THE GREAT PHYSICIAN

Luke 4:31 to 5:39

Devotional Reading: Isaiah 53:1-6

GOLDEN TEXT

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. — Isaiah 53:4.

A STUDY OF THE SUBJECT

Topic. Jesus' Conquest of Disease.

Basic Truth. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." — Isaiah 33:24.

I. The Ministry of Healing. The Messiah of Israel at work! That is the picture we see in the lesson of today. John had announced His coming as One who was mightier than he. And truly, what mighty works He did perform. He who had indignantly refused to use His power in the wilderness for His own benefit or fame, now pours it out without stint when it will bring blessing to fellow man! His prophetic mission was to bless all the families of the earth. And almost the first thing He does is to bring relief from disease to those around Him.

The curse of sickness is almost beyond estimation. Even in our own country it causes the loss of untold millions of dollars annually, to say nothing of the pain and anguish, tears and death that follow in its train. In the Eastern countries where medical care is almost unknown, its ravages are much more widespread and serious. It is therefore the most natural thing that health should be one of our most cherished blessings.

When therefore the promised One comes healing men of their diseases He establishes a contact with the sympathies of His people as in no other way. That is a tangible, visible blessing that can readily be appreciated. The recorded cases of Jesus' healing are many of them pathetic in the extreme, in the supreme joy which is brought to those who had shortly before been in the depths of despair. But every one of these instances is probably but one of a multitude. Only a very small part of His mighty works are recorded. When we remember the number of times the record says, "There came great multitudes unto him, with divers diseases, and he healed them all," we have just a little suggestion only of the stupendous ministry of healing our Savior wrought during His brief earthly sojourn.

II. Hope for the Afflicted. "Himself took our infirmities, and bare our diseases," he came for multitudes during our Savior's lifetime more than a form of words. It was translated into a living reality in their own experience — in their own flesh. But even then the ones He was able to reach and heal were only a drop in the bucket as far as the world was concerned. Does He have any significance to other suffering peoples — to those of our day? Oh, the thrill, the ecstasy of those prophetic words of Isaiah, "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped," and all the other blessed prom-

ises of the coming day! For the great Physician is coming back, this time to complete the work He began so long ago in Galilee, and shall banish from the face of the whole earth the scourge of disease. O what a hope for all who suffer now!

"It requires but a cursory view of the East to give a new understanding of the Bible pictures of the halt, maimed, blind and diseased needing cure. My earliest walk in the Arab quarter of Alexandria showed me in one hour more blind beggars, more children with sightless eyes, more hopeless cripples than I had seen in my life before. Palestine now, as doubtless was the case in the days of our Lord, seems fairly overrun with those afflicted by one form or another of bodily ailment. They throng the entrance ways to Jerusalem, the paths to Gethsemane and the Mount of Olives." — Peloubet's Notes.

THE GOLDEN TEXT

"Surely he hath borne our griefs, and carried our sorrows." — Isaiah 53:4.

This prophecy of Christ was spoken about seven hundred years before His birth. How truly it has been fulfilled, and is being fulfilled every day. If we put our trust in Him and rely upon Him for help, we will find that "he is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

"He", no one else did this for us. Jesus does or did more than simply heal diseases. "The blood of Jesus Christ his Son cleanses us from all sin." Sin is the worst disease that has stricken humanity, and to be cleansed from that means life eternal. He shed His blood for us, and "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

— L. A. R.

PRACTICAL APPLICATIONS

In studying Jesus today, we see Him revealed as the "Great Physician," the Healer of the ills of man. No other phase of Christ's work came as close to the hearts of men as His ministry of healing.

Sympathetic: His heart of sympathy went out to the suffering, afflicted and diseased. Humanity in affliction needs sympathy. True Christianity is sympathetic. After studying this lesson, emulate the "Great Physician" and visit some shut-in, or afflicted person and give expression to sympathy. Watch the results, both in self and the patient.

Helper: Sympathy warms the heart and cheers the mind, but it stops there. Christ went beyond the sympathetic. He was a

Helper; He healed; He aided. His usefulness was carried into the lives of others. Real living is living for others. Each member of the class suggest some way in which he can help someone in the community who is needing aid of some kind. Whatever you do, do all in the name of Jesus.

Unboastful: His acts were for others' good and not for self-glory or praise. The joy of serving is lost when boasting begins. Seek to help for others' good and not for the plaudits of men. Start a class campaign against boasting. — C. E. R.

JUNIOR CLASS

Topic: Jesus Heals.

Luke, the writer of the Book of Luke, was a great physician. Do you know what a physician is? He is a doctor, one for whom you send to cure you when you are sick. Luke being a great doctor, liked to think of Jesus as being like a great Doctor. Of course Jesus did not heal with medicine, but by His word.

The first part of our lesson tells about Jesus healing Simon's mother-in-law. Read verses 38 and 39. Tell what picture you see there of Jesus as a great Doctor. Read the remainder of the lesson. Name all the things that Jesus did. Tell how these things made Him great.

Why do you think Jesus healed these people? Because He wanted to show to us just a glimpse of what will happen in the future when He comes again to this earth. The Bible says there will be no sickness or death there.

What does Jesus do for us that we might call Him our great Physician? — V. C. T.

SENIOR AND ADULT CLASSES

Topic: The Great Physician.

Jesus went about doing good and healing all manner of diseases. "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." Luke 4:40.

His healing was one hundred percent perfect, for He healed every one of them. This is better than medical science. But His greatest work was not that of healing human ills and weaknesses.

His greatest work was that of healing the disease of sin, for He could as easily say, "Thy sins be forgiven thee," as "Take up thy bed and walk."

"They that be whole need not a physician, but they that are sick." All have sinned and come short of the glory of God, all need the great Physician, Jesus Christ. — F. A. S.

DOINGS AMONG THE CHURCHES

MISCELLANEOUS NEWS

On page 247 will be found a financial report of the Print Shop of the N. B. I. for the year 1930. And on page 246 a report of the financial activities of the Oregon church and the cost of its remodeling. These should prove of interest and instruction to our readers.

Mr. and Mrs. John MacDonald of Lander, Wyoming, are the proud parents of a son who arrived on January 5. He will be known as John Jr. Sr. MacDonald will be remembered as Ella Hanson, prominent among the young people of Illinois a few years ago.

The N. B. I. office wishes to publicly thank those who have been contributing funds in addition to the Dollar-A-Month program. These make it possible to more nearly maintain our program of work. Again, we thank you.

On the last page of this issue will be found an article, entitled, "What Is Man?" by Bro. R. H. Judd. This is the first in a series of articles which we are sure will prove to be of interest to our readers.

Bro. J. H. Anderson spoke at the Christian Church at Lucerne, Indiana, on Saturday evening, January 17. His subject was, "Signs of the Times."

Bro. and Sr. Wm. C. McGraw, Betty and Billy, of Macomb, Illinois, were welcome visitors in Rockford and Oregon over the past week end.

Bro. C. E. Lapp of the Training Class spoke for the Plum River (Illinois) brethren on Sunday, January 18.

A NEW TRACT

Bro. J. H. Anderson's tract on "Present Conditions in the Light of Prophecy" is now ready. The price is ten cents per copy. In this tract Bro. Anderson points out the present conditions and the cause and the remedy. The tracts may be ordered of J. H. Stepp, Dana, North Carolina, or of the author at Michigantown, Indiana.

GOLDEN RULE CHURCH

Cleveland, Ohio

On Tuesday evening, December 23, the Sunday School gave its Christmas entertainment to a packed church auditorium. We say packed because our church normally seats about two hundred, and on this occasion we made room for two hundred and seventy-five.

It was judged by those present the best festival our Sunday School has given and showed the real hard work and zeal not only of the officers and teachers but of those who took part—our boys and girls and members of our Bereans. We must not forget to mention our newly organized orchestra which helped so splendidly with the music.

—Yesterday, January 11, we had an attendance of one, hundred and seventy, only one less than our previous record on "Children's Day."

We are praying and working for still greater attendances and achievements in our Lord's work, and hope to go over two hundred shortly.

W. J. Halls,

MOOREFIELD, NEBRASKA

Our services are as follows: Sunday School at 10:00 a. m. Morning Worship, 11:00 a. m. Evening Service, 7:30. Prayer Meeting on Wednesday evening and chorus practice on Thursday evening. We moved here last June and have been having regular services every Sunday since. The attendance has been fine all the time.

The average attendance at Sunday School last year was 103 1-2. The average attendance for the first six months of the year was 86, and for the last six months it was 120. The biggest number that attended any one month of the year was 714 in June.

I have baptized nine since coming here and have three candidates to baptize now. We have a broad field with great possibilities, and many loyal supporters of the truth.

Yours in the Master's service,
E. E. Giesler, Pastor.

GRAND RAPIDS CHURCH NEWS

Sr. Ella Rose is not recovering from her recent illness as rapidly as friends had hoped. She is spending the winter with her son at 2107 Horton Ave. S. E.

Bro. Arlie Townsend is suffering with acute arthritis following his siege of flu. He is reported to be on the gain.

Bro. and Sr. Holly had a narrow escape from death last Sunday afternoon when they were overcome with coke gas which escaped from the furnace. Sr. Holly was unconscious when found, and it was some time before she regained consciousness.

Bro. Paul Hatch, who is filling Bro. Siple's pulpit while he is away, is very busy calling on the membership here, trying to get acquainted with us all.

Bro. and Sr. F. E. Siple are now visiting Bro. Siple's mother in Hammond, Louisiana.
Mrs. Wm. Hanson.

OREGON IN THE WEST

Bro. Maurice Kerr, who was ill for some time with pneumonia was recently discharged from the hospital.

A party of Corvallis people, including Bro. and Sr. D. H. Hathaway, and daughters, Doris Jean, Lucille and Irene, Bro. H. B. Hathaway and Mrs. Platt G. Hathaway, motored to Los Angeles, California, where they spent the holidays. The party visited relatives and friends in many of the southern cities, making their headquarters while there at the home of Sr. Tremain. They attended church services at the home of Bro. and Sr. Railsback.

Mr. and Mrs. Clarence Nordyke attended the quarterly conference at Corvallis. Sr. Nordyke was formerly Zilda Hathaway.

Sr. Minnie Rogers of Eugene has been ill. Bro. and Sr. J. C. Wilson attended the quarterly meetings at Corvallis. Bro. Wilson has been confined to his bed for four weeks because of a sprained back.

Sr. Anna Cady spent the holiday season with sons and a daughter in Portland. She spent some time at the home of Bro. and Sr. A. W. Darby and while there had the pleasure of visiting again with Sr. Golda Ehmer of Menlo, Washington, and Sr. Alice Prior of Portland, daughters of Bro. Darby.

Sr. W. I. Barber and family have moved to 1553 Adams St., Corvallis, Oregon.

CHICAGO SERVICES

Bro. L. E. Conner expects to be with the Chicago brethren on January 25. Sunday School opens at ten o'clock and preaching service comes at eleven. These services will be conducted in the Austin-Whitehead home at 5439 Ohio Street. All are welcome.

QUARTERLY CONFERENCE

The quarterly meeting of the Northwestern Conference was held January 3 and 4, 1931, at Corvallis, Oregon. Bro. J. C. Wilson opened the meeting, using as his text, John 17:3, "Glorify thou me with the glory which I had with thee before the world was".

Sunday School was held at ten o'clock, following which a discourse was given on the "Priesthood". Bro. Wilson, speaking at the evening service, closed the meeting with a sermon on "The Mark of the Beast". This was just the kind of a talk that we of the latter times need. It is very important that we who have rendered obedience to God through baptism be careful that we are not deceived by the beast which is in the earth today. The mark may be social, political or religious.

The attendance averaged twelve. We hope that the members of Washington and other parts of Oregon will realize that it is essential that they attend these meetings and lend their assistance by their presence to the efforts put forth by the ministers and other members to bring the gospel to the people of Oregon and Washington.

Our prayer is for the soon coming of our Lord, the holy One of Israel and the Redeemer of the world.

Gladys Barber, Secretary.

FONTHILL ACTIVITIES

Bro. Weldon, first elder of the Fonthill church has been confined to his bed for the past month with a severe attack of muscular rheumatism.

Sr. Haincs' father has also been bedfast of late with apoplexy. Other members have been sick for short periods. The prayers of the congregation daily ascend for the Father's blessings to attend these needy ones.

The annual meeting of the Fonthill church and Sunday School was held on Wednesday afternoon, January 14. A splendid spirit prevailed throughout the entire session. Besides the regular officers, Sr. Irene Holland was chosen as church reporter for The Herald columns.

The editor of one of our daily papers has requested our pastor to furnish his publication with a synopsis of his sermons. This will mean wide advertising for our church work. Our Bible study classes have been very interesting of late. The studies are held every other week at the different homes.

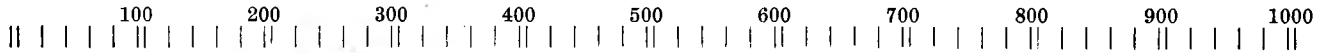
Plans are beginning to be made for our Annual May Meeting. We would be glad to have any of our church people from a distance also begin to plan to come and unite with us in this annual feast of spiritual things.

After a very sad parting with Bro. Gordon, Bro. Clyde Randall of Minnesota has come here to Fonthill to be our pastor. He has been with us now for about three weeks and is endearing himself to all by his genial manner and earnest efforts. We pray that God will guide, guard and direct him in all his undertakings.

Irene Holland,

What's the Goal?

1000 Dollar-A-Month Pledges!!



Everybody! Sign! Solicit! Watch!

GROWTH AT DIXON

Services at the Dixon church on January 11 were good. Bro. Conner gave two very good sermons. The subject for the morning sermon was "The Gospel of Christ and its Value to the World." The evening sermon was, "Why Should We Worship God?" From now on our regular preaching days will be the first and third Sundays of the month.

Sunday School services are more encouraging in every way. The Little Sunbeams' class, taught by Sr. Ford, has been divided, with Sr. Wagner teaching the Little Sunbeams and Sr. Ford the older children, and they are busy trying to find a name for their class. The Truth Seekers' class, and the Gideon Band are also starting another class contest, an airplane race to last three months. The Adult class numbered 21, which is the best we have had to date. The lessons are well studied, everyone taking part to search the Scriptures to learn the truth.

On January 4 the following officers were elected for the coming year: Superintendent, Bro. John Roberts; Assistant Superintendent, Bro. Duvall; Secretary, Sr. Grace Drew; Treasurer, Sr. Lila Wagner.

Sr. Ada Drew has the honor of being the only one not missing a Sunday last year. Alice Myers, Sr. Dauntler and Bro. Dauntler, who was our superintendent last year, missed one Sunday.

We pray the Father's blessing may be with each and every one in the Sunday Schools and churches everywhere, that we may continue to be His followers and do what Jesus told His disciples to do in Matthew 5:16, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Grace Drew, Secretary.

HERALD RECEIPTS

Lottie Young; Frank Smalley; V. C. Railsback; Mrs. Amy Johnson; E. D. Eaton; R. A. Humphreys; George O. Renner; Harry A. Sheets; Elmer Winfrey; Mrs. J. G. Haupt; Mrs. Margaret Allen; F. H. Seymour; W. O. Jenter; Mrs. M. L. Decounter; Otto Mommensen; Mrs. G. B. Gaspar; Mrs. L. E. Marston; Chas. Anderson; Irena Margrave; Mrs. W. J. Scott; N. S. Westfall; Mrs. R. V. Gardiner; Mrs. C. Seely; J. A. Squires; Mrs. H. C. Starbuck; Rachel M. Whitcomb; Milton Long; Hanna M. Barber.

THE HERALD APPRECIATED

Dear Editors and Friends: Our weekly Herald is a faithful messenger, as usual brimful, so to speak, of good things for "the inner man." The closing article of the January 6 issue is the cap stone. It is entitled, "The Devotional Use of the Bible", and manifests a diligent study of that blessed Book.

For more than a month the writer has suffered with a swollen and painful foot, caused by wearing a tight shoe. I am not able to go about as usual, but have had a mental feast. Sr. H. H. Kent sent me some excellent tracts, and Sr. Harriet E. Boice, a "Visitor". We are thankful to God for you brethren.

Yours in hope of life,
R. A. Humphreys.

"For by what he has suffered, having been tried, he is able to assist those who are tried."
—Hebrews 2:18, Diag.

HE SWARE BY HIMSELF

"Because he could swear by no greater, he sware by himself", is the striking statement made by the apostle in Heb. 6:13. And the thing which God sware to Abram was, "Surely blessing I will bless thee, and multiplying I will multiply thee." Heb. 6:14. Herein the apostle refers back to the days of Abram as he was pioneering with God. Going down from Mount Moriah after having offered, in principle, his son Isaac upon the altar, Jehovah made this covenant unto Abram, "In thy seed shall all the nations of the earth be blessed."

This promise still stands, awaiting its fullest answer. The world itself is dependent upon the absolute and complete answer to that promise. He who removes the promise from its proper setting, he who lessens it in its meaning can but be lessening in his own esteem God himself and can but be blinding his fellow men to the true greatness of Almighty God.

But men of faith, today as in all days, base their all upon the certainty of this and other promises of God. They maintain them in the very setting in which they were placed by the Father himself. And they in true faith look forward in anticipation of the grandeur of that day when the promises shall have been executed and their facts stand out in grandeur among men.

THE RESTITUTION HERALD

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WHAT IS MAN?

By R. H. Judd

"The Lord hath made everything for its own end (or purpose, margin)."—Prov. 16:4, R. V. "And God said, Let us make man in our image after our likeness; and let him have dominion . . . over all the earth."—Gen. 1:26. "And God said, 'Replenish the earth and subdue it.'"—Gen. 1:28. "The earth hath he given to the children of men."—Psa. 115:16.

THROUGHOUT LIFE'S EXPERIENCE, all of us who have given any thought at all to the things that surround us in their multiplicity of form, composition and surroundings, have been more than amazed at the wonderful adaptability of everything to a *specific purpose*, and the suitability of its environment. In our texts as given above we have God's own statements that everything is thus ordered. So well known and appreciated are these facts that in all walks of life that have their basis on any one of the multiple subdivisions that go to make up the animal, vegetable and mineral kingdoms, recognition of the necessity of cooperating with nature's *purpose* before progress can be achieved has been increasingly taken into account.

We have but to enter into the history of each of these three great divisions in order to find that overwhelming proofs demonstrate that *design* and *purpose* enter into everything that God has made. It is well known that many of the wonderful inventions, especially the mechanical, have been gained from the marvelous anatomy that occurs in unending variety of corporate life, the bodily organisms of each individual of any species being perfectly adapted to its needs and its circumstances. Both together demonstrate the special purpose or purposes of each in its natural state.

But another fact stands out in clear and unmistakable evidence that all are created with a higher purpose than that which is apparent on the surface. Beautifully adapted as is each created object—animate or inanimate—to its immediate surroundings, and perfect within its own prescribed circumference, there lies *latent* in each a capacity of development that can only be attained by a controlling force independent and external to it, a fact in itself affording unmistakable proof that the coming of man was the objective pre-arranged purpose.

This may, perhaps, be best illustrated by what we know of man's development of nature in the vegetable kingdom, such as for instance the tomato in the sphere of human achievement and the rose in another, which are only samples from an endless variety of attainment and possibilities yet to be realized. The same truth is well understood in what is known as the mineral kingdom, particularly in the class belonging to it under the name of chemistry. Vast powers lie hidden and have been hidden for millenniums only awaiting the external controlling power of man.

Only during a fraction of man's tenure of the earth has there been the faintest realization of the vast illimitable

resources which it contains, to say nothing of the possibilities which may result from innumerable and varied combinations, each and all acting according to laws, the nature of which must be ascertained by earnest and increasing research. This is a further proof of the purpose to make man so that the man and his environment would be appropriately suited to each other.

Again let us look at man's environment from another angle and see if we have not still further evidence in answer to the momentous question that we have asked at the head of this article. Perhaps the phase we are about to consider is the one that should have had our first attention. We think that none will dispute the assumed fact that man's adaptability to his sphere on earth is reasonably conclusive proof that the earth was created with a view to his habitation, and his accompanying needs and pleasures, even if the mere facts of his sustenance in being are for the moment the only consideration.

The preparation of a habitation, and the nature of a variety of the supply of the requirements for sustenance in it inevitably bespeak the nature of the occupant and the estimation of the value in which it is held. If the commonly supposed idea that man's body is but the shell which he inhabits, then the age-long preparation of the earth for man looms up as a huge and tremendous hoax, for everything in nature in its boundless supplies conforms to man's needs *as we see him* and know him, and nothing at all is provided for the immaterial phantom of popular belief.

We have only to look at nature in its teeming supplies and its endless and amazing variety to measure in some slight degree the value placed on the man God had made, or rather was about to make, when He fashioned this earth for his habitation, who but for the facts of *sin* and *death* might, even according to human assertion, revel unceasingly in the glories that are now and that are yet to be revealed.

All these things point to the indubitable fact that man, as we see him and know him, was, in his original purity, the being whom the Creator designed to carry out and fulfill the evident purposes for which the earth itself was prepared. He is indeed "fearfully and wonderfully made" and eminently adapted, in his perfect state, for working in harmony with all other created things. He is endowed with attributes, active and latent, almost unbounded in their scope, so that he may exercise dominion "over all the earth," and "subdue it," as he is *beginning* to do this day according to divine command. *Sin* alone stands as the impenetrable bar to his progress, cutting him off in the midst of his days, and frustrating his insatiable ambitions.

The more we know our real friends the more dearly we love them, and this is emphatically true in the case of the "friend that sticketh closer than a brother." How near are we to Paul's conception of the One for whom he suffered the loss of all things that he might win Christ and be found in Him? Hear what the great apostle to the Gentiles says: "That I may *know* him, and the power of his resurrection, and the fellowship of his sufferings."

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GOD'S TIMES

By F. L. Austin

"But of the times and 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."—1 Thessalonians 5:1, 2.

GOD'S CALENDAR OF THE AGES is evidently just as definite and accurate as is man's calendar of the year. Yea, more so! Man's devices are always full of error; God's, never.

For seventy years Daniel had been in servitude to Babylon and Medo-Persia. Memories of childhood in the Holy City were vivid upon his mind. The words of God's prophet, Jeremiah, were before him. He looked; he studied; he computed.

"This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." "When seventy years are accomplished, I will punish the king of Babylon." So wrote Jeremiah in 25:11, 12-14.

Again he wrote, 29:10-14, "For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."

It was the first year of the reign of Darius. By "books" Daniel understood the number of the years. Nearly seventy had been numbered since the overthrow of the Holy City. According to Jeremiah's word, the desolations of Jerusalem would continue seventy years. See Daniel 9:2.

Daniel set his "face unto the LORD God, to seek by prayer and supplications, with fastings, and sackcloth, and ashes." God's time of "seventy years" was well nigh completed. His time was *definite* and *sure*. Such a prayer of confession and supplication as that of Daniel, as recorded in 9:3-19, is seldom recorded in the Bible.

The sins of all Israel were by him confessed. Forgiveness was implored. Restoration was pleaded. "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."

While he was yet praying, verse 20, while he was yet "speaking in prayer," verse 21, Gabriel (see chapter 8:16) touched him, and said, verses 22 and 23, "O Daniel, I am now come forth to give thee skill and understanding, . . . understand the matter."

Gabriel, an archangel, had been sent to faithful Daniel to give him clear understanding. He was to speak in plain words, words of ready understanding. Surely, Gabriel can be relied upon as able and qualified so to do. What Gabriel said needs no interpretation by finite man.

"Seventy weeks are determined upon thy people and upon thy holy city, to"—accomplish six several things. This is Gabriel's statement to Daniel. Notice that his words pertain to Daniel's "people" and to Daniel's "holy city". The six several items pertain both to the people and the city. Not to the people mingled in some foreign city; nor to the Holy City inhabited by some foreign people, but to Israel and Jerusalem. What Gabriel said pertained to Israel in her own promised city and land. It pertained to her home-dwelling, not to her foreign captivity.

The "seventy years" of which Jeremiah had spoken pertained to God's time for her captivity. He did not refer to her home-coming. Therefore Jeremiah's seventy years and Gabriel's "seventy weeks" were different time periods of God—the first pertaining to captivity, the latter to home-dwelling.

God's time periods are many and in great variety of length. The word, "weeks", is strictly English. The word that Gabriel used meant "sevens". Because seven days constitute an English week, the English translators called it "weeks", but Gabriel said, "sevens".

God computes one of his times in terms of *seven days*. Compare Genesis 1, et al. He computed another "time" in

(Continued on page 266)

EDITORIAL

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F. L. AUSTIN, Editor

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JESUS IS COMING

LET NOT YOUR HEART be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."—*Jesus*, John 14:1-4.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—*Jesus*, Matthew 16:27.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked 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 as ye have seen him go into heaven."—*Luke*, Acts 1:9-11.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3:1-3.

"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."—*Paul*, Philippians 3:20, 21.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the

air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—*Paul*, 1 Thessalonians 4:13-18.

"He which testifieth these things saith, Surely I come quickly."—*Jesus*, Revelation 22:20.

"Amen. Even so, come, Lord Jesus."—*John*, Revelation 22:20.

WHAT IT MEANS

THE COMING OF JESUS is of different import to different groups. To the church, it means salvation in all the fullness of the meaning of that word. Its members will be changed and fashioned like unto His glorious body: this mortal will be made immortal, and this corruptible will be made incorruptible. They will be "glorified together with him."—Romans 8:17.

To Israel, His coming means the reestablishment of their nation, with Him as King upon the throne of his father David.—Luke 1:33. Jacob's time of trouble, Jeremiah 30:7, will purge the nation of much of its dross; the sealing of God, Rev. 7:1-8, will establish a nucleus of God-fearing people, and God, through Christ, will be the hope of His people. Joel 3:17.

To the Gentile world, His coming will be the introduction of the Millennium, during which time many nations will come to Israel at Jerusalem and will learn of God and of His ways. Wars will be made to cease; the curse will begin to recede; righteousness will grow. At last, the righteous will be continued; the wicked will be cut off.

To earth, His coming means the beginning of that new era the end of which will find the whole earth filled with the glory of the Lord. Numbers 14:21.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. . . . The parched ground shall become a pool, and the thirsty land springs of water." Isa. 35.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. 65.

"Even so, come, Lord Jesus, and come quickly."

BLESSING FOLLOWS SERVICE

By Cecil A. Smead

"As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."—1 Kings 17:1.

WITH THESE WORDS ELIJAH announced to the surprised Ahab the Lord's punishment on His people who had turned away their hearts from Him in their mad pursuit after wickedness and idolatry. Yet, withal, it showed the grace of God. The punishment was to make them realize their mistakes, to bring them back to Him. If it failed it was because of the hardness of men's hearts.

But, thanks be to God, it did not completely fail: a remnant was saved. "Yet have I left me seven thou and in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings 19:18. Tribulation worked as a refiner's fire to purify the dross and disclose the gold.

For a period of three and one-half years the Lord withheld the dew and the rain. During that time He hid and preserved His faithful prophet, Elijah, until the time came for further work to be done. First, the Lord sent ravens to feed Elijah where he remained hid by a mountain stream near the Jordan River. Then when the drought became so severe that the stream dried up, He sent Elijah to a widow of a certain city in the coasts of Sidon. "Behold, I have commanded a widow woman there to sustain thee." 1 Kings 17:9.

The famine had been so severe on this woman that, when Elijah found her, she was out gathering fuel to bake her last cake in order that she and her son might eat it and die. Elijah, direct from the wilderness clothed in his rough prophet's garb, must have made an appearance like unto a worthless vagrant. He demanded her last morsel in the name of the Lord.

What modern housewife would be disposed to invite such in to partake of food out of her plenty? Yet this woman was called upon to relinquish the only food that stood between her family and starvation. True, one more meal would make no appreciable difference to her; she was on the verge of starvation anyway. What difference did a few more hours make? But did you ever try to reason with a hungry man when there is prospect of food in sight? I tell you, that next meal looms large on his horizon.

True, also, this woman was promised in the name of Jehovah that her provisions would be constantly replenished if she obeyed. But she had to first bake Elijah a cake and bring it to him. "Make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." 1 Kings 17:13-14.

After bringing him the cake, the woman went back to

her empty larder supposing this man were false, — but no, glory to God, she found her larder replenished. She and her boy were saved. Her faith had saved them. They had a never-failing supply from God as long as the drought continued. She had exercised faith. He had rewarded.

She had to prove herself first. She had to lay all she had in the hands of God. She had to exercise the faith to break the shell that God's blessings might come forth. She gave her last bit and withheld nothing. Truly, it can be said of her that she received in return "good measure, pressed down, and shaken together, and running over." Luke 6:38.

O, gracious Father, open our minds to the truth of the principle contained in this story. Touch our hearts, as Thou didst that of the woman, that we too may surrender our earthly possessions to Thee, that whatsoever Thou dost require of us, we may do it, and in so doing invoke the glorious power of Thy grace to shine upon us, we ask, in the name of our Lord Jesus. Amen.

LOVE THINE ENEMY

By Ednah Cooper

TWO MEN who had been friends from childhood had a misunderstanding which caused them to become bitter enemies. They had no associations together in any way, although they were neighbors, their farms adjoining.

One night in the winter time, when the roads were almost impassable, the small child of the one had a serious accident. The other, knowing the need of his old time friend, offered his assistance and was the means of saving the child's life.

We, as true followers of Christ, should be willing to do as this neighbor did for his enemy. God intended for us to have that spirit of forgiveness in our hearts.

Jesus commands us in Matthew 5:43-45, "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. 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."

God, in His great love for mankind, gave His only begotten Son for us, while we were yet in sin. He bestows the blessings of life on the sinner the same as on the righteous. Unless we, too, are willing to have the spirit of forgiveness in our hearts toward those who are our enemies, we are no better than sinners, for they love those who love them, and are more than ready to harm their opposers.

May we each one have the love of God in our hearts, so that we will be ready to assist all those in need, whether enemies or friends. Thereby we may gain a place in the kingdom of God.

THE PAULINE EPISTLES

By Lyman Booth

THE EPISTOLARY PART of the New Testament, while it more fully shows the accomplishment of the ancient prophecies concerning the kingdom than even the historical part does, contains also some very remarkable prophecies, several of which have had as remarkable accomplishment; but some remain to be fulfilled. See Romans 11; 2 Thess. 2:1-12; 1 Tim. 4:1-3; 2 Tim. 3:1-5; 2 Peter 2; 7; 3. This also constitutes unmistakable proof that they were written by inspiration of that God who sees the end from the beginning.

We find that the writers of these epistles speak of each other and of themselves as delivering the truth to mankind by the authority of God himself. There may be some exceptions to this (see Rom. 6:19; 3:5; Gal. 3:15), and even these seem to more fully establish the general rule. For why should an apostle intimate that he only gave his own opinion and not a divine injunction in three particular cases unless requesting his readers to allow that, in all other cases, he spoke as moved by the Holy Spirit? Therefore if anyone should doubt the authority of the writers of the epistles, they must either accept or reject them in full. There can be no other alternative.

The open attacks of infidels do little more injury to the cause of truth than is done by half-hearted confessions of some professed Christians who admit that the epistles are the genuine productions of the apostles, but that there may be mistakes in them. Such plausible statements contain no standard of truth, no way of determining between the true doctrine and the false, no divinely appointed exhibition of the Christian religion with which we must compare all others and admit or reject, as they agree or disagree with it.

The doctrines peculiar to the gospel are more clearly shown and explained and their practical tendency is more clearly stated than in the historical books. The truths which are contained therein and which have been brought forth have been kept in mind through this exposition. Therefore it will be unnecessary to answer those who have striven to reconcile this part of the Scriptures with other systems. It may be proper, however, to state that Dr. Taylor's key to the Epistle to the Romans and the comments by Mr. Locke on several of the epistles give little light, but on the contrary seem to darken counsel by "words without wisdom."

If, as some claim, the various terms used in the Scripture concerning Israel as a nation should be in the same or nearly the same sense applied to Christians under the teaching of the New Testament, where will we find the type and antitype? How then can we distinguish between Israel after the flesh and the believers, or true Israel?

Some of the epistles were written on special occasions and some were not. Those special occasions were of such nature that they gave the most favorable opportunity for

correctly explaining doctrines, precepts and the giving of admonitions and counsels of the greatest importance to the church of Christ for all time. The oft repeated notion that we have nothing to do with a certain portion of Scripture, because it was written on some special occasion is well calculated to render the Word of God of no effect.

We commence with the epistles of Paul who wrote, as well as labored, more abundantly than all the other apostles. Of his epistles, fourteen are given for our instruction. His writings are the product of a sound and matured judgment, a talent for clear reasoning, a keen imagination and the most fervent appreciation. And why should this not be so, seeing he was guided by the Holy Spirit?

His letter to the Romans is given first place in our Bible, though others were written before. It was addressed to the Christians who resided in the capital city of the Roman empire. It is one of the longest and most comprehensive of all his writings. It is not definitely known who first preached the gospel at Rome, but some suggest it might have been some of those Jews who were converted on the day of Pentecost. Paul had not previously been to Rome, but he thought it wise to employ this method to firmly establish the believers in the faith, and to caution them against false teachers.

This epistle is the only book of Scripture in which the gospel is presented in a perfect, systematical method. After the introduction, he opens the subject by showing man's relation to God, his Creator, and his apostasy from His worship and service. He also proceeds to prove the sinfulness of both Jews and Gentiles, and the impossibility of any man justifying himself before God simply by his own obedience. But he proceeds to state the means of our salvation by the mercy of God, through the redemption of His Son, also the way of justification by faith. This he illustrates and demonstrates fully; and then proceeds to prove that this way of justification is very clearly connected with sanctification.

He next states the Christian's experience and conflicts, and exhibits his character, hopes and privileges. He then turns our thoughts back to the source of all these heavenly blessings in the election and love and mercy of God. After having answered the objections to his doctrines and after discussing several questions respecting the calling of the Gentiles and the rejection of the Jews, he applies the whole discourse by a number of precepts, practical exhortations and instructions. Having given some particulars suited to those times, he concludes with affectionate salutations, cautions and prayer, and then closes the letter by ascribing glory to God our Savior, through Jesus Christ.

“BEFORE WE CAN BRING HAPPINESS to others we must first be happy ourselves; nor will happiness abide within us unless we confer it on others. If there be a smile upon our lips, those around us will soon smile, too, and our happiness will become the truer and deeper as we see others are happy.” — *Maeterlinck*.

CALLED AND CHOSEN

By Samuel E. Hancy

"And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

ISAIAH SAYS, "All thy children shall be taught of the Lord." No ambiguity about these prophecies. But the writer recognizes a mark of distinction between knowledge of God and a saving compliance with God's plan of salvation. The more intelligently and carefully one reads the Bible and studies human nature, the more pronounced becomes this fact.

At some period, or periods, in God's plan every person is to have a "taste of the good word of God" and a knowledge of Christ, his Savior (Heb. 6:5), as it is written, "Who will have all ('willeth all', Roth.; 'desires all', Moffatt) men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:4. Notice the word "taste"—not a thorough knowledge. Six hundred million souls are now thus blessed in various manners and degrees.

In modern times the tendency of Bible students is to swing the pendulum along doctrinal lines to extremes. Some insist that ninety percent of the race will be lost and ten percent saved, while others are as persistent that all mankind including the devil and all the fallen angels will be saved. But there is a profitable medium between these extremes for the unbiased and open-minded student who accepts Christ, the Holy Spirit and his own sanctified common sense as his only reliable preceptors.

"Many are called ('invited,' Diag.), but few are chosen", or selected. Matt. 22:14. The writer does not share the prevalent thought of the term "called", during the Christian era, to be the same as it was applied to the apostles. He believes man to be the initiative of his own "call" or selection. Man becomes convinced by the gospel message of the fact that by natural birth he is a sinner, and in need of a Savior; and he accepts Jesus Christ as such by assuming his Savior's name, Christian. A somewhat similar line of reasoning seems applicable to the term "chosen". Man, by his personal efforts and alliance with God, becomes qualified to be of the "chosen" by meriting the exalted position or honor.

The responsibility of even a desultory knowledge of God and His Son is rarely perceived in these days. Hence, many take the name "Christian" for some fancied or selfish purpose, either by blindly subscribing to their parents' religious persuasion, for social aggrandizement, or perchance motivated by hopes of a life of dignity and sinecure. Thus, the "many" who are "called", or enlightened become so irrespective of their degree of sincerity, diversified purposes or intelligence.

It is from this large, heterogeneous group of professing Christians that but few sufficiently appreciate their "calling" as to sincerely enter the school of Christ and there

qualify themselves to be of the "few chosen" ones. And now the period of discrimination between the called and the potentially chosen ones is manifesting itself by an increasing spirit of antipathy on the part of the called, or nominals.

The fact that history has been repeating itself during the Christian era should be patent to Bible students. For instance, the law was given to all the Jews—many—as a "schoolmaster" (Gal. 3:24) to prepare them to meet their Messiah. But few were finally prepared, *chosen*. The same thing has obtained during the Christian era: the "called", enlightened, have been privileged (invited) to enter the school of Christ, there to prepare themselves to meet their Redeemer at His second advent. But few have cared to avail themselves of this heavenly favor, the many being content with a rudimentary knowledge, enchanted as they have allowed themselves to become by the flesh and the frivolous, transitory things of this world. Prophecy depicts them somewhat obscurely, "Seven women of that day (literally, a period of time, as, in Washington's day) shall seize a single (one) man, crying, We will earn our living, we will clothe ourselves, but only let us bear your name (Christian), to save us from disgrace"! Isa. 4:1, Moffatt.

The question here arises, will those being called, taking the name "Christian" and recognizing the phenomenon signs of the times, yet ignoring their profession and the portent of these signs, have another (protracted) chance of being saved in a future age? The wise man says in Proverbs 21:16, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead,"—"will find his rest among the dead below," Moffatt. Paul says (Heb. 12:14), "Follow peace with all men, and holiness (consecration, Moffatt), without which no man shall see God." Note 2 Peter 2:20-22.

It appears to the writer (but not dogmatically) that the man having even an elementary knowledge of the truth and postponing until a future age putting his knowledge to practical use is taking foolhardy chances of escaping a Gehenna plunge into eternity. Procrastination can be more than a thief of time; it is scripturally possible for it to rob a man of everlasting life.

There are twelve hundred million people living and countless billions in the dust who have never heard of the proffered opportunity of everlasting life appropriated for all mankind through the cross of Christ. These have not had even a vague knowledge of God's sacrifice of His Son in their behalf, "who gave himself a ransom for all, to be testified in due time."

God forgives the penitent of his sins (1 John 1:9), but will He forgive us for trifling with the precious blood of His Son—making the blood a common thing? Thus they ignore the mediation of Christ, the only "way" of life to which Paul refers by saying, "It is a fearful thing to fall into the hands of the living God," meaning, without an intercessor.

—o—
 "STEWARDSHIP PUTS the Golden Rule in business in place of the Rule of Gold."

DON'T BLOW SMOKE IN HIS FACE

By C. E. Lapp

"Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

THE FOREGOING STATEMENT was made by Solomon; the man of the Bible who is pointed out as having had great wisdom. In fact, his wisdom was of God and people marveled at Solomon's many wise deeds and acts while he was king of Israel. Truly, Solomon must have been a wise king. If he was considered wise at his time, then we might very well profit by his advice at this present time.

He said, "Remember now thy creator in the days of thy youth." How many of the youth of our own nation remember God as they really should? How many are turning away to follow after every conceivable pleasure the world affords and are giving their time, their talents, their energy, their money and even their very life just trying to have a good time. They do not realize that the pleasures of this world vanish as a mist in the air and that only the things of God are lasting. They do not realize that God has prepared something far above man and far more lasting than the things of man.

How then should we remember our God and Creator? Is there any set time or condition in which we should remember Him? Solomon said to remember Him while we are young and before the days come in which we will be so wrapped up in the things of this world and the evil that is in it that we forget about God and forget about doing as He bids us. Don't you suppose God is pleased when the young boy or girl in childish faith turns to Him and accepts His Son Jesus Christ before he or she has plunged into sin and has drunk its bitter dregs?

Some say, "I expect to be a Christian some time and serve the Lord, but I want to wait until I have grown more mature in years." They might be likened to a long, white candle that has never been touched by a fire of any sort. The candle is lit and slowly but surely the candle melts. It gets shorter and shorter and the wax runs down its sides and makes it all dirty and ugly. At first it gives a light that shines a considerable distance but as it burns shorter the light does not carry as far and finally it becomes very short and gives a very small light. People are just that way. They want to use the best part of their lives for themselves and then when they are old and can do very little for the Lord, they turn to Him and offer a life that is very near to the grave. A young person with all of life before him can accomplish much more for the Lord by a full life of service than can an old person with only a few short years of life left.

Perhaps a young life with all of its fullness, all of its opportunities and all of its strength is thrown away for the

perishing things of this world. Then when life is nearing its end, when the best has been used for self and selfish desires and one is going down the western side of life's hill, God is expected by many to redeem from sin and bless abundantly. That, in itself, is just like burning the candle to the end and then blowing the smoke in His face.

All over this nation of ours there is a call for young blood and for young minds and hearts in every branch of activity, whether it be commercial, whether it be social, whether it be scientific. The finest and best of the land are called and urged to participate because of the new ideas gained day by day from them.

God, through His Son, is calling the young of heart, the young of mind, the active, the fearless to be servants of His and to spread and proclaim the gospel to all. Young man, or young woman, let us each and every one turn to the heavenly Father while we are young and let us give Him the best that there is in us. We sometimes fear lest we shall suffer for want of the things of this world, but cannot the great God of all the universe supply little, insignificant you and me with the necessities of life? He can do that and even more than we have ever dared hope or dream. He has prepared a reward far greater than any earthly reward, even eternal life.

Let us each and every one remember our Creator in the days of our youth that we may give a lifetime of service to His cause.

YOUR TRUST

"Judas Iscariot . . . having the bag took away what was put therein."

IT WAS JESUS CHRIST who gave Judas the bag, making him the treasurer of the Twelve. Why did Jesus put that temptation in the way of Judas? Did He not know that the man of Kerioth was a potential thief? Surely, for "He knew what was in man." But He also knew that Judas was a potential honest man, a potential Christian hero. By making him a member of the Twelve, our Lord did not make him a thief and a traitor. Indeed, He gave Judas the best chance for nobility he could possibly have had. Judas had no one but himself to blame when he failed in his great opportunity.

And so it is with every charge committed to any one of us. We can find in it an opportunity for failure, for disloyalty, for sin, or we can make it a chance for glorious success. All depends on our obedience to Jesus Christ. If we are His friends, if we live so close to Him as to absorb His ideals and gain His power, then every charge He gives us will be a step upward, developing us for larger service.

We see in ourselves, our Master, possibilities of even the ultimate shame, such as that of Judas. Lead us not into temptation, but deliver us from evil. Be near to us at all times, most of all when we are self-sufficient and would be by ourselves. Put tests upon us, but, oh, help us to bear them.—Selected.

THE MAN IN EDEN

By T. A. Drinkard

I AM SINCERELY GLAD to know that my article of recent date under the above caption has caused a little interest to be manifested. If my criticisms seem a little harsh, kindly remember that I have no personal ill will toward anyone, and realizing the trend of our times I write with the one aim in mind to please God. I appreciate Bro. Judd's criticism, even though a portion of it did not cover the position I hold to be true, but one which he thinks I take. Allow me to briefly state the position I hold as being true.

Adam was put into the garden of Eden. (Gen. 2:8.) He had access to all the trees of the garden except one. (Gen. 2:16, 17.) He ate the forbidden fruit *in* Eden. (Gen. 3:6.) He disobeyed God's law *in* Eden, hence sinned. (Gen. 3:11, 12; 1 John 3:4.) God drove him *out* of Eden. (Gen. 3:23, 24.) He died *out* of Eden. (Gen. 5:5.)

I have never taken the untenable position that Adam died the *moment* he sinned, nor that he died *in* Eden. I do contend however that he died the *very* day he ate the forbidden fruit. To deny it is but to say that God did not know just what Adam planned to do when He (God) made this statement (Gen. 2:17), and after God found out just what Adam was going to do, and did do, He had to change His plan.

Kindly overlook any seemingly unkind thought given. I am only contending for the scriptural account as I see it. I appreciate the teaching of Jer. 18:7-10; Ezek. 21, 22 and 27; Jonah 3:4, 9, but to my mind they have no connection with the point being considered.

Are the words of Gen. 2:16, 17 inspired? This is a fundamental question and that is the reason I presented it. I cannot doubt the great wisdom of God, and to start the record out at the beginning with an inaccurate account is but to entangle ourselves in a difficulty that we cannot unravel.

Our brother says, "We have abundant evidence in Scripture that God has sometimes repented of the evil He said He would do." Was death with which He threatened Adam an evil? Is there any Scripture to sustain the thought that God repented of inflicting the death threat upon Adam? To me the question of inflicting the death threatened is not the point involved, but the *time* when inflicted, whether in the day he transgressed, or at a later date. That is the point under consideration.

Does our brother use the word, "repent", in the sense that God changed or decided not to cause Adam to die during a twenty-four hour day? Kindly note the force of these words, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6. "I change not" fully assures me that "known unto God are all his works from the beginning of the world." Acts 15:18.

In Acts 15:18 it is shown that God knew what He was

about to do in Gen. 2:16, 17. Hence it can truly be said of Him that He does not change. I have always looked upon God as being unchangeable in His plan. I have from the days of early manhood to the present, recognized in God the power to foreknow and understand, "declaring the end from the beginning." Isa. 46:9, 10. Adam heard, disobeyed, sinned, and died in the day of Gen. 2:17. But I do not look upon this day as being one of only twenty-four hours.

Take a good look at the address label on your paper or wrapper. If the date indicated shows that you are in arrears, please remit soon. Thank you!

CONFLICTING IDEALS

By Lydia Railsback

THERE IS AN OLD saying something like this, "Hitch your wagon to a star, and climb to it." In other words, if one would attain to a certain position or reach a desired goal, he must have that point in mind and strain every nerve to accomplish his aim.

Most persons have some sort of an ideal, that is, some one they wish to be like or something which they wish to accomplish. Some ideals are undoubtedly of the lowest type; others may be to acquire great riches, and drive fine automobiles and be the envy of their fellow beings, or make a great worldly display in some other way. But there is another class whose sole ambition is to serve the Master in simplicity and to gain that rich reward, eternal life.

Dissipation and sin usually go with the worldly minded. Meekness, longsuffering and charity are characteristics of the followers of the Christ.

The Israelites were admonished time and time again to fear the Lord and serve Him. But their ideals seem to have been to be like other people, and so to idol worship they would turn and forget the God that had delivered them from bondage.

The Christian is told to keep himself unspotted from the world, James 1:27, but so many, many times one drifts back into the ways of sin, forgetting that he was once washed in the blood of the Lamb! What a pity!

When Christ was tempted He was able and prepared to say, "It is written," and thereby put the enemy to flight. So many times when we are tempted, we forget all about the Scriptures, and fall into the snare of the tempter. Were our ideals set high enough, and our eyes kept constantly on the means of reaching the goal, would this be so?

Christ was tempted in all points like as we are, yet without sin. Heb. 4:15. While I would not say that Christians can be sinless, I do say that we have this assurance, that if we do sin, we have an Advocate with the Father, Jesus Christ, the Righteous. 1 John 2:1.

F A I T H

Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

Whoever says when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"
Trusts the Most High.

Whoever sees 'neath winter's field of snow
The silver harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "Tomorrow," "The Unknown,"
"The Future," trusts in a Power alone
He dares disown.

The heart that looks on when the eyelids close
And dares to live when life has only woes,
God's comfort knows.

Away with unbelief!
For day by day, unconsciously,
The heart lives by that faith the lips deny,
God knoweth why.—*Adapted.*

ISRAEL'S REGATHERING

By Emma C. Railsback

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and will keep him, as a shepherd doth his flock."—Jeremiah 31:10.

JEHOVAH, SPEAKING THROUGH the prophet, exhorts the nations to hearken to an important message. It is so important that he commands that it be declared in the isles afar off.

This is the message: Just as sure as God has scattered Israel, and made them a curse, a hissing and a reproach among all nations (which fact cannot be successfully denied by anyone), just that sure may we be that He will gather them again and keep them as a shepherd doth his flock.

He will watch over them to plant and to build. He will gather them out of all countries and cause them to dwell safely. He will plant them in the land that He had promised to Abraham and to his seed.

He will give them a new heart and take away their stony

heart. He will make an everlasting covenant with them that He will no more turn away from them, but will put His law in their inward parts and will write it in their hearts.

Then they will not need to teach their brethren to know the Lord, for all shall know Him, from the least unto the greatest. They will no longer be able to say, "The fathers have eaten a sour grape, and the children's teeth are set on edge" or that they have inherited a tendency to sin because of Adam's transgression. But everyone shall die for his own iniquity then.

Then the kingdom will have been restored unto Israel. Acts 1:6. Then the twelve apostles shall sit upon twelve throne, judging the twelve tribes of Israel. But God is not doing all this for Israel's sake, but for His holy name's sake, which Israel has profaned among the nations.

This great message that Jehovah commanded to be proclaimed among the nations, even to the isles afar off, is the gospel, the good news of the kingdom of God. It is the power that God uses for calling out a people to be joint heirs or co-rulers with Christ.

God has turned to the Gentiles to take out of them a people for His name. They, with all the sleeping saints of former ages, will be made perfect when Christ comes to establish His right to the throne of David and to reign over the house of Israel forever. If we do not comprehend this great truth we have heard only a part of the gospel that saves.

When this has taken place, then God's new covenant with the house of Israel and the house of Judah will be in operation. Then the firstborn company—the new order of priests—will have been taken out and made perfect, and they will be able to sing, "Thou wast slain, and hast redeemed us to God by thy blood out of every people, kindred, nation and tongue, and hast made us unto our God kings and priests, and we shall reign on the earth."

Then many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and ten men out of all languages of the nations shall take hold of the skirt of him that is a Jew, saying, "We will go with you, for we have heard that God is with you." Then the law shall go forth from Zion, and the word of the Lord from Jerusalem.

Then Israel shall build houses and inhabit them and plant vineyards and eat the fruit of them and shall long enjoy the work of their hands, for there shall be nothing to hurt nor destroy in all God's holy mountain or kingdom.

SO DOING

PHILIP HENRY, one day calling on a tanner, found him so busy tanning a hide that he was not aware of his visitor's approach until he was tapped on the back.

The man, starting in confusion, exclaimed, "Sir, I am ashamed you find me thus."

"Nay," replied Philip Henry, "may the Lord Jesus when He comes find me discharging with the same faithfulness and zeal the duties of my calling."

SIGNS OF THE TIMES

Bro. Jas. A. Patrick submits the following article from his pen as it appeared in the Ashland (Ohio) Times-Gazette on January 10.

THERE WERE TWO PICTURES in the *Times-Gazette* of Monday, December nineteenth, which were interesting, and in the light of God's Word of truth, striking.

The one on the first page was of Tom Dorsey, a poor shoe cobbler, who was compelled by extreme poverty to give his children away. Grief stricken though he was, poverty knew no mercy, and the children had to go.

The other picture was of Helen Lee Eames Doherty at her coming out party. This party cost in the neighborhood of a million dollars.

There are many debutantes, and the Tom Dorseys are innumerable.

Now to the words of the old Book: "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and her daughter, neither did she strengthen the hand of the poor and needy." Ezek. 16:49.

Any pride in the world today? The coming out parties are not the only affairs on which money is spent so lavishly. Most anything will do to make a big show and satisfy the pride of the human heart.

Fullness of bread? That's the strange thing about it; such an abundance on the one hand and such abject poverty on the other.

"And abundance of idleness was in her." The unemployment situation has become so acute and dangerous, that the governments of the world are taking cognizance of it and are trying desperately to relieve it.

President Hoover said that the people must not suffer, but the Tom Dorseys still give their children away. "Neither did she strengthen the hands of the needy."

It seems, according to opinion in Europe, that the people of America don't know what hard times mean. The *Literary Digest* comments upon some German editorials as follows: "What do Americans know about hard times? This question is asked with ironic laughter by various German editors who are convinced that Germany has learned more about them than any other country in the world.

"Conditions in the United States, they say, if you must talk about depression, are so much better than in Europe that they reek of prosperity."

Again I turn to the old Book: "As it was in the days of Noah, so shall it be in the days of the coming of the Son of man . . . Likewise also as it was in the days of Lot; . . . But the same day Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

Are not conditions very similar today to those that obtained in Sodom as described by Ezekiel in the verse quoted in the foregoing? If so, are we in the days when the Son of man shall be revealed?

HAVING THE MIND OF CHRIST

WHAT A THEME IS THIS—the mind of Christ in us! Angels are ambitious to understand that mind. Who of us can go to the summit of it? Who of us can probe its depths? You can never exhaust the meaning in the words of Jesus. Those words are forever passing into proverbs, and still new meanings are constantly developing. But here is our instruction: "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. It has been the purpose of God in all eternity that every member of His church should be "conformed to the image of his Son."

Notwithstanding the supreme heights of Christ's mind and the sordidness of our own, there is not one of us who may not today begin the letting go of his sordidness, and the attainment of the spiritual heights. Both processes will be accomplished step by step. This is not only wholly possible, but we are told to do it.

There are two outstanding phases of the mind of Christ which must forever hold our attention. They are His unselfishness and His meekness.

What step comes first? This is pointed out in Romans 12:1. We are to present ourselves as a holy sacrifice unto God. But precisely what is to be done, and how?

(a) "Be not conformed to this world." That is, be not conformed to the injustice, the untruthfulness, the impurity, the avarice, and slander, and lovelessness of the world.

(b) "Be ye transformed by the renewing of your mind." That means a renewal showing itself not in outward appearance alone, but in the very core and root of the being, a renewal accomplished by Him who knows what is in man. This is a great gospel. It invites us to become nothing less than a new creation.

One effect of this renewal is, that we are able to prove (or, discern) what is the good and acceptable and perfect will of God. The supreme purpose and pleasure of Jesus in the world was to do that will of God (John 4:34). It is not possible for the worldling to discern the will of God; but after his renewal he can do this; and since the mind of Christ coincided with the will of God, by discerning that will, he can apprehend the mind of Christ.

We have the mind of Christ (1 Cor. 2:16). His mind is revealed to us in His ministry of unselfish devotion, in His teachings, and in His promises. We see it in His unhesitating sacrifice. The gospels reveal His mind as seeing the truth face to face; loving the good without a struggle; choosing the right without hesitation; contriving without complaint to take the sinner's place.

We are capable of absorbing the mind of Christ, and making it ours (2 Cor. 3:18). As we gaze at Christ through the medium of the gospel, the image which we see of Him fixes itself upon our mind and heart. Thus we are changed gradually "from glory to glory", as we more and more approach and attain the excellence of Christ. If any limit has been set for the extent of this glorious transformation, I do not know what it is. Who shall say that eternity itself will exhaust the scope of it? — *Selected.*

"I AND MY FATHER ARE ONE"

JOHN 10:30

THE HUSBAND and wife are one, Eph. 5:31, and are commonly spoken of as one, yet no one misunderstands the meaning. Two workmen laboring at a common task are one, 1 Cor. 3:8. The whole group of believers in Christ are one, though they be scattered the world around, 1 Cor. 12:12-20.

So Christ on earth and God in far heaven were also one, John 17:1. Jesus did not pray, John 17:11-23, for all believers to be merged into one person. Read his language carefully. Nor did he mean in John 10:30 that He and His Father were one person. If so, then He would not have been praying at all. The unity of Christ and the Father is one of the most beautiful things in the Bible. No word did He utter that was not prompted from above. John 14:10.

Jesus is now, and shall always be subject to God. 1 Cor. 15:27-28. He says of himself, "My Father is greater than I." God is not a man, but Jesus was. Acts 2:22; 1 Tim. 2:5. Jesus acknowledged Him as the only God. He calls Him, "My Father and my God." John 20:17; Rev. 3:12. To Him He prayed. Matt. 26:39; John 17.

God is immortal, 1 Tim. 1:17. That which is immortal cannot die; but Jesus died, 1 Cor. 1:15. God is almighty, Gen. 17:1; Luke 1:2, 7. Jesus was wholly dependent upon God, John 5:19-30; 8:28. God is all wise, 1 John 3:20. Jesus was limited in knowledge, Luke 2:52; Mark 13:32.

God is invisible; Jesus has been seen, 1 John 1:1. God is immune to human passions, James 1:13. Jesus was tempted in all points like as we are, Heb. 4:15. God is above all, Eph. 4:6. He is greater than Jesus, John 14:28; 1 Cor. 3:22, 23; 11:3. God is highest. Luke 1:32, 76; 6:35. Jesus is now and shall always be subject to God, 1 Cor. 15:27-28.

The Holy Spirit is the power or influence of God. The Spirit of God is as much a part of God as His word, or His wisdom. It is one with Him, Acts 5:3, 4, 9; 13:2, just as your spirit is one with you, yet they are not separate persons. By it God created the world; by it prophecy was written.

The Holy Spirit exhibits characteristics of an influence rather than that of a person. It is poured out, Acts 2:17; Isaiah 32:15. It fills houses and people, Acts 2:24. It is shed on believers, Titus 3:5, 6. It is breathed, John 20:22. Christ was anointed with it; believers drink of it; the apostles were baptized with it. Jesus was begotten by it.

God is the Father; Jesus is the Son. How could anyone be his own father or his own son? The Holy Spirit is the power of God which He sheds on believers. — *Selected by Mrs. A. J. Chaplin.*

AN AIRPLANE flying two miles a minute would take twenty million years to reach the nearest star. So it isn't likely we shall ever visit our starry neighbors by airplane. *S. E.H.*

THE CHURCH OF GOD

By Hanna Barber

WHEN ASKED to what church I belong, different people have said, "O, we all belong to the church of God."

Then why add another name? Did anyone ever hear of the Methodist Church of God; the Russellite Church of God; or the Reorganized Church of Jesus Christ of Latter Day Saints Church of God?

There is one faith, one hope, one baptism. Eph. 4:5. There is one church, the church of God. No other name need be added to this, as it is called the church of God several places in the Bible.

The sacred portals of the church of God building in which this church body meets, should be kept free from all worldly amusements. If we take the world into the church it will die, perhaps not in numbers, but spiritually. This church building should be a place set apart where we can go and worship God and feel His presence there.

Dear reader, are you a member of this church body? Eph. 1:23. If not, now it the time to accept Christ as your Savior, and get into the ark. This age will soon close and the church glorified, and those not in Christ will be left outside in the storm.

Some may say that they cannot live a Christian life. Some time ago I was talking to a man about becoming a Christian and he said he was afraid he could not live a Christian life. And it is true, he could not if he depended on himself. Peter said he would not deny Christ. He depended on self. God is the Potter; we are the clay. It is only as we yield ourselves in His hands, that we can be shaped into goodly vessels fit for the Master's use.

"IF YOU REALLY WISH TO GET a thoroughly accurate picture of your own real self, if you seriously wish to determine your own intrinsic worth, just make a little written memorandum for one day of where your thoughts go when you chance to turn them loose, even if it is only a few seconds.

"Tell me what you think and I'll tell you what you are, for you do what you think and you are what you do."

GOD'S TIMES

(Continued from front page)

terms of *seven years*. Lev. 25:1-7. Another "time" He computes in terms of "seven times seven years", that is, "forty and nine years". Lev. 25:8. The query, then, is: Which "seven" (called "week") did Gabriel use when he made Daniel "understand"?

For the interesting answer to this query and for the study of its application, we must await a later time.

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"THOSE THINGS, WHICH YE HAVE BOTH LEARNED, AND RECEIVED, AND HEARD, AND SEEN IN ME, DO: AND THE GOD OF PEACE SHALL BE WITH YOU."—PHIL. 4:9.

ILLINOIS BEREAN REPORT FOR OCTOBER

Ripley: Membership, 22; average weekly attendance, 17. Only had one meeting in October. Repairing church.
Mrs. Geo. Nell, Sec.

Chicago: Membership, 12; average weekly attendance, 7; interest, yes, very good. The Chicago class is very interested and working hard.
Grace Laning, Sec.

Lanark: Membership, 4; average weekly attendance, 4; interest, good.
Mrs. Almeda Glotfelty, Sec.

Dixon (Senior): Membership, 14; average weekly attendance, 8; interest, good. Studying about the resurrection.
Elizabeth Ford, Sec.

Dixon (Junior): Membership, 12; average weekly attendance, 11; interest, very good. Studying lessons about the disciples.
Elizabeth Ford, Sec.

Marshall: Membership, 15; average weekly attendance, 14; interest, good. Studying lessons about "Life" and "Death".
Edith Hendrix, Sec.
Edna Wood, State Sec.

CLEVELAND, OHIO

LOOKING BACK over the past three months' activities of our Cleveland society, we feel that we have been blessed, not only by such a large and ever increasing attendance, but also by the interest shown by our members in the study of God's most precious Word.

Some of the junior and senior members gave a short play at our Sunday School Christmas festival, entitled, "Lonely Hearts". It was admirably presented and speaks for the progress being made.

We wish all of our Bereans in America a spiritually prosperous new year and may God help us to be the means through which He will bring others to Him.

A Cleveland Member.

BRUSH CREEK, OHIO

THE FIRST SOCIAL and business meeting of the Brush Creek Berean society was held December 31, 1930, at the home of Bro. and Sr. James Kessler. It was in the nature

of a watch party and all enjoyed pop corn and apples as they waited the approach of the new year.

Tuesday evening, January 6, the regular Berean class met at the home of Mr. and Mrs. Ralph Klepinger, near Phillipsburg. Although it was several miles from our regular meeting place, there were about twenty who attended and all enjoyed a study of "Prayer". The senior class was led by Bro. Clyde Pearson and the junior class by Bro. Harold Pearson. Before her marriage Sr. Klepinger was Pauline Kessler. She and her husband have recently established their home and it was the first visit there for many. All hope that it shall not be the last and ask God's blessing upon their new home.
Eunice Pearson, Sec.

THE BEREAN classes of Dixon, Illinois, met January 7 and elected their officers. The following were chosen: Glen Rutherford, President; Jean Ford, Vice-president and Elizabeth Ford, Secretary and Treasurer.

The junior class has been divided into two classes, one for boys and girls from 9 to 13 and the other for those under 9. Sr. Agnes Eckert is the teacher of the older junior class and Sr. Grace Drew, the younger. Sr. Edith Miller is the teacher of the senior Bereans.

Elizabeth Ford, Sec.

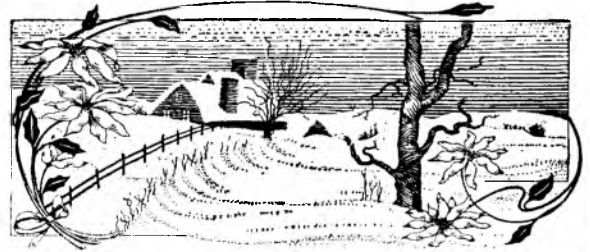
WHEN GENERAL BOOTH was asked what had been the secret of his success, he replied: "I will tell you the secret—God has had all there was in me. There have been men with greater brains than I, men with greater opportunities. But from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do for them, I made up my mind that God should have all of William Booth there was. If anything has been achieved, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life."—Selected.

BEREAN PAGE CONTRIBUTIONS

Illinois, 7; Ohio, 7; Iowa, 3; Indiana, 3; California, 2; Texas, 1; New York, 1; Missouri, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



JESUS THE WORLD'S TEACHER

“**L**ITTLE CHILDREN, love one another.” This was the message of the greatest Teacher. And who was this greatest Teacher? *Our own Jesus.*

Jesus had called out His helpers and was now preparing them to continue teaching after He would go to heaven. They were all gathered on the mountain side.

Love was the subject of this sermon. It is easy enough to love our friends, but Jesus said, “Love your enemies; do good to them which hate you; bless them that curse you, and pray for them which despitefully use you.”

What does that all mean? Simply this, return good for evil rather than try to “get even”. Help others, even if they do not appreciate it, or, are unkind to you. “Forgive, and ye shall be forgiven.” Jesus not only taught this but lived it. On the cross He asked God to forgive the people who had crucified Him. Stephen, likewise, prayed God to forgive those who had stoned him.

The Golden Rule is the expression of real love. “And as ye would that men should do to you, do ye also to them likewise.” Treat other people the way you would like them to treat you.

Love is shown in giving. “Freely give.” Jesus said to “give to every man that asketh of thee,” and do not ask for the return of your gift. Do not give to those alone who are able to give you back something as nice or nicer, but rather give to those in need who will not be able to repay you. God will reward you, and you will be His true children—like Him in kindness and mercy. And what hope would any of us have if we did not have God’s mercy?

Jesus also said that if you give “it shall be given unto you, good measure, pressed down, and shaken together, and running over.” That is big reward, is it not?

We must show our love in kindly thought, too. We must not judge others and say they are entirely wrong. Perhaps if we understood all the circumstances we would see they were right, or not to be blamed. We are all more or less blind, and if we trust entirely to ourselves without our Father’s “light” we would all “fall into the ditch.”

All are equal in God’s sight. He loves each one and wants each to see the best in the other. His advice is to look to ourselves first, to see if we are trying to do right, and not always finding fault with the other person and blaming him or her for any trouble. Jesus said to take the

big piece of wood out of our own eye before trying to take the little piece out of someone else’s eye. If we do that, we will see God’s way more clearly and be ready to serve Him in the way of love.

DO WE love as Jesus commands us to love?

SOMETHING TO DO

1. Learn Luke 6:31, 38.
2. Recount the deeds of Jesus in Luke 5 and 6.
3. Read Luke 23 and 24 and Acts 7:60.
4. Write all the things Jesus tells us to do in this lesson.

We believe: The coming of Christ is near. John 14:1-3.

A NEW YEAR'S PRAYER

“*Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.*”—*Psalm 19:14.*

“**DEAR GOD:** Through all the days of this new year, may I remember how important are the thoughts of my heart and the words of my lips. Help me to be unselfish and kind toward all the people I shall meet and to say no word that is not pleasant and good. Let me not forget, in work, in study, or in play, that the best way to please Thee, is to be loving and helpful to my family, my schoolmates, and my friends. Amen.”—*Selected.*

A WISH

I wish you all the worthiness
I’ve ever wished I might possess;
I wish you, be you girl or boy,
A boundless store of righteous joy.

I wish you strength, I wish you health
And wealth, if you have longed for wealth;
I wish you gladness and good cheer—
Not for today—but all the year.

I wish you, be you young or old,
A heart that never shall grow cold;
And, be you great or be you small,
I wish you charity for all.

—*S. E. Kiser.*

With Our Sunday Schools

LESSON VI. — February 8, 1931

JESUS THE WORLD'S TEACHER

Luke 6

Devotional Reading: Proverbs 3:13-18

GOLDEN TEXT

And as ye would that men should do to you, do ye also to them likewise.

— Luke 6:31.

A STUDY OF THE SUBJECT

Topic. Living by the Golden Rule.

Basic Truth. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." — Matt. 7:12.

I. The Teachings of Jesus. The works of healing the Savior performed during His ministry had to do solely with the present life. His works of teaching, on the other hand, had to do with eternity and eternal things. It is in His teachings that He rises to the glorious heights of mastery. They startle us out of our accustomed rut of thinking, refresh us with their beautiful simplicity, challenge us with a new ideal of life, inspire us to greater and nobler aspirations.

It was to get the people to hear His teachings that He did His mighty works. The people saw only the sensory satisfaction they might obtain from His hands; they little cared for the words of wisdom that came from His lips. He constantly had this great apathy to overcome. And even now to a large extent Christian people, to say nothing of the world in general, have at best but a limited conception of the real import of what the Master taught.

II. The Golden Rule. The rule of conduct contained in the Golden Text is so eminently just and fair that it has been hailed everywhere as the model of conduct between man and man. Religious and social organizations, welfare societies, even business and secular institutions have adopted its name, which, wherever men congregate, has come to be known as the Golden Rule; and many of them have endeavored to practice it. Many people who make no profession of Christianity are proud to have it known that they follow the Golden Rule. This may be a bit inconsistent on their part, but it effectively demonstrates the worth of the Master's teachings.

We as a people have chosen to make it very prominent in our various organizations. We have our Golden Rule Home, and there are Golden Rule Churches, Sunday School classes, Sewing Circles and other organizations. In all of this we acknowledge the excellence of those teachings enunciated by Jesus Christ our Lord and Head.

III. The Golden Rule in Practice is quite often a very different thing than the Golden Rule in name. If we bear the name, how scrupulously ought we to live up to it in our every act! "The world has a right to judge Christians by their fidelity to the Golden Rule. We must observe it in such matters as the prompt payment of bills and wages and all other debts. We must observe it in kindly

judgments of others and in gentle replies to harsh words. We must heed it in generous response to need and in liberal giving to good causes. We must heed it in our personal peacefulness and in our national avoidance of war. We must be true to the Golden Rule in all our relations with servants, subordinates, assistants, children, the poor, the unfortunate, the weak, the stranger and the alien. We must put ourselves in the place of each one of these, and consider how we should like to be treated if we were they. It is not too much to say that the honest observance of the Golden Rule would abolish labor troubles, remove the causes of political dissension, and put an end to war, and make a prompt reality of the angels' Christmas song over the Bethlehem fields." — Peloubet's Notes.

PRACTICAL APPLICATIONS

A Great Teacher: Jesus was a great Teacher in every sense of the word. He used the three great principles of teaching, precept, command and example. Sunday School teachers can profitably study His style and methods. A brief outline of some of the outstanding pedagogic principles used by the Master are given below:

1. He understood His pupils.
 - a. His lessons were adapted to their needs.
 - b. They were expressed in terms which they could understand.
 2. His methods were unexcelled.
 - a. His teachings were direct and very short.
 - b. Every thought was a progressive step toward a climax.
 - c. He never went beyond a climax, no matter how soon reached.
 - d. The spirit in which His teachings were given was firm, yet loving.
 - e. Illustrations were used considerably and were of common, everyday circumstance.
 - f. He used the question method a great deal.
 3. He knew His subject matter.
 - a. "He taught as one having authority."
 - b. "All were astonished at his understanding and answers."
 - c. He quoted extensively from the Old Scriptures.
 4. He lived what He taught.
 - a. He taught love — He loved.
 - b. He taught purity — He was pure.
 - c. He taught faithfulness — He was faithful.
 - d. He taught prayer — He prayed.
 - e. He taught sacrifice — He sacrificed.
- His teaching was His living — His living was His teaching.

A Great Teacher was He;
A fine Pattern for you and me.
Great methods did He use,
Why the same should we refuse?
— C. E. R.

THE GOLDEN TEXT

"And as you would that men should do to you, do in like manner to them." — Luke 6:31, Diag.

This is the Golden Rule, and is also recorded in Matt. 7:13, a part of the Sermon on the Mount. After Christ had been teaching His disciples for some little time, He sums up by saying, "Therefore," giving His reason for this Golden Rule. Knowing that this is Christ's instructions, Christians should endeavor to live up to it.

So many people now say, "Do to others, as they would do to you, but do it first." This may be all right for the world, but not for Christians. Christians are followers of Christ, and that is far from what Christ would do. He is the great Teacher and has given us this Golden Rule for our benefit. Let us profit by it. — L. A. R.

SENIOR AND ADULT CLASSES

Topic: The Golden Rule.

Verses 27 to 30 picture to us the golden rule of love; i. e., Love your enemies; turn the other cheek; and freely give. Love is the central theme of Christ's teachings. God so loved the world that He sent Jesus on His mission of love. He commands that His followers exhibit the same love to all men.

Verses 31 to 35 picture the golden rule of mutual action and reaction. Act as you would have others act without waiting for them to act first and great will be your reward.

Verses 36 to 38 contain the golden rule of mercy. God is a God of mercy, as also was Jesus. "Be ye merciful, even as your Father is merciful." — F. A. S.

JUNIOR CLASS

Topic: Jesus Teaches "The Golden Rule."

You have all gone to school. Think of some teacher you loved very, very much. Why did you love this teacher more than all the others? When Jesus was here on earth He was a Teacher. Yes, He is called, "The Master Teacher." There has never been, nor will there ever be, a greater teacher.

Now, for today, just think that Jesus is your Teacher. The lesson He has assigned for you to study is Luke 6:27-42. The verse He wants you to learn is Luke 6:31. Learn it for Jesus. Now tell all the ways that you think you can carry out this verse for Jesus.

DOINGS AMONG THE CHURCHES

LOOK AT YOUR ADDRESS LABEL

To those who have been remitting for The Herald we express our appreciation. Many subscriptions are expiring this month and if you are able to promptly send us the amount due, it will save much time and expense. If you are not able to send at once, but wish The Herald continued, a line to that effect will simplify matters. Don't forget to look at your address label.

FROM HERE AND THERE

The Golden Rule Home family was the recipient of a bushel of delicious fruit, sent last week by Bro. and Sr. Eychaner who are spending the winter in Florida. Many thanks, Bro. and Sr. Eychaner.

There is a considerable amount of light sickness around Oregon. It is called "flu". The N. B. I. bookkeeper has been off all the week. Consequently the continuation of the annual report had to be postponed.

All are fairly well at Golden Rule Home.

Word from Bro. A. G. Townsend of Grand Rapids is that he is a little improved from the severe attack of arthritis which has caused him much suffering.

Sr. F. L. Austin is recovering at her home in Chicago from an attack of "flu". Sr. Leila Whitehead, who was stricken later, is also reported changing for the better.

Bro. and Sr. Glynn Starbuck, accompanied by Bro. Starbuck's parents, Bro. and Sr. H. C. Starbuck, of Rockford, Illinois, left last week for a visit with relatives at Cleveland, Ohio.

Six new pledges to the Dollar-A-Month Club were received last week. These were from Ontario, Wisconsin and Illinois. Read "Religious Racketeering" on the back page of this issue, and join the Club.

Because of sickness among the Chicago members, Bro. L. E. Conner did not speak there last Sunday, January 25.

YOUR POTATO

Thank you, brother and sister from the southland, for your "potato" received last week. Remember the story of the potatoes brought in by the school children? All together they amounted to forty bushels. God will bless the giver and the gift, when given from a true heart.

GOD FIRST

"The times are hard here as elsewhere," writes the wife of one of our pastors, in connection with a remittance for eleven Dollar-A-Month pledges. "One couple has no present income except from a small flock of chickens. But they do not fail on their pledge. May God bless those who are so faithful."

So say we! It is inspiring to know of the true, loyal and faithful souls who place God first. Would that all professed Christians could realize the real joy of such loyalty to God. That He can and does bless the remainder beyond all reach of the unblest whole is often experienced by many.

GOD FIRST!

BIRTHDAY ANNIVERSARY

Sunday, January 18, was the ninety-first birthday anniversary of Bro. Samuel Osborn, of Culver, Indiana.

It was celebrated by a family gathering of the daughter, Mrs. James Shearer, and family, and grandchildren, including Mr. Lester Fetters and family of Bourbon; Mrs. Harry Sanders and family of Milford; Mrs. Amos Osborn, Mr. John Cromley of Culver, Mr. and Mrs. M. J. Osborn and family. Besides the eighteen dinner guests, several relatives and friends called at various hours of the day to offer best wishes and congratulations.

Bro. Osborn's eyesight and hearing are not very good, but he is able to get about town and call on friends. He has attended most of the services during the winter at the Burr Oak church, where he has been an active member in earlier days.

RELIEF WORK

Perhaps it would be interesting to the readers of The Restitution Herald to know something about what the Berean Relief Committee of the Church of God is doing during the present crisis, especially those who are interested in the relief work and are helping to support it, and also those who would like to help and are not financially able to do so.

As we all know, this winter is one of unusual distress on account of unemployment and failure of crops. When the cold weather started our families who were in need were provided with means to purchase groceries, fuel, clothing and other necessary things. Nice, warm comforters, made and donated by individuals and aid societies, were given where they were needed. Also, children's winter clothing was provided for in the same way. Some very good worn garments have been distributed.

The funds I received to be used especially for Christmas were used to send Christmas cheer into some blighted homes of our brethren, especially where there were children, and I have received very touching letters of deep gratitude from these families.

Now new calls are coming in. A report given by Albert Evans, Assistant National Director of Disaster Relief for the Red Cross, graphically describes the suffering of the drought area. The Red Cross, he said, is aiding thousands of families there, and from others we learn that the Red Cross is pitifully insufficient to give the help needed; that there are now thousands of people who are close to starvation in this drought area, with a likelihood of there being more before the end of the winter. And we have members of the Church of God among this number. These are the ones who are asking for aid now. I have given them some help, but have been unable to give them all they need.

I am sure you who have donated toward this work feel thankful for the good your help has done and will be glad to know that at this time of distress and suffering, we are making an effort to take care of our own brethren who are among the distressed ones.

Words are inadequate to express my appreciation of the cooperation I have received in this work and am trusting in the Lord for direction in handling the funds in my care.

Mrs. Orpha Sanford,
Chairman of National Berean Relief Committee, 5424 Race Ave., Chicago, Illinois.

TRAINING CLASS NEWS

At the last class meeting new officers were elected for the following three months. They are: President, Cecil Smcad; Vice-president, Lucille LeCrone; Secretary, Harvey Krogh; Treasurer, Richard LeCrone.

Last Monday we were glad to have Ednah Cooper join our class as a new student. She plans to be with us the rest of the year.

At our class meeting on January 26, we held a debate on the subject of resurrection.

Harvey Krogh, Sec.

FONTHILL, ONTARIO

Brothers Singer, Felker and Weldon, the sick of our community, are showing some improvement. Bro. Singer has been confined to his bed for several weeks with a severe attack of shingles, but was resting easier the last week received.

Bro. Randall is at present spending the greater part of his time at the home of Bro. Weldon, where he does a very great deal to assist the family in caring for Bro. Weldon. The rheumatism has made him painfully stiff and sore, and in moving from one position to another, he always desires Bro. Randall to do the lifting, as he seems to hurt him much less than anyone else.

Sr. Eastman of Fenwick has been spending the last week with her daughter at Niagara Falls.

The choir met at the home of Sr. Railton on Wednesday night, where a very profitable and pleasant evening was spent.

Our Sunday night sermons are being greatly enjoyed and well attended. Several new faces were noticed in the congregation last Sunday night.

GLADBROOK, IOWA

Christmas exercises were held at the Park Hill church on Tuesday evening, December 23. A real Christmas program was given, with many taking part, which was a great success. We never want to miss these occasions.

The Bible study class meets regularly every Tuesday evening, with Mr. and Mrs. Earl Reinhard, keeping up its usual interest.

The Berean class holds its regular sessions on Thursday evening of each week at G. W. Berry's. Good attendance, attention, interest and enthusiasm, show how the members are progressing.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12:1.

Mrs. H. V. Berry.

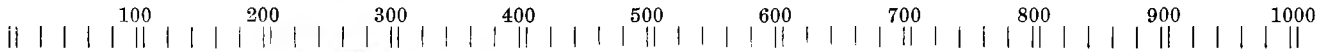
WORK AT KOKOMO, INDIANA

Our Sunday School is still going good, the average attendance for the third quarter being 67. We won the contest with the Hillisburg church. The fourth quarter's average was 53. On the first day of the New Year our attendance was 53. We have had no preaching since last March at which time Bro. Vaughn Long was called here to conduct a funeral, and gave us two sermons.

There have been fourteen baptized here since we started four years ago. We feel like there might be some more who would respond to baptism if we could only have a few meetings, but we are not financially able to pay a minister. We hope to see labor conditions better in the near future. Bro. Lindsay has offered to give us a week's meetings

What's the Goal?

1000 Dollar-A-Month Pledges!!



Everybody!

Sign!

Solicit!

Watch!

when he returns home. We are looking forward to that time with great pleasure.

Our Christmas entertainment was the best we have ever put on. There were 66 who took part in the program. The senior class gave a pageant, "The City Beautiful," which was very impressive.

In regard to the quilt we made for sale, I wish to state that it went to Mrs. Etta Lawrence of Kokomo, not a member of our church here. It brought a profit of \$23.25, which we put into our building fund.

Mrs. O. J. Parker.

DOINGS AT DIXON

Mr. and Mrs. Michael Gorman, who were recently married, were very pleasantly surprised by about thirty members of the Church of God, Thursday evening, January 22. Although completely surprised, Mrs. Gorman soon made the guests feel at home, and all had a very merry time. Several contests and games were played, which made the evening pass all too quickly. Just before luncheon was served, Bro. L. E. Conner, with a few well-chosen words, presented Mr. and Mrs. Gorman with a lovely end table and vase, as a token of the love and esteem with which this worthy couple is held. After partaking of delicious refreshments, the guests departed for their homes, all wishing Mr. and Mrs. Gorman many years of happy wedded life. Mrs. Gorman, before her marriage, was Sr. Ella Biddle, and has been a tireless worker in the church and sewing circle for many years.

Grace Drew, Sec.

AT CLEVELAND

We have again had the great pleasure of welcoming Bro. Jas. A. Patrick of Ashland, Ohio, in our midst, as he was asked to fill the vacancy left by Bro. Lyon, who is away on a vacation, of which he is truly deserving.

Bro. Patrick has been with us for the past three Sundays and we have found all of his sermons to be very interesting, which has always been the case whenever we have heard him.

We are well pleased with the results we are encountering in our church and especially the Sunday School, as our attendance seems to be increasing steadily.

All of the organizations in connection with the church have again resumed their work for the new year with renewed vigor after the

holiday vacation. The Ladies Aid society is planning another supper for Thursday, January 29, and hope it will be a success, as the suppers usually are, since the people in the neighborhood of our church have become very much interested in its activities.

Effie K. Jones, Clerk.

HERALD RECEIPTS

Helen M. Doll; Anna E. Drew; Gilbert Bottolfs; John Denehfield; Levi Gabrielson; Herman Dickel; Ernest Poole; Mrs. Marie Anderson; W. J. Halls; Mrs. Sizenstock; Amy Ritenour; Mrs. Allen Johnson; Mrs. Clara Stewart; Miss Mary Hogarth; A. J. Reynolds; Mrs. Laura M. Pascoe; Mrs. O. J. Dorsey; M. C. Brake; Levi Coffin; W. E. Wharton; Zenas Murphy; Mrs. Ada Huff.

TO SUNDAY SCHOOL TEACHERS

This year's study closes the Uniform Lessons cycle of 1926-1931. The lessons of the first two quarters of the year are based upon the record in the book of Luke. The last two quarters' lessons are taken from the Acts and the Epistles. Thus throughout the year, we follow closely the life of the Savior and that of the noblest of His disciples; and we are brought in contact with the rich truths contained in the Epistles.

THE ULTIMATE PURPOSE

Above all, every teacher should remember the ultimate purpose of all religious teaching, that of leading the pupil to Christ. Abstract teaching and disconnected stories of the Bible are of no lasting benefit unless the truths contained therein are applied to the individual lives of each pupil.

The truly consecrated teacher will be interested personally in each one; he will desire to follow him from the primary class to adult life. And he will rejoice when he sees the fruition of his labor in the obedience by baptism into the saving name of Jesus. Nor will the teacher's zeal terminate at this step in the life of his pupil. He will encourage and assist the "babe in Christ," each step of the way, by precept and by the unspoken example of his life. A wonderfully precious responsibility is that of the teacher!

As teachers, let us prepare ourselves by study and prayer to make the most of our opportunities. — M. G.

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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 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.

ANNUITY BONDS

There is no better way to preserve one's capital for use during life and at the same time dedicate it to the Master's use after one's death than by a National Bible Institution Annuity Bond. Write NATIONAL BIBLE INSTITUTION, Oregon, Illinois, for information.

Any Amount . . . Much or Little

RELIGIOUS RACKETEERING

By Richard LeCrone

WE READ OF THE UNDERWORLD, that in nearly every large city there is carried on what is known as a racket. The term is simply another term for unlawful business methods. In most instances, according to those who have studied their methods, it is carried on similarly to the following:

Some representative of the gang will go to the head of the firm and make a proposition something like this: "For \$5000 a month, I will agree to see that your establishment and goods are protected against raids from gangland." The system is well known, and the business man understands that for the stated sum that particular gang will refrain from operating upon the property of his firm. The sum is usually paid in preference to risking annoyance and loss at the hands of the gang.

Drives for money for religious work have come to be looked upon by many as a mild form of legal racketeering. If they give to such a cause at all, it is given grudgingly, and then only to satisfy the desire to be let alone. Their attitude seems to be, "Here's a dime, now get away and quit bothering me." To such a one, it is as racketeering, for he receives absolutely nothing for his money.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ was a Gift; Christianity is a gift.

The racketeer offers to sell his "services" to his unlucky victim, and if he will not buy, he turns upon him and destroys. In other words, he delivers or condemns at will, all for the sake of extorting money from his "client".

How different the gift of God! For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17. It wasn't a matter of the world's accepting Him or He would condemn the world. But it was a real deliverance, for they were already condemned.

"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 3:18, 19.

We are told that the Word of God is a light which can brighten the dark places. The National Bible Institution is an organization of the churches who have banded together for the purpose of carrying on a phase of the work of carrying the light, of spreading the gospel, which they believe can be carried out more effectively by working together than it could be done by working individually. This work is carried on largely by free will contributions and has been

hampered in the past because these contributions were spasmodic and irregular. The workers could not lay definite plans because they did not know what they would have to work with.

There has been a plan worked out which, if carried out, will eliminate these hindrances and assure them of the finances with which to carry out their phase of the spreading of the Gospel. This plan is known as the "Dollar-A-Month Club". By this plan, each member of the Club agrees to give one dollar a month for the support of the General Conference work. The goal for the present is one thousand members. Such an income would greatly increase the efficiency of the present workers and also allow for other lines of endeavor.

When we urge you to join the Dollar-A-Month Club, it isn't because we wish to take your money away from you. But we are giving you an opportunity to assist in spreading this glorious gift, which God has so generously given to us—the Gospel of Christ, and the hope of eternal life.

If you are one of the many who tithe, why not set aside one dollar of your tithing money each month for this work? The following lines selected from *The Churchman* express so well our duty in the matter of giving.

One-tenth of ripened grain,
One-tenth of tree and vine,
One-tenth of all the yield
From ten-tenths, rain or shine.

One-tenth of lowing herds
That browse on hill and plain,
One-tenth of bleating flocks
For ten-tenths shine and rain.

One-tenth of all increase
From counting room and mart,
One-tenth that science yields,
One-tenth of every art.

One-tenth of loom and press,
One-tenth of mill and mine,
One-tenth of every craft
Wrought out by gifts of Thine.

One-tenth of glowing words
That glowing dollars hold,
One-tenth of written thoughts
That turn to shining gold.

One-tenth! and dost Thou, Lord,
But ask this meager loan,
When all the earth is Thine,
And all we have Thine own?

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The Adamic Penalty

By Rufus A. Curtis

ACCORDING TO THE INSPIRED Mosaic account of the creation of man, we are informed that "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 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."

After describing a river that watered the garden, and the river's four heads into which it was parted, the divine record informs us that "the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord commanded the man saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Genesis 2:7-9, 15-17.

Believing this to be a literal account of a physical, organized being, termed man, placed in a real garden, in which labor would be required "to dress it and to keep it," it would seem to the writer that it is very inconsistent to assert that some of the trees in the garden were literal, and others were not. In order to develop character in the occupants of this beautiful garden and to test their loyalty to their Maker, could there have been instituted a simpler, easier test of obedience, than the one that was imposed upon Adam and Eve? They failed to prove loyal to their trust, and in so doing became amenable to the threatened penalty.

WAS THE PENALTY REAL, OR ILLUSIVE?

"In the day thou eatest thereof thou shalt surely die"; or according to the Hebrew marginal reading, "*dying thou shalt die*". Genesis 2:17. According to biblical scholars, in nine cases out of ten, the marginal reading is preferable to the textual. The thought that this reading seems to con-

vey is that Adam would from that time forth be mortal or subject to death. He would be approaching his doom, day by day, through the gradual process of "dying", which would eventually terminate his living existence, as a sentient being.

The record informs us, "And all the days that Adam lived were nine hundred and thirty years: and he died." Genesis 5:5. To the writer, it would seem to be incongruous to assume that the penalty was not inflicted, as threatened, or that it was commuted to something less than the threatened penalty would imply.

"God is not a man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Numbers 23:19.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3:8; Psalm 90:4.

With this chronological data to enlighten us might not the expression used in Genesis 2:17, "*in the day*", be, in a measure at least, comparable to *the same expression* found in the fourth verse, implying an extended period of time? *Unquestionably* God had planned to populate the earth with descendants of Adam and Eve. (Genesis 1:28 and Isaiah 45:18.)

Not wishing to be dogmatic, it seems more than probable to the writer, that Adam's violation of God's command and the infliction of the penalty for disobedience occurred in the period of the Lord's "one day", of "a thousand years".

The penalty pronounced upon Adam for disobedience could not have been spiritual death, for Adam did not have *spiritual life to lose*. He was "of the earth; earthy"; "natural", and *not* "spiritual". 1 Cor. 15:45-49. "The flesh" life, and "the Spirit" life, are not synonymous terms. (John 3:6.) The divine order, is *first the natural*,

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EDITORIAL

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 F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

“My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.”

THE WORLD’S VICTOR

WRITING TO CHRISTIANS the apostle at 1 John 5:4 declares, “This is the victory that overcometh the world, even our faith”. It is faith, faith in God, faith in Christ that sets the forces into activity with a view to the accomplishment of God’s ways and purposes. It was faith in God that made the Master active day after day in His furtherance of the cause of truth, in His battles against the cause of wrong. It was His faith that gave to an unsaved world a Savior. It was His faith that overpowered death with life. It was His faith that enabled Him to work the works for the accomplishment of all these things.

It is the true Christian’s faith that keeps him ever pushing and moving the wheels of Christian progress forward, upward, toward the goal.

Eventually, in due time, God’s time, complete universal victories will be achieved. Your faith, brother, my faith, have of God a place and a part in that achievement. The world is going to be conquered. God is going to do it. He is doing it in part by that faith of His people which prompts their every labor of love, service, devotion, sacrifice.

GOD’S EAGLE EYE AND POWERFUL HAND

WHEN THE ISRAELITES were journeying from Egyptian bondage toward liberty in Palestine, they encountered an enemy in the people of the Midianites. At Numbers 31:1-4, “the LORD spake unto Moses, saying, Arm some of yourselves unto the war, . . . of every tribe a thousand”. Accordingly one thousand from each of the several tribes were gathered out by God to “avenge the LORD of Midian”. When the battle was over, verses 48-50, the officers reported, “Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us”. God’s watchful eye and powerful hand had protected every man whom He had called out for that work of His.

In Revelation 7 an angel was directed to stay the “four

angels, to whom it was given to hurt the earth and the sea”, that they should not proceed until “we have sealed the servants of our God in their foreheads”. John thereafter heard the number that were sealed, even one hundred forty-four thousand. Of every several twelve tribes of Israel, twelve thousand were taken. After this sealing the forces of catastrophe went on with mighty devastations. The stormy days of the horses and riders sent out by the opening of the former seals, chapter 6, continued.

The nations of earth rapidly grew into a federated whole, under one great and powerful head, a head which commanded all people on earth to worship him even in his blasphemy against the God of heaven, Revelation 13. Another political power arose performing mighty miracles of deception, commanding all to worship the formerly mentioned beast and commanding all to be sealed with the beast’s name, or his mark, or his number, and commanding that all who should not thus recognize the beast should be slain. The time of trouble such as never was since there was a nation was seen in vision by John during this period of time.

As the clouds were rifted for a moment and the sunshine pierced through, John saw, Revelation 14, the one hundred forty-four thousand sealed ones of Israel unmolested, unscarred, unafraid and in full number. God’s powerful eye and mighty hand had guarded and protected them through all the conflicts, conflicts the like of which were never pictured in history and never otherwise pictured in Scripture.

God’s power over man’s enemies is unlimited. His strength is as great and potent to protect as it is to lead out in new ways and into new accomplishments.

The apostle tells us in 1 Cor. 10:13, “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”. He who looks longingly to become a Christian, or he who is endeavoring to live the Christian life should look frequently upon the wonderful demonstrations of God’s power to protect, to lead, to give victory.

The twelve thousand Israelites were helpless to protect themselves that no man should be thrust by the darts of the Midianites. The one hundred forty-four thousand sealed ones, who will in a near future day face the onslaughts of the mighty antichrist, working with the mighty political

head of the day, will be wholly unable to give self protection.

Likewise, the Christian of today is far too weak to protect himself from the testings and temptings thrown around him by sin and by the forces of evil. But that God who

guarded ancient Israel, who has promised to guard in days to come, is also present with His same mighty power, together with our Lord and Savior of like power, to guard and strengthen and give victory to all who commit themselves to His keeping care.

The Penalty Imposed on Adam

THE MAN IN EDEN

By R. H. Judd

FIRST IMPULSES are not always the best, and not always second thoughts. The writer was at first inclined to leave the subject, feeling that he had already said sufficient without unduly pressing to the front what seemed to him, and still seems, to be the only logical conclusion when all the facts are considered. Second thoughts took a different turn. Sensing the importance of the matter because of its fundamental aspects, he started to "train his guns", and they were not few, in royal order of numerical sequence. But having had experience that what is a cannon to one may be but a popgun to another and that a militant attitude often frustrates its own purpose, he again faced the matter for the third time.

Realizing that the question had aroused genuine interest, and that each one's views were represented by those who had expressed themselves in various issues of THE HERALD and by more than one correspondent to himself, the conclusion was reached that it might be advisable to review the differing standpoints and to ascertain to what extent they tally with facts and harmonize with Scripture. By so doing no individual person will intentionally be specified, for all must acknowledge the absolute sincerity of the brethren and the sisters who are thus represented. It is hoped also they will accept the thanks due to them for having assisted in arousing interest in so important a matter.

The first view presented differing from mine was that Adam died in the very day in which he ate the fruit, the writer expressing that view, feeling that the threatened penalty—"in the day that thou eatest thereof thou shalt surely die"—was so emphatic, so clear and so precise that to doubt its execution would seem like doubting the God who had pronounced it. But both Scripture and fact are against such a view, and one fact that is fatal is sufficient to nullify any view on any given subject.

That Adam *died in the day* is nowhere stated in Scripture. In fact the contrary is practically affirmed by the definite statement that "all the days that Adam *lived* were nine hundred and thirty years, and he died." While it is true that in this instance Scripture does not make the actual statement that God "repented of the evil he said he

would do", the statement that "Adam lived" is equivalent to it.

The death that is so often called "spiritual death" is never mentioned in Scripture, and it is questionable if even the idea is correct or even implied, and it is therefore unsuitable ground on which to build foundation truth. The death mentioned in such scriptures as 1 Tim. 5:6 and Luke 9:60 is equally well explained, if not indeed better, as a "reckoned" death, just as a man today sentenced to death is, so far as the law counts, reckoned dead while he lives. Such an explanation is both scriptural and rational, but in neither case can it be said that "the man died".

With reference to the day, the day in which he eats is so obviously *distinguished* from other days of his life that it leaves no room for any other conclusion than that a day in the ordinary sense is intended.

Next, we must face the fact that the threat involves an *inflicted* death—penal in nature, for strictly natural death does not take place under the conditions involved in the threat. Thus the argument for a literal day is still further strengthened.

Another view put forward is that God did not tell Adam that he would die in the very day he ate the fruit. Well, here is what God says: "In the day that thou eatest thereof thou shalt surely die". In order to support this view recourse is had to the marginal rendering, "dying thou shalt die", and Adam is supposed from that to have *commenced* to die from the moment he sinned, some even going further and proclaiming that Adam then fell to the blood (or corruptible) plane.

That man's nature was substantially the same *when created* as now (mortal) is clearly implied throughout all Scripture in such passages for example as Deut. 4:32. The marginal rendering could easily and reasonably be construed to fit in with this thought and still retain the definite threat of death in the day. It would be equivalent to saying, "You are already mortal, but your death will be a certainty in the day you eat."

Let us, however, endeavor to get at the real meaning of the phrase. Right here is a pertinent question. Why has

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SEEDS OF TRUTH

Fair is the field now waiting the sowers;
 Barren the ground till the seed shall be cast;
 Warmed by the sunshine and moistened by showers;
 Hasten, oh, sower, ere seed time be past.

What is the seed ye will plant in the furrow?
 What do ye think at the reaping to glean?
 Harvest can bring to your sickle but sorrow,
 If at the sowing the seed be not clean.

Winnowed of chaff and of grains that are withered;
 Sifted of tares that would choke out the wheat;
 Sow but the best, if the best would be gathered,
 For as ye sow, of its yield must ye eat.

Corn can come only from good seed provided;
 Weeds can produce but of that which is sown;
 He who has cast, and the harvest abided,
 Whether of grain or of weeds, reaps his own.

Seeding of truth will return to the reaper
 Harvest in kind, with a hundredfold gain;
 Evils once sown, rooting deeper and deeper,
 Yield at the last a full harvest—of pain.

—*Author Unknown.*

RIPENING FOR THE HARVEST

By Mrs. H. H. Kent

PERHAPS THERE IS no time of the year that everyone is more interested in than the harvest time. The world is interested always in the harvest, but mainly from a commercial standpoint. Christians are interested in it because it makes them think of the goodness of God in providing so many varieties of food for the welfare of mankind. Then, we are glad, in these times when there have been so many interferences with crops in the past, that God, in Noah's time, promised us that seedtime and harvest would never fail, even though there may be times and places when and where it would seem so.

Those who are familiar with the Word of God are also greatly interested in another harvest—the harvest that is to come at the end of the gospel age. Of this harvest, the Bible has much to say. The harvest time of the Bible is a great subject, but the writer's intention is to deal only with the ripening of the wheat for the harvest, which is used as an illustration by Matthew in comparing it with the maturing of the Christian and the need of preparation for entrance into the kingdom of heaven. This seems to be the central theme of our Lord's teaching, as well as that of all the prophets and apostles.

In the thirteenth chapter of Matthew, which is so full of information in regard to the harvest, we learn that "the wheat" which stands for the Christian, is gathered into God's "barn". In other words, those whom God expects to use to help Him when He sets up His kingdom on earth, are now being prepared in God's school, through a knowledge of the Scriptures and guidance of the Spirit for the work that they are to do in the future, when the kingdom is established upon earth with Christ as King. These will be caught up when Christ comes, and will be among the overcomers who will help to rule the nations with a rod of iron. That will be the only remedy. Read. Rev. 2:26, 27. Daniel tells us that the time will come upon earth when the saints shall possess the kingdom. Daniel 7:18, 22.

And now, as the harvest time progresses, we see that earth's sorrows and groanings have begun and our hearts ache for those whose lives seem almost crushed beneath the burdens they seem unable to bear because of the oppression of the unjust, and also because of what the future has in store of wrath. In fact, the struggle to maintain life from many aspects is becoming greater every year. And it is during this great time of oppression that Christians are admonished to be patient and to establish their hearts. Read James 5:7, 8.

But we who have been striving to sow good seed are not discouraged, for it quickens us to know that we shall soon be ushered into the presence of a just and holy God, for which time we have long been preparing. And yet, who would not almost shrink at the thought of meeting the Judge of all the earth? We may well ask ourselves the question, "Am I truly ready for the coming of the Lord?"

At harvest time only the ripened grain is harvested. Christ tells us in Mark 4:28, 29 that the Christian's growth is like that of an ear of corn, "first the blade, then the ear, after that, the full corn in the ear". In the next verse He goes on to tell us that "when the fruit is ripe (R. V.) immediately he putteth in the sickle, because the harvest is come". This word "immediately" shows the responsibility of the mature Christian, for the maturity of other Christians, as well as the harvest itself, may depend largely upon what we are doing to scatter the truths of the Word of God. For if this scripture teaches anything, it surely teaches that the harvest will follow as soon as the grain is ripe.

There is a story told of two men who were walking through a harvest field just before the wheat was cut. One man was telling about his achievements and made the remark that he could hold up his head as high as anyone, a very common remark. At this place his companion, who was a Christian, spoke up and said, "Do you see that wheat there?" He was calling his attention to the ripened grain that had full kernels. He noticed that every stalk of wheat that had developed full kernels was hanging its head. He then showed his companion the tare, which grew so much like the wheat that they could not distinguish it from the wheat until the wheat was full grown at harvest time. It was found that the tare did not bend its head because it was empty.

What a lesson this is for all! God told David He would

look to him that was of a broken and contrite spirit. Another scripture comes to mind in this connection. It is Matt. 21:44: "Whosoever shall fall on this stone (Christ) shall be broken." Those who are "in Christ", Rom. 8:1, then, are of a contrite spirit. They have surrendered to Christ, making Him their Head.

The harvest time which we are in now will tell just how and where we stand. This teaches responsibility for the mature Christian. If we are living as we should, we will not hide the light which helps to mature other Christians. Many passages impress us with our daily need.

Surely, we would not be ready, if we were engaged in worldly affairs to the neglect of the spiritual. And how much it should mean to each one of us to do our part. Suppose that most of us should fail to do our best in giving out the light, would it not mean that the harvest might be delayed because the wheat had not fully matured? Has Christ not told us in the verse above that as soon as the harvest is ripe, He will "immediately" put in the sickle? Should not that make us feel our responsibility? Are we going out to meet Him with our lamps all trimmed and bright?

Daniel tells us that in the time of the end many would be made white and purified. Dear Reader, will you be among these tried and true ones? There will be more severe testing times, no doubt, ahead of us, for we must still make the most of all worldly conditions, which are becoming increasingly bad. But let us count the cost, as we trust God to show us the way out. These tried ones are those who are to receive a "wedding garment" of imputed righteousness because they have listened to that "still small voice" instead of being mixed up with the chaos and growing confusion of this present order of things.

If you are listening to that Voice, you are progressing. You are one who thinks according to God's way, as you grow in grace and knowledge of the truth, and you are a channel of blessing to others, for we should be willing to suffer that others might see the light.

Even the weakest may help the strongest, for we all need one another in these trying times. Even though we do suffer, as we are in a world that is at war with God, still it will not be a drop in the bucket to what He suffered for us. Let us not forget that it is only as we bleed that we can bless. Hence we must needs go to the Fountain of Life daily where there is an inexhaustible supply of the living streams that are pure, and where the power of Satan which is so strong in this world cannot injure or destroy. It is here that we receive help and encouragement that smooths the pathway that might otherwise be stormy and brier-strewn. For with our affections set on things above, the living streams will constantly purify, strengthen, and protect us as we resort to them.

If those of former centuries have erred in their analyses of gospel truths and gospel procedure, it is proper for us to endeavor to correct such errors, but not to slacken in effort or in zeal for still larger and more extended proclamation of Christ's saving truths.

THE KIND OF A SUPERINTENDENT I WOULD LIKE

IN DISCUSSING this subject, I will proceed, first, to give a psychological analysis of the traits it is advisable for the typical superintendent of a typical Bible school to possess.

In the first place he should be a man—rather young if possible, but not necessarily so if his heart is young. Women can do so many, many, many things in church work that a man can't do, that it is really best to let a man have this position of great importance, unless there is no satisfactory man available. It is best not to have the pastor act in the capacity of the superintendent of the school, even though the pastor may be gifted with traits that would make him qualify as a good schoolmaster.

Our ideal superintendent ought to be a physically strong man, because it is *work*, being a good leader, and he has presumably worked all the week. But he ought not to come to his Sunday task tired. So he needs to have a little over-supply of *pep*, an unusual amount of natural energy. In short, I would pray God to give him good health.

I think he ought to be a man with no other church job. Isn't it a mistake to pile so many duties on one pair of shoulders? Really a position like that of superintendent of a Bible school is second only to the pastor's responsibility. It should never be just the task of calling the school together. It should be as *big* a job as he can make it.

I think he ought to be a man with a vision, and one who really wants to do the work. He may make mistakes, but any mistake is better than the mistake of filling an office like this, if a man has no heart, no desire, no ambition to put into it. He should have faith in the cause of the Bible school, see its bigness, be glad of the chance to help improve his portion of it. This kind of a man will grow. Experience will develop him, and no other kind can develop.

He ought to be a man who likes children, who learns them readily by their names, the kind of a man beside whom little Johnny likes to snuggle down, the kind of a fellow that Jim while he is entering those wonderful *teens*, looks up to as a pattern.

Not long ago in our school a tiny little girl of only three years had learned to say the scripture about the "wise and foolish virgins". This was quite a feat for a mere baby to perform. Our superintendent lifted her up so gently to the high platform and encouraged her to lisp it out before the whole school. You could have heard a pin drop. We strained our ears to catch the soft words. Nobody thought about the superintendent in the eagerness to hear the child. But was it not then that he showed his power and his fitness to conduct the school? The ideal superintendent can come down to the heart and understanding of every little beginner. He can take one in his arms and lift it up so that the child is the center around whom the interest of the school pivots.

He should know how to speak to children to hold their attention. He should be able to talk so they will listen, not

preach over their heads. He can ward off disorder by sensing its approach and at the psychological moment spring something interesting to catch the mind of the one who would have been wayward had it not been for the superintendent's tact. He should do this so subtly that the rank and file of the school do not realize what he is doing.

He should have a sixth sense by means of which he can tell what each one of the classes is doing when he isn't there.

He should be able to get the school to quiet down when he wants it to without scolding and without making a whole lot of noise. He should never nag publicly. He ought not to keep saying before the whole school, "I hope the committee is looking after the Christmas concert," as though this were helping it along. But he should assure himself by a private interview.

He should be above pettiness. He shouldn't mind very much when he is criticized. If he can correct any error he has made, of course he should hasten to do so. But he shouldn't be down-hearted every time he is blamed for something. Some folks think that is what a superintendent is for—to stand up and be blamed for everything that is wrong about the school. He should never lose a wink of sleep because someone doesn't like him.

He ought to always, unflinchingly praise endeavor. There are times when it is wise to do this publicly. Blessed is the man who is master of the art of appreciation, for he shall be loved.

I'd like to have this real superintendent a good singer, a sympathetic reader, a clever sportsman at picnics, an excellent student. But with whatever powers and talents he has at his command, he should know his limitations. Then he should see just whom to call on to help him. The more officers and teachers and pupils that he can get to take posts of duty in the work of the school, the greater will be the degree of interest he will arouse in the ranks. A wise leader keeps himself in the background as much as possible, while his helpers carry on.

He thinks and plans for the school between Sundays. It is in his prayers. The work is on his heart. It is his hobby. He just loves to read and study all he can about it. He talks with other superintendents. He attends conventions.

When the session opens he knows just what he is going to do. His schemes are thoroughly mapped out before he begins. But with all his preparation, he can put his plans aside in an emergency with a smile.

He is a natural-born leader and he can get the whole school interested in progress. He is a good mixer, with tact and originality. He knows enough to drop worn-out projects. He has an orderly mind and carries on his exercises according to system, yet he avoids monotony. He believes in regular teachers' meetings—and meetings that are helpful, not gossip circles. He blames himself when things go wrong, analyzing his errors, but he is not prone to discouragement. He talks the school up, not down.

He tries personally to get scholars into the church. He sees a vision of the Bible school as a feeder of the church

and he is not satisfied until the boys and girls are members of the higher body. He prays in public as well as in private. He is not all the time calling on others to open the school in prayer.

As to his being present every Sunday, it is a rare case for him to be absent. But when he must be, he has his assistant notified in time to carry on effectively. A mark of a good leader is the power of making himself indispensable. He loves his church and he stands by his pastor.

Year after year he grows in power and popularity, but he knows when he has gone stale, and he doesn't hold the position too long. When he finally steps out he has a successor ready, and then he backs up his successor most helpfully, by reason of his own experience.

Is it too much to add that when Jesus comes he's going to get paid off? It does not take much imagination to make these words fit his life, "You have been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord."—Edith L. Whittemore in *World's Crisis*.

"O DAY OF BRIGHTNESS and true vision, dawn! O Morning Star, arise! O Prince of light, light the world, make haste, end the long darkness of humanity, and cover the earth with celestial sunshine!"—*Horatius Bonar, D. D.*

PAUL'S LETTER TO THE ROMANS

By Lyman Booth

THE CHURCH AT ROME was probably founded by Jews from Jerusalem who had been converted on the day of Pentecost and who, on their return to Rome, became the nucleus of a Christian congregation. Others probably were added on their banishment from Rome during the reign of Claudius (Acts 18:2). In this way we can account for the numerous salutations in the Roman letter; and we may believe that many of the persons thus saluted had met Paul during his travels or had been converted by him and then emigrated to Rome for commercial purposes, it being at that time a great trading center.

The church in that city embraced both Jews and Gentiles. In chapter 2:17 Paul says: "Behold, thou art called a Jew, and resteth in the law", and in chapter 11:13 he says, "For I speak to you Gentiles; inasmuch as I am the apostle to the Gentiles, I magnify my office." In other parts of the Epistle we find references to both Jews and Gentiles. The Jews, at that time, appear to have been numerous in Rome. Claudius Caesar banished them from that city; but in the time of Nero, when Paul arrived there, they had evidently returned, for he called together the chief of them.

It is not known by whom the gospel was first preached

in Rome. It is, however, not improbable that some Jews from Rome at Jerusalem on the day of Pentecost, converted by the preaching of Peter, on returning to the Roman metropolis founded a Christian church there. Paul speaks of the church in Rome as follows, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (ch. 13). The church there was evidently established at a very early period. Tacitus, in speaking of the Christians when Rome was burnt during the reign of Nero (A. D. 64), says that they were "a vast multitude".

Thus we find there was much to draw Paul's thoughts toward the great city of Rome. He had planned to visit it earlier but his plan had been interrupted (Rom. 1:13). However, during his stay in Corinth, A. D. 58, the departure to Rome of Phoebe, a deaconess of Cenchreae, seemed to offer a favorable opportunity of writing to the church. Having previously written to the Galatians, his thoughts would naturally be directed toward the doctrine of true justification. Therefore he resolved to state and explain to the church of the west all the phases of the divine plan of salvation to Jews and Gentiles alike.

The problem of Jewish unbelief claimed much of his time and he endeavored to explain reasons for Israel's rejection and to make known the brighter future for the elect nation, especially because he had suffered so much himself from the malice of the Jewish party. From Aquila and Priscilla he would learn of the dispute which had arisen between the Jews and Gentiles on the then vital question of meats and the obligations of the Mosaic law.

The converts who were Jews by birth could not bring their minds to countenance any violation of the distinction between clean and unclean meats as shown in the law. Others who were Gentiles by birth would eat anything placed before them, even if it had been offered on a heathen altar. Because they could not understand Jewish prejudices in such matters, much strife and division had arisen and it was for the correction of this that Paul wrote the Roman letter.

The Epistle is easily divided into two parts, doctrinal and practical. After an affectionate greeting (1:1-15) the apostle brings forth his principal topic, the condemnation of both Jews and Gentiles as involved in the guilt of sin (1:18 and ch. 3). Next he shows how both are justified by the work of faith through Christ, which he presents in contrast with that of Adam through whose transgression death came to all men, chapters 4 and 5; and how free grace does not increase sin or discredit the law in the least (chapters 6 to 8). He next dwells on the sad condition and rejection of Israel, showing that it is only temporary, and that their future restoration under the reign of Christ involves the blessing of all Gentile nations (chapters 9 and 11).

In the practical portions he exhorts the Roman Christians to the steady cultivation of various Christian graces (chapter 12), to obedience to civil authorities (chapter 13), to mutual forbearance, especially as pertaining to meats (chapters 14 and 15).

THE PENALTY IMPOSED ON ADAM

(Continued from page 275)

not the marginal rendering entered into the text of any one of the authorized versions? Again, does the marginal rendering conflict with the text? It does not. The margin shows what is the fact, that the expression is peculiar to the Hebrew. To intensify the verb "die" it is doubled. If translated word for word it would not have been good English. Our translators seemed to think that they could best express the intensity of the Hebrew doubled verb by using the English adverb "surely".

It is not necessary to know anything of Hebrew to realize that they were right. There are numbers of such expressions in the Scriptures in which the translators have done this. Gen. 2:16 literally rendered would read, "to eat thou shalt eat". Thus we see that a word for word translation does not always convey the best or the truest sense of another tongue. An able writer says: "In one form or another this emphatic threat of punishment by death occurs in the Old Testament at least forty-seven times, and in all these occurrences the emphasis is expressed in the one language by repeating the principal term, and in the other by employing the adverb 'surely'."

If here the term indicates a lengthened period, then of course the other instances will bear the like meaning. One has but to turn to contexts to find that they forbid any such interpretation. In most, if not in all cases, an inflicted immediate death is intended—a cutting off of life.

Surely we have abundantly established that the threatened penalty meant precisely what the language of the Authorized Version conveys, and that we have both biblical and historical evidence that the threat was *not carried out in the day*. If the man Adam died "in the day", then according to all laws of biblical usage he must have been raised from the dead before it could be subsequently said of him that "*Adam lived nine hundred and thirty years.*"

As to whether the Serpent lied or not, I think no one will take the stand that the Serpent spoke the truth. He denied that they would die, and so do his descendants today, but the record, "and he died", holds good in spite of their denial. Not dreaming that they would be turned out of the garden, and kept out, they may have considered that access to the tree of life would still have been open to them.

I trust that these remarks will be accepted in the kindly spirit in which they are intended.

"DR. JOHNSON, IN GIVING ADVICE to an intimate friend, said, 'Accustom your children always to tell the truth, without varying in any circumstance.' A lady who was present protested that this was too much to expect. 'For instance, in repeating another's words, relating what happened, etc., little variations will occur a thousand times a day unless one is perpetually watching,' she said. 'Then, madam, you ought to be perpetually watching,' he replied."

THE PATRIARCH'S HOPE

I know that my Redeemer lives; and at
The latter day—in person of His Christ,
His well-belov'd and ever-blessed Son,
From heaven returned—whose feet, those "blessed feet"
Shall stand upon this veritable earth,
On Olives' mount near Salem's sacred shrine.

And though this mortal frame, through sin condemned
Back to its native dust, and not alone
My skin—this loathsome skin—shall soon become
The food of deathless worms; yet in my flesh
Shall I see God—my God that doth me save.

I say not mortal flesh, for none so born
Can look on God and live. But fashioned like
The glorious body of God's Anointed Son,
Of which His saints are members all alike,
Yea, even of His flesh and of His bones.
In glorious body thus, no more by blood,
But then by Spirit filled, shall I see God.

His face I for myself, and not another,
In righteousness shall see; resplendent in
His beauty shall mine eyes behold the King,
The Sovereign Judge and Ruler of the earth.
And with His likeness when I wake, I shall
Be satisfied. O Blessed Hope and sure!

—J. Cameron

WISER THAN THE CHILDREN OF LIGHT

THE SLOGAN in a recent community chest campaign for funds was, "Give till it hurts". The quota to be raised was much larger than in previous years, owing to increased demands for charity because of unemployment. The entire amount was raised in three days, and before the week which had been set aside for this drive, was over, the quota was oversubscribed. In other years it has taken three weeks or a month to raise even the stipulated amount.

The Community Chest is doing a good work in caring for the needy, the aged, orphans, cripples and all who for any reason are unable to provide for themselves. In it are included all the charitable institutions of the city. It takes a vast amount of money to carry on. Instead of each charitable organization making an individual drive for funds, one drive is made each year for the group. Then each organization receives its funds from the common treasury.

The National Bible Institution is the Community Chest of the Church of God. Through this organization a far greater work is being done than that which the Community Chest is doing. Where the charitable organizations care for the temporal needs of the individual, the church cares

for their spiritual needs. Ours is indeed a far greater work.

Through THE RESTITUTION HERALD and the *Truth Seekers' Quarterly* we are spreading the gospel. Through the Training Class young men are being fitted to go out and teach the truth. Our aged and alone ones are being cared for in Golden Rule Home. Each is a great work and must not be allowed to fail. The National Bible Institution is the common treasury for all these. If sufficient funds are not provided, then all these groups will suffer.

If the people of the world are able to raise thousands of dollars in three days to carry on their work, how much more ought we of the church, Christ's body, be able to raise money to carry on His work?

Shall we let them put us to shame? Or will we show them that we, too, can and will give to a worthy cause? We aren't asking that you "Give till it hurts". We are asking only for one dollar a month from one thousand pledgers.

If you haven't sent your pledge yet, will you do so now? Don't be the one to keep us from reaching our goal!

—By a Club Member.

KEEP SMILING

A SMILE costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment of time, but the memory of it sometimes lasts forever. None is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it. A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed, or stolen; for it is something of no value to anyone until it is given away.

Some people are too tired to give you a smile. Give them one of yours, as none needs a smile so much as he who has no more to give.—Selected by George T. Rennard.

WHY A CHURCH GETS INTO DEBT

HOW DOES A CHURCH get into debt? It's very simple—nothing easier. Given a group of members who make no pledge to the church, another group who wait till the very last to pay their pledges and then pay only when personally seen, and still another group who pledge something and never pay it, and still others who pay considerably less to the church than they spend for movies and chewing gum, and you have a church that can never stay out of debt.

—Selected.

GOD'S SEVENS

By F. L. Austin

IT TOOK MANY YEARS for me to come to the point where I could heartily say that I believe that *numbers* have a positive position in God's laws. At last that which was at first deemed to be more or less of a fanciful thought of man was accepted as a law of God. Not only nature, but God's Book and the ages are numerically and mathematically precise. Three, seven, twelve, forty, are some of the outstanding or prevailing numbers, both in nature and in biblical lore.

In consideration of God's sevens, let us first turn to nature and notice a few outstanding and well known laws there concerning "seven":

There are seven notes in the musical scale—three primary (the common chord) and four secondary. Every throat that sings at all is built true to this law of sound. No contrary law exists. There are many sharps and flats which modify the standard note sounds, but these are built around the true scale.

Just as all sound is produced by the vibration of air, so the vibration of light produces color. There are seven colors. These correspond to the seven musical notes. Three are primary; four are secondary. We call it *nature*, but again this is according to a law of God that is based on seven.

This law is also prevalent in physiology. As in sound and color other numbers are found in relation, so in physiology; but, in it all, seven has a prominent position. For instance, "The days of our years are threescore years and ten," that is, 10 times 7. Psalm 90:10. It is claimed that the whole body changes in 7 years.

One Dr. Stratton is quoted as assuring that man's pulse beats on the *seven-day* principle, in that the heart beats faster in the morning than in the evening for six days, but on the seventh day it beats slower. Thus man is so built that he *needs* rest on the seventh day. Nor can man with impunity ignore this law.

Dr. E. W. Bullinger, in his *Number in Scripture*, writes, on page 9:

"The various periods of gestation also are commonly a multiple of seven, either of days or weeks.

"With animals the period of gestation of —

"The mouse is 21 (3 x 7) days.

"The hare and rat, 28 (4 x 7) days.

"The cat, 56 (8 x 7) days.

"The dog, 63 (9 x 7) days.

"The lion, 98 (14 x 7) days.

"The sheep, 147 (21 x 7) days.

"With birds, the incubation of —

"The common hen is 21 (3 x 7) days.

"The duck, 28 (4 x 7) days.

"With the human species it is 280 days (or 40 x 7)."

Thus nature reveals *seven* in God's great, unchangeable laws.

GOD BLESSED ABRAM SEVENFOLD

Coming to the Bible, among other numbers, we find *seven* in many places. The meaning of the word will help in understanding its use. It is from the Hebrew root *savah*, meaning, "to be full, or satisfied, have enough of." Thus *seven*, Heb., *shevah*, from the root *savah*, has to do with fullness, completion, perfection. "On the seventh day God ended his work" and rested, ceased. His work was complete. Adding to it or taking from it was but to mar it.

Note the fullness and completeness of God's sevenfold blessing to Abram, Gen. 12:2, 3:

"I will make of thee a great nation,

"And 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 high priest was to sprinkle the blood of atonement "before the mercy seat . . . seven times."—Lev. 16:14.

There was the candlestick of seven lamps. Ex. 25:37.

In Revelation 1, 2 and 3 are mentioned —

The seven churches;

The seven stars;

The seven candlesticks.

In Revelation 4 are mentioned the seven lamps and the seven Spirits of God. In 5:12 the Lamb is worthy "to receive *power*, and *riches*, and *wisdom*, and *strength*, and *honour*, and *glory*, and *blessing*"—seven. There are the seven seals, the seven angels, the seven trumpets, the seven churches, the seven vials.

GABRIEL'S SEVENTY SEVENS

When the foregoing and the scores of other Bible occurrences of "seven" are solemnly weighed the "seventy sevens" of Gabriel's announcement to Daniel, 9:24, are full of meaning. Gabriel meant more than could possibly be conveyed by the word "weeks". See page 257. He was telling Daniel of God's "sevens" yet remaining for Israel and Jerusalem—that is, for Israel *while inhabiting* Jerusalem. She might not continue there steadily for "seventy sevens".

The "seventy sevens" might be "determined", that is, "divided", according to the root meaning of the word. And so they were, into

"Seven sevens";

"Threescore and two sevens"; and

One seven.

And, by the end of the "seventy sevens", six several things were to be completed with reference to Daniel's "people", Israel, and to his "holy city", Jerusalem:

"To finish the transgression, and

"To make an end of sins, and

"To make reconciliation for iniquity, and

"To bring in everlasting righteousness, and

"To seal up the vision and prophecy, and

"To anoint the most holy."

God willing, let us pursue the study still farther.

THE GIANTS OF GENESIS

By T. A. Drinkard

"There were giants in the earth in those days: and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men which were of old, men of renown."—Genesis 6:4.

FOR MANY YEARS I have been a student of the Scriptures, and I have read this text many times, together with those preceding and following it, and I have never been able to see that these giants were the children of the daughters of men and heavenly angels. To me such an assumption is untenable and I want to give my reason for saying that it is.

I shall regret it if anyone misunderstands the tone of my criticism; for criticism it is. A brother said to me once, "You are too dogmatic and self-conceited." Well, that was one way to look at things, but you know that it never had occurred to me that I was, and it doesn't appear so now. Because a brother writes in a firm, argumentative way is no sign that he feels himself more important. I sometimes hesitate to write just because of this attitude on the part of some. But when I get such encouraging letters, authorized sent to me by an entire church through the secretary, commending me for the articles I had sent to THE RESTITUTION HERALD, I just try to forget the misunderstanding on the part of some.

Just recently a brother and sister wrote me, mentioning these giants of Genesis. Inasmuch as the position has been taken that they were the children of the daughters of men and heavenly angels, allow me to inquire into how such a thing could be possible. Kindly pardon me if I appear to be unkind in these remarks, but I just don't see how such a thing could happen, and why it should.

The record doesn't say that these giants were the children of women and angels. Here are the bare facts of such a position. The women were human, daughters of Adam and Eve. They were upon the mortal or earthly plane. They could and would die. But on the other hand their husbands, the angels, could not and would not die. Unite these two natures, so to speak, and you have children (giants?) that would be half human, and half not human, or one part that could die, the human part, and one part that could not die, the angelic part.

The record doesn't say that these sons of God were heavenly angels. To my mind heavenly angels cannot sin, inasmuch as they cannot die. This argument is made by the Master—that angels cannot die—in Luke 20:36.

The first to the fourth verses of Genesis 6 tell a very brief story. Here sons and daughters are mentioned; children are born; they became mighty men, men of renown. There were giants also. Why, and how were there giants? Why and how are there some men even today that are simply giants in height and size? I have seen men as tall as

seven feet, and there are records to show there are men who go beyond this. It is very reasonable to conclude that in those days, before man had fallen so far into sin and corruption, that he attained large size.

The entire account concerns man, and man only. No angels of heaven are here mentioned or referred to, and to so argue is but to weave a network of difficulties which leads us nowhere, and only bewilders the minds of our young people who are faithfully studying the divine Word.

THE ADAMIC PENALTY

(Continued from front page)

or soulual life; and "afterward that which is spiritual." 1 Cor. 14:40 and 15:45-49.

To claim that these two bodily conditions of life can be possessed by any of Adam's descendants at one and the same time is not "rightly dividing the word of truth." 1 Cor. 2:13; 2 Tim. 2:15. The penalty for disobedience could not have been eternal misery in any location in the vast universe of the Creator, for that would necessarily involve eternal life; and Adam was condemned to "surely die" for his transgression. It is absolutely impossible for a mortal, corruptible man to *live forever*, either in *happiness* or *misery!* (Job 4:17; Rom. 1:23; Gen. 3:22-24.) Eternal life belongs to the *world to come*, and then only *holy characters* will share in its priceless worth. (Mark 10:28-30; Mark 20:35, 36; John 6:40; 1 Cor. 15:51-54; Rev. 20:6; 21:4.)

Adam's penalty consisted in his deprivation of life. He was to die for disobedience. And to die is to *cease to live*, or to *not live*. (Isaiah 38:1.)

WAS THE PENALTY ENFORCED OR COMMUTED?

Let us listen to the offended Lawmaker, as He pronounces the sentence upon the culprit: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: *for dust thou art, and unto dust shalt thou return.*" Gen. 3:17-19.

The tragedy of the entrance into our world of sin, suffering and death, "by one man's offence", and its terrible results, are expressed by two little monosyllables, "he died". (Gen. 5:5.) The threatened penalty was carried out. Who can question its reality? (1 Cor. 15:21, 22; Psa. 89:48.)

"Happiest they of human race,
To whom the Lord hast given grace,
To read, to heed, to hope, to pray,
To lift the latch and force the way,
But better had they ne'er been born,
Who read to doubt, or read to scorn."

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"FOR THE WISDOM OF THIS WORLD IS FOOLISHNESS WITH GOD. FOR IT IS WRITTEN, HE TAKETH THE WISE IN THEIR OWN CRAFTINESS."—1 CORINTHIANS 3:19.

NEW ORGANIZATION AT HAMMOND

THE YOUNG PEOPLE of Hammond, Louisiana, met on January 18 at the home of Bro. and Sr. Warren Landry and organized a Berean society. It is to be affiliated with the national organization. We congratulate them on this forward step, which we feel certain will mean much to the church work there if faithfully supported.

The officers elected are: President, Terry Alexander, 607 N. Magnolia St.; Vice-president, Pearl Campbell, 305 E. Hanson Ave.; Secretary-treasurer, Anna Mae Bottolfs, Route 3, all of Hammond. A constitution committee was appointed, which met during the week and was to submit a constitution for adoption at the second meeting on January twenty-fifth.

Meetings are to be held weekly, at 6:30 each Sunday evening, and are to be held in rotation at the homes of the members.

There has been a Bible class held regularly at the Happy Woods schoolhouse for several years. The new class is not intended to take its place but to provide a second class for the benefit of the young people in town, some of whom are unable to get to the country often.

The young folks took advantage of the presence of three workers from the national, Bro. and Sr. F. E. Siple and the writer, and pressed them into service to assist in their organization. This is the kind of service we like to give, however, and we wish that we could do it oftener. They are enthusiastic over the new society and are hoping to grow both in numbers and in Bible knowledge. We shall watch their progress with interest.

M. W. Lyon.

ILLINOIS BEREAN REPORT FOR NOVEMBER

Oregon: Membership, 20; average weekly attendance, 20; interest, very good. Usually not less than five visitors.

Ruth Gesin, Sec.

Ripley: Membership, 26; interest, good.

Mrs. Lorene Fey, Sec.

Dixon: (Senior) Membership, 12; average weekly attendance, 6; interest, getting better and better.

Elizabeth Ford, Sec.

Dixon: (Junior) Membership, 15; average weekly attendance, 14; interest very good.

Elizabeth Ford, Sec.

Salem: Membership, 15; average weekly attendance, 15; interest, good.

Edith Hendrix, Sec.

ILLINOIS BEREAN REPORT FOR DECEMBER

Oregon: Membership, 20; average weekly attendance, 20; interest, very good. Usually not less than five visitors.

Ruth Gesin, Sec.

Dixon: (Senior) Membership, 12; average weekly attendance 8; interest, quite good. The lessons are very interesting, changing every time.

Elizabeth Ford, Sec.

Dixon: (Junior) Membership, 16, average weekly attendance, 15; interest, very good.

Elizabeth Ford, Sec.

Lanark: The class here is not holding meetings at the present time, but hope to continue soon.

Mrs. Almeda Glotfelty, Sec.

Salem: Membership, 19; average weekly attendance, 17; interest, good. We are now meeting at the various homes in and near Martinsville.

Edith Hendrix, Sec.

Edna Wood, State Sec.

CHARACTERISTICS OF SUCCESS

To be able to make use of criticism without letting it whip you.

To be able to do one's duty when one is not checked up.

To be able to carry money without spending it.

To be able to bear an injustice without retaliating.

To be able to keep at the job until it is finished.

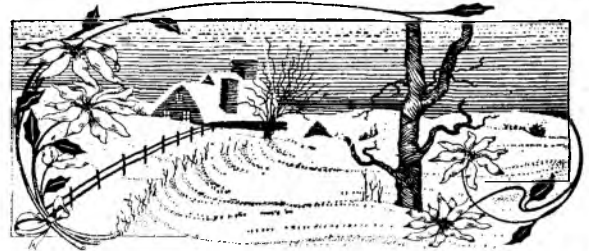
—The City Builder.

BEREAN PAGE CONTRIBUTIONS

Illinois, 8; Ohio, 7; Iowa, 3; Indiana, 3; California, 2; Texas, 1; New York, 1; Missouri, 1; Louisiana, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



JESUS, THE FRIEND OF SINNERS

HOW SHALL WE treat people who have done wrong? First, think if we are absolutely right ourselves, or what we might have done in their places. Be kind to them, and try to help them. That does not mean that we will do wrong or say it is all right to sin. Forgive the mistakes of others; forget them and encourage the sorrowing one. That is the example Jesus set us.

As you know, the Pharisees were a very religious class of Jews. They lived according to the "letter" of the law, and thus felt that they were above reproach.

One of these self-righteous Pharisees invited Jesus to dine with him. As they were reclining at the table a woman came into the room. She stood at the feet of Jesus, weeping, and she washed His feet with her tears. Then she dried them with her hair, and put on them expensive ointment which she had brought in an alabaster box.

Now, this woman had not always been good, and the Pharisee knew about her. He said to himself, "If this man, Jesus, is a real prophet, He would know that she is a sinful woman."

Jesus must have known what the Pharisee thought, for He said, "Simon, I have something to say to you. Once there was a man who had two debtors. One man owed him five hundred pence, the other, fifty. They had nothing to pay, and so he forgave them both. Now, Simon, tell me which of the two will love him the more?"

Simon, the Pharisee, readily answered, "Why, the one to whom he forgave the more."

Jesus said, "Thou hast rightly judged."

Then Jesus began to compare the courtesy of the "good" Simon with that of the "bad" woman.

"Simon, when I entered your house you gave me no water to wash my feet, but *she* washed them with her tears and wiped them with her hair. You gave me no welcoming kiss, but she has kissed my feet repeatedly. You gave me no oil for my *head*, but she anointed my *feet*. She has many sins, but she really loves me, and is sorry for her past life."

Turning to the woman, Jesus said, "Thy sins are forgiven. Thy faith hath saved thee; go in peace."

Then Simon saw that he had been caught by the ques-

tion of Jesus. He realized that he had even neglected the ordinary outward courtesies of Jewish hospitality, and he knew what Jesus meant when He said, "To whom little is forgiven, the same loveth little."

How much did Simon love Jesus? The others at the table wondered at Jesus and His words, and they said to themselves, "Who is this that forgiveth sins also?"

DO WE set ourselves up as altogether right, and everyone else wrong?

SOMETHING TO DO

1. Act out this story.
2. Read about the customs of Jewish hospitality.
3. Learn 1 Timothy 1:15.
4. Why did Simon not give Jesus the things mentioned?

"Wondrous love to earth Christ brought,
Tenderly each sinner sought.
Faith in Him will surely save,
For His life for us He gave."

—Junior Quarterly.

"WHATEVER TALENTS WE HAVE, those which we use are the ones that count."

H O P E

Oh, sometimes gleams upon our sight,
Through present wrong, the eternal right;
And, step by step, since time began
We see the steady gain of man.
That all of good the past hath had
Remains to make our own time glad,
Our common, daily life divine,
And every land a Palestine.

Through the harsh noises of our day,
A low, sweet prelude finds its way;
Through clouds of doubt and creeds of fear,
A light is breaking, calm and clear.
Henceforth my heart shall sigh no more
For olden time and holier shore;
God's love and blessing, then and there
Are now and here and everywhere.

—J. G. Whittier.

With Our Sunday Schools

LESSON VII. — February 15, 1931

JESUS THE FRIEND OF SINNERS

Luke 7

Devotional Reading: Romans 5:1-8

GOLDEN TEXT

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. — 1 Timothy 1:15.

A STUDY OF THE SUBJECT

Topic. Jesus the Savior From Sin.

Basic Truth. "Call his name JESUS: for he shall save his people from their sins." Matthew 1:21.

Outline. I. Sin's Bondage. II. Jesus the Savior. III. Our Attitude Toward Sinners.

I. Sin's Bondage. The world has a long, long road to travel before it will come to the land of freedom. We are still bound with chains to many cruel masters. The bondage of the Israelites in Egypt is insignificant indeed compared to that of the whole human race. Yet of all these the bondage to sin is the heaviest and most grievous. The bondage of disease is not so oppressive as that of sin. Nor is the bondage of ignorance nearly as ruinous. Sin is the great fundamental curse, the root of all the others which have plagued mankind through the ages.

II. Jesus the Savior. The charge made against Jesus by Simon and all the Pharisees was that He was "a friend of publicans and sinners." Did they not know that this was His chief glory? Had they forgotten the great purpose for which He had come into the world? Had He not been the Friend of sinners, even His accusers would have had no hope.

As the world's Savior the Master stands revealed in His highest and greatest work. Note the roles in which He is progressively pictured in our lessons. First in Lesson 5 as Savior from sickness; then in Lesson 6 in a higher capacity as Savior from ignorance; today in His crowning glory of all, as Savior of sinners! The case of the woman of the lesson is an example of the way in which He deals with sin the world over. He does not shun sin and the sinner, but goes right in among them and utterly eradicates it. Well might the unbelieving observers of His day exclaim, "Who is this that forgiveth sins also?" Who indeed! He is the only One who ever will or can.

III. Our Attitude Toward Sinners. Sometimes one would think that Christ is still alone in His attitude toward sinners, so formal and cold are His followers in theirs. If Jesus came, as He said, especially to save sinners, ought we not to search our hearts and our methods to see if we are too much like the Jews of Jesus' day? "It would have been a long while before any penitent woman would have come in and wept over the feet of Gamaliel and his like. It would have been a long while before any sinful men would have found their way, in tears and yet in trust to these self-righteous hypocrites. But perfect purity

somehow draws the impure, though assumed sanctity always repels them. And it is a sign, not that a man is bad, but that he is good in a Christlike fashion, if the outcasts that durst not come near your respectable people find themselves drawn to him." — Alexander Mac-laren.

PRACTICAL APPLICATIONS

Friendship: One of the choicest treasures in the world is true friendship. True friendship is faithful, dependable. "Faithful are the wounds of a friend." Prov. 26:7. Friendship is founded on the following:

Love
Trustworthiness
Kindness
Helpfulness

When, and under what circumstances, should friendship be broken? Should friendship between members of the church and with people of the world be the same? Discuss the effect friendship between a Christian and non-Christian will have upon the non-Christian; the Christian.

Christians: It is well for Christians to associate with sinners and let their light shine, but they should at all times be careful not to be partakers of their sins. Always endeavor to lift them up to a higher plane of living.

Friendship

- properly developed is lasting;
- should not be lightly treated;
- is precious in the hour of need;
- that is true will suffer many wounds;
- is worth repairing if broken.

— C. E. R.

THE GOLDEN TEXT

"True is the word, and worthy of all reception, that Christ Jesus came into the world to save sinners." — 1 Timothy 1:15, Diag.

"A friend loveth at all times," Prov. 17:17, "And there is a friend that sticketh closer than a brother." 18:24. While this was spoken long before Christ was born, He has been all this and more if possible.

"A friend is one who knows all about you, and loves you still." Jesus knows all about sinners and yet He loved them to the extent that He gave His life that they might live if they would believe in Him. Jesus said, "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." Luke 5:31, 32. So we have His own words that He "came into the world to save sinners"; but those sinners must accept Him if they receive salvation.

Will we receive His word and be saved, or reject Him and suffer the consequences?

— L. A. R.

SENIOR AND ADULT CLASSES

Topic: Jesus, the Friend of Sinners.

The works and teachings of Jesus are full of encouragement for sinners. His coming into the world was for the purpose of being their Savior, to fulfil the law, suffer and die for them, to deliver them, both Jews and Gentiles, from sin, and bring them to that eternal salvation which is in Him.

Tender is His love and compassion to the afflicted and destitute. Gracious, full and plenteous is His mercy to all sorts of sinners, however guilty and miserable.

What exalting thoughts ought we then to have of Him, and what abasing thoughts of ourselves before Him! We should call earnestly on Him in every distress, and imitate Him in always doing good to friend and foe alike. — F. A. S.

INTERMEDIATE CLASS

Topic: Jesus the Friend of Sinners.

Tell the story found here, how the sinful woman acted when she saw Jesus. Can you imagine how she felt? The rulers or members of the upper class would have shoved her away, meanwhile, perhaps, being as wicked at heart as she was. How did Jesus treat her? Read verses 40 to 43 and tell the story in class. Why should the one who owed the more, love the more? What has that story to do with the story of the sinful woman?

Jesus, in this instance, puts Simon, the Pharisee, to shame. Simon had invited Him to dinner and he had not shown Jesus the usual courtesy of that sandy country where sandals only were worn upon the feet. The host always had his servant wash the guest's feet before a meal, and Simon had omitted this. It was also considered a mark of honor to kiss the hand or anoint the head, and Simon had done neither for his distinguished Guest. The sinful woman, whom Simon scorned, had performed all these services for Jesus with the deepest humility and Jesus was deeply touched.

Can you think of other instances where Jesus was kind and gracious to sinners? What was the purpose of Jesus' coming into the world? Luke 19:10. If He had not mingled with sinners, could He have helped them? Did He partake with them in their sin?

If He came to save sinners, that means you and me, doesn't it? Let's accept His salvation for ourselves today. — M. G.

DOINGS AMONG THE CHURCHES

WORDS OF APPRECIATION

Much as we appreciate words commending The Restitution Herald, yet we have refrained from quoting them in its columns. But when the editor was about to lay aside such a letter from Dr. Gale of Bay City, Michigan, he was reminded that perchance the readers would enjoy an occasional letter like his. For those who might thus be benefited, as are the workers in the office benefited, the following excerpt is given: "There is no paper that I know of that can compare with its teachings and practical interpretation of the Bible, as given by you and your able contributors in The Restitution Herald."

DIXON'S DOINGS

The Dixon folks were very much pleased to have Bro. Conner give them two more very good sermons on Sunday, January 25th. The attendance for morning service was very good. The wonderful weather we have should make it more encouraging to attend services. Sunday, February 15, will be our regular preaching day. Let us keep in mind Hebrews 10:25, "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."

The attendance for Sunday School numbered 52. The average attendance for January was 50. Some of the children that have had mumps are well, and happy to come to Sunday School again.

Sr. Edith Miller, who has been ill with laryngitis, is improving. Mr. and Mrs. Miller were having a vacation, spending a few weeks in Chicago, when Mrs. Miller became ill.

The "Happy Thought" class, taught by Sr. Eckert, enjoyed a picnic lunch in the church basement on Wednesday evening. They had a meeting of prayer and Bible reading and business meeting also. The officers are always busy, trying to do their duty, and live up to their class name.

Grace Drew, Sec.

ST. CLOUD, MINNESOTA

The St. Cloud church held its business meeting on January 9. After the reports were made by the different committees, election of officers was held. They are as follows: Elders, F. G. Daubanton, T. M. Savage, Sr.; Deacons, Frank Noyes, W. M. Spicer; Treasurer, Mrs. G. C. Thoms; Secretary, Mrs. Thos. M. Savage.

The preaching will be done by the elders as much as possible. Our Sunday School is doing very nicely, having sixty-two present on the morning of January 25. Mrs. Geo. Savage is the superintendent, and is working hard to improve our Sunday School, having a sand table installed for the beginners, with Mrs. John Hopkins as teacher.

Our choir has been very faithful, for which we all are grateful to them. Mrs. Palmer, our pianist, has done much by her good music to make the services pleasant and enjoyable to many. The Berean society meets every Sunday evening. We have twelve members. The Ladies Aid meets every two weeks. Mrs. Walker is our president. The Aid has helped in many ways to finance the church work.

We thank the heavenly Father for His loving care and help, and we hope all will be ready to meet the Master when He comes.

Mrs. Thos. M. Savage, Church Clerk.

AT BLAIR, NEBRASKA

Bro. Fred Jenkins is still sick. He has anemia and is unable to stand or use his limbs.

Sr. Farley is very low at the home of her daughter, Mrs. Eliza Appleby at Kennard. She is in bed all of the time and growing weaker.

Sr. Emma Newell of Arlington, is very sick with pleurisy following a spell of the flu. Her mother-in-law, Sr. M. D. Newell of Blair is with her.

Grandma White was able to be at church Sunday. She has been quite a while regaining her strength after a siege of the flu early in the winter.

GRAND RAPIDS, MICHIGAN

The pastor and wife returned on January 28 from their southern trip, having driven through twelve states, five thousand miles, with no serious difficulties, for which they feel very thankful to the heavenly Father. The various departments of the church were found in good shape, and Bro. Paul Hatch, who had so successfully filled the pulpit during the pastor's absence, returned to Chicago on the 30th.

Sr. Chas. Simpson was found threatened with an operation, and Bro. Townsend was improving after almost a month in bed.

Unemployment has been and is a serious factor with our people, but in face of it all, they are faithfully carrying on the church work.

F. E. Siple, Pastor.

AT RIPLEY, ILLINOIS

Next Saturday evening and Sunday, February 7 and 8, are the regular appointments for services at Ripley. The Lord willing, Bro. C. E. Lapp will be the speaker and we urge all who can to be in attendance.

AND ROCKFORD

The Rockford, Illinois, brethren have secured the services of Bro. Earl Thayer as pastor there, and he will speak for them each Sunday morning at eleven o'clock. They also hold Berean meetings every Friday evening at their regular meeting place, 1904 N. Main Street. All are invited to attend these services.

AND OREGON

Church services at Oregon, Illinois, have taken on added interest and value since the beginning of the new year. A new spirit of reverence and worship pervades the morning service, and those in attendance feel greatly benefited.

The Sunday School continues to grow, and on February 1 the Rally Day attendance was equalled. Fifty-six were present every Sunday in January.

Bro. Austin has been giving a series of Sunday evening sermons on the Millennium which have been interesting to good sized audiences. The organ voluntaries by Sr. Rogers and the junior choir and men's chorus under Srs. Rogers and Winfrey add much to the services.

DID YOU DO IT

Did you look at your address label on last week's Herald? What did it say? If it showed that your subscription had expired, have you proceeded to renew?

OUR VISIT TO HAMMOND

On January 6, we opened a series of meetings at the Happy Woods Church at Hammond, Louisiana. Services were held each evening at 7:45, and the interest was very good, considering the obstacles we had to confront. On arriving in Louisiana, we found that country in the grip of an influenza epidemic, consequently many of the church people and friends were ill and the attendance was held down to rather a small figure. There was considerable rain also. But by the latter part of the meetings, which continued over January 25, many of the sick ones had recovered, and attendance had become very good.

This was the writer's first trip to Hammond. It was a unique pleasure to be able to visit the home of the famous "Pine Woods Bible Class" which was the inspiration for our late Bro. W. H. Wilson's book of the same name. The brethren there are a highly consecrated group of Christian workers, and they certainly know how to make one feel welcome. We almost ran the wheels off Bro. Arthur Bottolfs' Ford, which he kindly offered so that we could run around and see the scattered members. And not the least of the satisfactions we had was that of having mother with us on the Hammond trip, this being her first visit there since she was a girl.

One of the most encouraging features of the work there is the enthusiastic group of young people they have. They believe in large families in Louisiana, and they also believe in raising them up in the truth, which is still more important. A church like that is bound to grow. We trust the new Berean society formed by the young people in Hammond may be of real help to them in adding many more to their active group, and in encouraging mutual help in all Christian service.

Bro. Siple arrived on the 15th, to carry the meetings over the final week, and we left on the 21st for a day at the old home before returning to Cleveland. The period spent with the Hammond brethren was one of the most enjoyable we have ever spent. We pray God's richest blessing upon them in their endeavor to keep alive the witness to the glorious truths of the coming kingdom.

M. W. Lyon.

RACHEL ADAMSON McLEOD

Rachel Adamson McLeod, one of the oldest and most beloved members of the Williams Street Chapel (Church of God), Pomona, California, was called by death January 6, 1931. Sr. McLeod was born in Ontario, Canada, on June 18, 1865. She was married in Los Angeles, California, to Donald F. McLeod, and they located at once in Pomona, where they continued to make their home until the death of the husband which occurred in August, 1914, and where she remained up to the time when she, too, was stricken, forty-two years after her arrival in California.

Bro. and Sr. McLeod and all of their children were baptized believers in the gospel of the kingdom of God, the father and mother having been immersed by the Christadelphians before leaving Canada, and the four children coming into the faith in California.

In addition to the work of her church which occupied first place among her various activities, she was an influential member of the Woman's Community Club, and especially in-

terested in the work of the Garden Beautiful Class and in the City Garden Club.

She is survived by two sons, Norman J., in Holtville, California and Roy D., in Pomona; two daughters, Mrs. Marjorie Ferrell and Mrs. Chas. A. Emery, both of Pomona; four sisters, Mrs. Elizabeth E. Reid, Pomona; Mrs. M. Wagner, Canada; Mrs. M. Wallace, Seattle; Mrs. W. B. Bradley, Los Angeles; two brothers, William and J. E. Adamson, both of Pomona; sixteen grandchildren and one great grandchild.

The funeral sermon was delivered by Bro. G. E. Marsh, and was followed by a short memorial address by her brother, Bro. J. E. Adamson, who is pastor of the Williams Street Chapel.

HERALD RECEIPTS

C. J. Spore; Mrs. Lester Travis; J. D. Jeffries; Mrs. B. Stephenson; Dr. H. M. Gale; C. O. Krogh; Mrs. L. M. Kiger; Mrs. Mary Jackson; Warren J. Burch; E. E. Mills; Wm. Lindsay; Mrs. R. Overholt; Mrs. James Kessler; Albert Eberhardt; Helen Ridley; Mrs. Mattie Agard; Mildred Chapman; Arthur L. White; Mrs. F. F. Upton; John Fyfe; Franklin Moore; Anna Sleight; Mrs. Elias Thorene; Stephen Walker; Mrs. I. Fish; Mrs. Mary Poland; Esther Sealine; S. E. Boyer; Mrs. Edith Burke; S. P. Dismukes; Mrs. Lillian Railton; Mrs. Florie Houston; Thomas Watts; Charles Anderson; John Denehfield; Mrs. H. W. Stadden; Mrs. Anna Roll; Chas. Sudbury; M. A. Woodward.

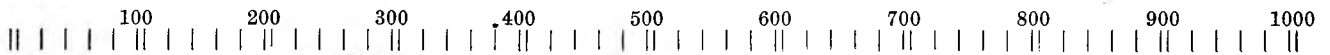
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The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
Who Owns the Wool?	4	.05	.30
The Coming of Christ, S. J. Lindsay	2	.05	.30
What Is a Christian, J. W. Williams	4	.10	.60
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The Rich Man and Lazarus, F. E. Siple	8	.20	1.25
A Few Thoughts	8	.20	1.25
Baptism, S. J. Lindsay	8	.20	1.50

Name	Pages	Each	Dozen	100
God, R. H. Judd	16	.04	.30	1.75
The First Resurrection, Wm. Leask	20	.05	.40	3.00
A Letter to a Friend	32	.10	1.00	8.00
Where Are the Dead?	36	.05	.50	4.00

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The Resurrection, J. L. Wince (For cost of Postage)	32	.03	.12

BOOKS

Name	Pages	Each	Per 6
Death Reigned from Adam to Moses, paper cover	58	\$0.10	
Sin, A. H. Zilmer, paper covers	84	.25	
Destiny of Russia and Signs of the Times, W. H. Wilson, board cloth	96	.25	\$1.25
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Christ in the Old Testament, R. H. Judd, paper	88	.40	
The Way of Life Eternal, Lyman Booth, paper	88	.40	
Student's Text Book, Wilson, board cloth	200	.45	2.60
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The Mystery of Iniquity, Booth, paper	220	.75	
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FOR HIMSELF

By F. L. Austin

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

CHRIST "ENTERED, once for all, into the holy places, . . . by means of His own blood."—v. 12, Diag. There was no other way for Him to enter into the Holy of Holies of the "greater and more perfect tabernacle" than "by his own blood". The "blood of goats and calves" was wholly insufficient for admittance to God's abode in the "true tabernacle."

In the tabernacle type, Exodus 26:31-33, a veil was hung before the ark: "and the veil shall divide unto you between the holy place and the most holy". Nor might even the high priest come "at all times into the holy place within the veil before the mercy seat, which is before the ark; that he die not," was God's caution, Lev. 16:2, to Aaron. Only on set occasions, and then by the blood of bullock or goat, vv. 11-14, 15, might God upon the mercy seat be approached.

Blood? The blood was carried in a container. The fact that the animal blood was in a container was evidence that the animal from which the blood was taken was dead. It was the high priest, Aaron, who should have died. But he could not have died and also have entered through the veil. Therefore he was instructed to make a sin offering, v. 11; see 4:1—, and carry the blood, an evidence of death, through the veil, into the Holy of holies for atonement—the covering over of sin.

Now Christ was High Priest of "the true tabernacle". It was for Him to enter into *its* most holy. There was a veil between Him and the most Holy, between Him and God. God might have peered through that veil, but that was not according to God's plan. It was God's plan that His Son, the true High Priest, should enter and ABIDE, continue, with himself. Most truly, Christ was to die for the sins of man, but He was also to be *himself* fashioned like unto His Father and abide, forever, in God's Holiest.

The intervening veil was Christ's own flesh. Heb. 10:20. For He was "made (created) of (not *by*) a woman". Gal. 4:4. "He was made like unto his brethren", Heb. 2:17; "He likewise took part of the same" "flesh and blood"—v. 14. The only way for Him to pass through that veil, His flesh, was by death. In flesh, His Adamic nature, He could not even enter into God's abode, to say nothing of *dwelling* there. He must die; He did.

In this particular He died "for himself". He must be changed from the "seed of the woman" to the very nature of God. The only way to accomplish such a change was first by the destruction of the flesh which was like unto

that of His brethren, that the gift of God's nature might be His. "He entered in once (once for all time) into the holy (and throughout this chapter "holy" seems to mean Holy of holies) place" "by his own blood."—Heb. 9:12.

This, in brief, Bro. Macallister, is my answer to your kind and appreciated inquiry, as the writer's meaning of "for himself" and for mankind on page 242.

OCCUPY TILL I COME

By Lyman Booth

A CUSTOM ONCE PREVAILED in the great Roman empire, wherein the senate and later its emperors, though they were not kings, appointed men to rule as kings over certain provinces. Such appointments were made only when the party seeking the office appeared before the emperor in the city of Rome.

It was this custom which served as the groundwork of the parable in Luke 19:12-27. It is recorded that Archelaus and Antipas made the journey. Archelaus was strenuously opposed by the Jews, and they even sent a delegation to Rome to oppose his claims, because of his cruelties. They were unsuccessful at first but finally succeeded in having him removed from office, the result of their pleading: "We will not have this man to rule over us."

So we find such appointees on their return, exercising kingly authority and functioning as such among their fellow citizens, appointing their favored servants to rule over ten, five, or two cities; having power to inflict severe punishment on those who refused to recognize their authority, even putting to death the rebellious citizens.

This account runs parallel with the parable. Our Lord is the Nobleman. He has gone into a far country to receive for himself a kingdom (dominion). Though He has been away a long time, His promise to return still holds good, for He has heralded from the shining courts of heaven a most satisfying promise, "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be." Rev. 22:12. Before He departed, He charged His servants (disciples) to occupy, or trade, or better still, be diligent in business, till He should return.

The moral to be drawn is that the greater the service, the larger the reward; conversely, no service, no reward. I often think: Which will it be with me, little, or much, or none at all? Now is the time to prepare for the final verdict. The thought should quicken to vigorous action every power within, to faithful and diligent service. There is nothing to lose. If I am His servant, my time belongs to Him, and I dare not waste it. I must occupy till He comes.

THE ONLY TIME THE LORD hears from some Christians (perhaps most of them) is when they are in trouble; which should seem to the Hosts of heaven like, "Any old port in case of a storm."—S. E. Haney.

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Upon Thy People and Upon Thy Holy City

By F. L. Austin

IN MAKING GOOD his assurance that Daniel was to understand the matter", Dan. 9:23, Gabriel is real specific in giving explanation. Daniel had been in captivity with his people nearly the full time of seventy years prophesied by Jeremiah 9: 2. These were years of captivity. But Gabriel came to Daniel to tell him of seventy sevens of years which Daniel's people (Judah) should spend, not in captivity, but in his "holy city". They were to be years of upbuilding, years of consummation. They were "determined", v. 24, that is, according to the root meaning of the word, "divided".

These seventy sevens were to be divided or determined into three parts. The first part was to consist of seven sevens, v. 25; the second part of sixty-two sevens and the third part of one seven, v. 27. Gabriel is specific in assigning the beginnings of these seventy sevens. They were to commence, v. 25, with "the going forth of the commandment to restore and to build Jerusalem".

As it is not the purpose at this time to study the chronology or the history of these seventy sevens, but rather to identify them by certain facts, we merely cite the reader to the approximate date of this commandment. It was given "in the month Nisan, in the twentieth year of Artaxerxes the king", to Nehemiah. Neh. 2:1, 5, 6. Usher's chronology, in the margin of the King James Bible, dates the giving of this commandment as about 445 B. C. Other chronologists give it as 454 B. C. If to 454 B. C., 29 A. D., be added to the crucifixion of our Savior, we have exactly 483 years. But Gabriel told Daniel that "from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven sevens and threescore and two sevens".—Dan. 9:25. This would be exactly 483 years. In verse 26 Gabriel continues, "and after threescore and two sevens shall Messiah be cut off, but not for himself". Thus by understanding the sevens of Gabriel's prophecy to be sevens, that is, weeks of years, not of days, we find an exactness of agreement with the date of

the cutting off of the Messiah in death.

True, the Bible frequently refers to sevens or weeks of days. See page 281. Also it refers to sevens of sevens of years. But neither of these latter usages would fit the case of Gabriel's announcement in so far as his prophecy has since been attested by history. That there was a commandment issued for the rebuilding of Jerusalem is a fact of history recognized by all. That the period of rebuilding the city and completing it with temple and all required seven sevens, or forty-nine years, is also a fact of history. That Judah was at Jerusalem and not in captivity during the building of those walls is also a fact of history. Thus the first "determined" period of seven sevens of years upon Daniel's people and upon Daniel's holy city is an historic fact.

Again, following the completion of the city Judah continued, as a whole, free from captivity. She continued at Jerusalem, Daniel's holy city. The things that occurred there were for both Judah and Jerusalem. The period from the finishing of the walls to the crucifixion of the Messiah, His cutting off, was threescore and two sevens of years or 434 years. All of these historical facts give confirmation to the accuracy of Gabriel's statements.

Now seven sevens and sixty-two sevens equal sixty-nine sevens. If these sixty-nine sevens or weeks, were actually fulfilled in 483 years of time, we must naturally conclude that the remaining one seven of the seventy that Gabriel announced was also to be computed in the terms of years, that is, in seven years.

In verse 24, when Gabriel said that seventy weeks (or sevens) "are determined upon thy people and upon thy holy city", he did not say that they would continue consecutively, without intermission, from the time that they first started until the date of their completion. Rather, he said the reverse. He said that they "are determined", or divided. The seventy years were divided up into periods

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EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"For I am persuaded, that neither death, nor life, 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."

BAPTIZED INTO JESUS CHRIST

"KNOW YE NOT, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6:3, 4.

It should ever be borne in mind that the Christ into whom we are baptized is the risen Christ. All there was of Him that pertained to Adam and Adam's nature was put to death on the cross. It is not into that former nature of our Master, nor into His former life, but into the new, the risen, the new-natured Christ that baptism conducts one.

The editor of *New Testament in Modern Speech* by R. F. Weymouth, Ernest Hampton-Cook, M. A., in a footnote relating to Romans 6:3, writes, "'Into', i. e., into association, incorporation, union with . . . All of us who have been baptized unto Christ have been baptized unto His death; i. e., to teach us the absolute necessity of becoming dead with Him, to self and sin and the world."

Just as crucifixion rendered Christ dead to His former status of life, so he who is baptized into Christ voluntarily enters into death to his own Adamic status which has so opposed God and Christ, dead to every lustful appetite that abuses God's creation, refusing that appetite permission to sway or rule in life's aims and actions.

Such baptism is not only with a view to associating the individual with Christ as to death, but also with a view of associating him with Christ as to Christ's new, i. e., risen, spiritual, immortal life.

It is peculiar and worthy of most special notice that there is no other mode mentioned in the Scriptures of introducing one "into Christ" than the mode of baptism. In the above text it reads, "so many of us as were baptized into Jesus Christ". In Galatians 3:27 it reads, "As many of you as have been baptized into Christ have put on Christ". The direct inference is that those who have not been so baptized are not in Christ, have not put on Christ; while the direct teaching is that those who have been thus established into association and union with Christ are, in reverence to God and honor to His Son, obligated to consecrate all ability and opportunity in efforts to live, not after

the impulses of the old man, but after the teachings and guidance of Christ, by the aid of the Holy Spirit.

"Into Christ" not only exalts one far beyond his former position, but it also unites one so closely to the Master that he in all justice should devote his whole being to exalt the Master and toward attainment unto His ways.

TRIED AND FAITHFUL

REFERRING TO THE TIMES of trouble that shall prevail throughout the earth in the days just previous to the return of Christ and to ten kings which shall then oppose Christ, John in Revelation 17:14 says, "These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." Though all nations will at that time be united in the mighty strength of one universal federation, yet there will be individuals who will resist all that man-organized power and will-be faithful to the Lord.

Speaking of these same things and of the same day, Daniel in 11:35 says, "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end". Trials and testings must reveal faithfulness or unfaithfulness.

In these present days of world-wide depression, days of intense poverty and want with some, we are daily the more tested as to our loyalty and faithfulness to Christ. These testings are revealing what appears to be loyal and true faithfulness to the Master upon the part of many different ones. Discouraging and dark as may be the outlook to certain individuals, they nevertheless are considering God and the Savior and rendering continuous service regardless of the attitude of others. And so it should be.

There are others who make one think of the little boy who started to Sunday School with two nickels given by his mother. One nickel was to be for the Sunday School collection, the other for ice cream. Trotting along the old wooden sidewalk, one nickel was accidentally dropped. It fell through a crack in the walk. Instantly, the little fellow exclaimed, "There goes the Lord's nickel".

(Continued on page 294)

GOD'S WORD VERSUS MAN'S INTERPRETATION

By Joseph Fletcher, Jr.

NEARLY EVERYBODY has at one time or another discovered that people are not willing many times to let God's Word stand at its face value. They must put their interpretation thereupon. Many times by so doing they make the Word of God void. The sad feature of this condition lies in the fact that the person does it unwittingly, without any thought of the harm that may arise.

It is from such beginnings or sowings that the present generation is reaping a harvest of unbelief, doubt and skepticism. The discarding of the Old Testament as out of date, disbelief in the many miracles of the Bible, as well as in the miraculous birth of the Savior, denying the very need of a Savior, thereby making everyone his own savior, until today the rising generation is lost in the confusion with which it is surrounded on every hand. With these conditions, combined with the many complex problems of our everyday twentieth century life staring us in the face, it behooves every follower of Christ to be very careful that he lets God's Word mean what He intends it to mean.

When the inspired Word tells us that death is an enemy, let us believe it, and not be deceived as Eve was, or believe that it is a friend, leading us to glory.

In THE RESTITUTION HERALD of December 16, 1930, on page 176, this statement is made: "Therefore the tree of life and the tree of knowledge of good and evil, could not have been literal trees." These trees are mentioned in the same verse as the other trees. Gen. 2:9. Every tree that was pleasant to the sight and good for food was to be found there. This included the tree of knowledge of good and evil and the tree of life.

Genesis 3:6 tells us that Eve saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise. She took of the fruit thereof and did eat, and gave unto her husband with her, and he did also eat. It is also called a tree in verses 11, 12 and 17.

In Genesis 3:22, God said, "Lest he put forth his hand and take of the tree of life and eat and live for ever," He drove out the man and he placed at the east of the garden of Eden cherubims and a flaming sword. The evidence is conclusive that the tree of good and evil and the tree of life were both literal trees, pleasant to look upon, bearing fruit good to eat. One contained substance or necessary elements for the building up or preservation of life, for man was mortal by nature, and in order to live forever he had to eat forever of the tree of life provided by God for that purpose. The other tree contained substance creating a change in the persons partaking of same, as in Gen. 3:7, 22.

In the same article on page 176, mention is made that the place where the trees were planted was called the Garden of Eden. This, the writer states, could not mean a

(Continued on back page)

THE LAW OF FAITH

By Cecil Smead

WHEN ABRAHAM WAS seventy-five years old, the Lord called him out from his country, and told him that He would make a great nation out of him. God saw that the whole world was turning to wickedness, and that if His purpose in mankind was to be fulfilled, He must select a people, train them, and use them as a torch to bring light to the rest of the world. Abraham had no children at this time, but that did not hinder the Lord from choosing him, because He himself is Almighty; and as John the Baptist said, "God is able of these stones to raise up children unto Abraham."

Abraham was quite old, and his wife, Sarah, had been barren all her life, but he answered the call and followed the Lord. Several years passed and nothing had been done about it, and so one day Abraham asked the Lord about it. We find the story in Genesis 15. The Lord took him out at night, pointed to the stars, and said, "Look now toward heaven, and tell the stars, if thou be able to number them: so shall thy seed be."

Now, the wonderful part of it is, that in spite of the adverse circumstances which would have disheartened the ordinary man, Abraham believed what God had told him, and simply waited for God to do as He had said; therefore the Lord counted his faith to him for righteousness. This all happened many years before Abraham was circumcised. It was before Ishmael was born of the bond-woman, and Ishmael was thirteen years old when Abraham received the seal of circumcision. We see, then, that Abraham was counted as righteous long before he was circumcised. It was because of his faith; the law of faith was in operation many years before the law of circumcision.

If we follow the story of Genesis, we find that Isaac was born of Sarah and was counted as the promised seed; thus blessing came to Abraham because of his faith. Further, we read in Rom. 1:17, that the just shall live by faith. Abraham, having been counted righteous, will live by his faith; and therein is "the righteousness of God revealed." Now, we read in Rom. 4:23-24, concerning the righteousness of Abraham, that "it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead."

"Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28. The gospel of salvation skips the law entirely in its jump from Abraham to Christ. The natural seed of Abraham, through Isaac, were circumcised, and tried to keep the law; but it was impossible for them to keep it. Even if they could have kept the law, they could not have come that way into the fulness of the promise made to Abraham. "For the promise, that he should be the heir of the world, was not to Abraham, or

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SHELTER FROM THE STORM

By Mrs. H. H. Kent

Are you drinking at the fountain,
Where the streams of life are pure,
Where we rest in sweet contentment,
'Neath His wings and are secure?
Where we learn in deep contrition,
Of the pilgrim Christian's path;
Where the light sheds all its brightness;
Where we're hidden from His wrath.

There's foundation in that shelter,
That the storms of life can't shake.
We are building, then, a temple,
That the thoughtless cannot make.
For the tree that's in the open
Is made firm by storm and wind;
And the life that's in God's harbor,
Will stand faithful to the end.

With the angry billows roaring,
Casting foam upon the land,
Men's hearts faint and seem to fail them;
God alone can help us stand.
For the Voice that stilled the tempest,
When disciples feared the storm,
Is still Master of the billows,
And will not let us come to harm.

THE STORY OF A SONG

A GOOD MANY YEARS AGO, in a certain city, lived a very wealthy family. They had one child, a daughter, on whom they lavished all that wealth could bestow. She was a beautiful girl, talented in many ways. Especially was she gifted with a fine voice. She was also a good musician, and often entertained her friends with some of her own compositions. Take it all in all, she was a general favorite.

At a revival meeting in her home town, she was converted and she came out upon the Lord's side, to the consternation of her parents and her friends who were worldly people, and had no place in their hearts for the lowly Jesus who had become so precious to her. Her parents tried in every way to get her to abandon her profession and they enlisted her friends to help them. For this young Christian had come out from the world when she accepted Christ, and she would not do the things she had done before.

And so she stood firm in her conviction that to be a child of God one must separate himself from the world. She could not join in the foolishness of the world and take Jesus with her. If she walked in His steps, it could only be in the way of the cross.

Her parents, as a last resort to try to break down the

resolutions she had made that she must forsake the world to ever be a true child of God, solicited the help of the set to which she had always belonged to assist them in giving one of the largest parties they ever had in their home. All that wealth could do was freely and lavishly done in preparation for the event.

The evening came for the party. Gayety was at its zenith. She was the same sweet, gracious girl she had always been in her home. Yet there was an aloofness about her that caused some uneasiness. Before the friends who had gathered there departed, they asked her to play and sing one of her own compositions. As she went to the piano, with all eyes upon her I just wonder if her guardian angel was not standing by her, to give her strength for the final struggle.

You all know the song she sang, though you may never have heard the story of the song:

"Jesus, I my cross have taken,
All I leave to follow Thee.
Naked, poor, despised, forsaken,
Thou, from hence, my all shall be.

"Perish every fond ambition,
All I've sought, and hoped, and known,
Yet how rich is my condition,
When I know the Lord's my own.

"Let the world despise, forsake me,
They have left my Savior, too,
Human looks alike deceive me,
Thou art not like man, untrue.

"And while Thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate and friends forsake me,
Show Thy face and all is bright.

"Go, then, earthly fame and treasure;
Come, disaster, scorn, and pain;
In Thy service pain is pleasure;
With Thy favor loss is gain.

"I have called Thee, Abba Father;
I have put my trust in Thee.
Stormy clouds may gather o'er me,
All must work for good to me."

As the music died away with the last echo of her voice, it is said there was not a dry eye in the room. And ere many months passed, her parents and some of her friends had accepted Christ. They found by her loyalty to Jesus that she had been with Him and learned of Him. She would rather suffer the reproach of the world than enjoy the pleasures of sin for a season.

Did it take courage? It most certainly did! And if anyone will be loyal to Jesus, it will take courage to meet the world. But Jesus says we are to separate ourselves from the world. 2 Cor. 6:17. The Lord has always separated those whom He called to His service.

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A LITTLE MEMBER BOASTETH GREAT THINGS

By Samuel E. Haney

"And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly."

TO THE CHIEF priests' and elders' accusations and Pilate's vitriolic question, Jesus answered "never a word". Strange procedure, one might say, for the Founder of the Christian religion, especially so when all His precepts and examples were to be imitated by His followers. But this was an occasion when words would have been useless. Jesus knew He was the defendant in a mock trial, in modern idiom, a frame-up. Hence, any defense on His part would have been stultifying.

Isaiah referred to the Lord's silence seven hundred and twelve years prior to its occurrence. He also depicted other matters and some subsequent events of the trial. "The LORD God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. . . . 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." Isa. 50:4-9.

Jesus said (Matt. 10:16), "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." The world reverses this by being wise as doves and harmful as serpents. The logic of His statement is here both emphasized and exemplified.

God is dealing with a people claiming to be Christian, supposedly, a "peculiar" people—"A people who belong to Him", Moffatt; a people, supposed to know how and when to speak, and when to be silent; and who should be aware that they are in their judgment day: "It is time for the judgment to begin with the household of God." 1 Peter 4:17, Moffatt. The non-christian's and evil doer's judgment, and all that this scripturally implies, come later. Matt. 24:48-51; John 5:28, 29, R. V. Hence the import of the serpent-wise and dove-harmlessness of Jesus' admonition.

The Christian is governed by the Spirit and grace of God, imparting "the depth of the riches both of the wisdom and knowledge of God" (11:33), making the wisdom of the world appear foolish with God—and with those governed by God's Spirit. 1 Cor. 3:19.

Elihu told Job he had too much "fleshly wisdom" (2 Cor. 1:12); and he succeeded in making him a convert to the above facts, which was proved later in the prophet's life, "Therefore doth Job open his mouth in vain: he multiplieth words without wisdom." 35:16.

The tongue! what a mischievous and troublesome little
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PAUL'S FIRST LETTER TO THE CORINTHIANS

By Lyman Booth

THE CHURCH AT CORINTH, to whom Paul addressed two epistles, included those who resided in the adjacent country as well as those in the city. Corinth was the great center of commerce on the overland route from Rome to the East, and also between upper and lower Greece. It was situated on a narrow isthmus between Saronic and the Corinthian Gulf, and was founded at a very early period, probably by the Phoenicians. It possessed the only good harbor in that part of the country. It was the shortest and safest route. Small vessels were taken across the isthmus, while larger ones transshipped their cargoes.

All the trade of the Mediterranean passed through Corinth, so that a perpetual fair was held there from year to year, to which were added the great gatherings of the Greeks each year, mentioned by Paul in 1 Cor. 9:24-27. Because of its great commercial facilities, it became a splendid city, and at the time it was destroyed by Mummius, about 146 B. C., it was the richest city in Greece, and abounded in statues, paintings and other works of art. Cicero called it the light of all Greece. It lay in ruins for about a century, until Julius Caesar colonized it about 46 B. C., and when visited by Paul, it had again become an important city.

Its population and that of Achaia was composed mainly of colonists from Caesar's army and of slaves who had gained their freedom. Settlers from Asia Minor, returned exiles, and at this time a large influx of Jews expelled from Rome (Acts 18:2) made up its population.

The church at Corinth was founded by Paul, who went there from Macedonia and Athens about A. D. 52. His preaching in the synagogues for about a year and a half was acceptable till he boldly stated that Jesus was the Messiah. Then persecution began. The Jews arrested and dragged him before the Roman governor, Gallio (Acts 18:12). Yet he was successful in establishing a church.

His disciples were mostly of the lowly order of citizens, 1 Cor. 2, Roman freedmen, Jews and Greeks who were great admirers of Paul. While Paul was with them, peace and quiet prevailed, but after he departed, the natural and national jealousy between the factions sprang up anew and divided the church into several parties. Some remained loyal to Paul and his teaching (1:12 and 9:5), and they became scandalized by the incestuous intercourse of a few members.

It appears from 7:1 that some of the brethren had written to Paul concerning certain matters, so that he had good reasons for writing to them. Though they had written they had not mentioned the enormities of the disorders, which had crept in among them; because they all shared more or less in the blame. But he learned through other sources of

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UPON THY PEOPLE

(Continued from front page)

for the accomplishment of different phases of God's work with Judah and Jerusalem.

Upon the occasion of the crucifixion of our Savior, the veil of the temple was rent in twain from top to bottom. Matt. 27:51. This miraculous event removed the partition separating the Holy of Holies, God's abode, profaning it and making it impossible for God thereafter to receive the Jews. His dealings with them and their holy city temporarily terminated with that event. Soon after, they were driven out of the city by the Roman powers, which even on the date of crucifixion were sovereign over the people. But the entire seventy of those sevens announced by Gabriel were to be upon Judah and upon Jerusalem.

There remains yet the last, one seven of years, during which God will have dealings with His people, Judah, in their holy city, Jerusalem. In order for the events of this last seven to take place in accordance with Gabriel's announcement, Judah must be regathered to the holy city and must be resident there for at least that period of time.

Since the days of Judah's dispersion from Jerusalem by Titus, the Roman general, about 70 A. D., the Jews have had no national or group rights within those walls once sacred to them. It is only since the World War that international gestures have been made indicating an evidence of a partial willingness of other nations for the Jews to return and to establish a sort of national status upon that holy land.

But Gabriel announced that there should be six definite accomplishments as relating to Judah and Jerusalem during those seventy years. He states it thus:

"Seventy ^{years} are determined upon thy people and upon thy holy city,

- "To finish the transgression, and
- "To make an end of sins, and
- "To make reconciliation for iniquity, and
- "To bring in everlasting righteousness, and
- "To seal up the vision and prophecy, and
- "To anoint the most holy."

The accomplishment of these six several things was the assigned purpose for which the seventy sevens of years were divided or determined. It is evident to one and all that neither Judah nor Jerusalem has yet *finished the transgression*. It is evident that they are still transgressing. No argument need be presented as to this point. It is therefore evident that the seventy sevens have not yet expired, for within those seventy sevens Gabriel said that the transgressions were to be finished.

Again, it is evident that no "end of sins" has yet taken place. Here, then, is a second reason for the believer of God's Word to assert that the seventy sevens have not yet been finished. And so we could go through the list. Let us stop at one more.

Concerning these seventy weeks upon "thy people and upon the holy city" one purpose was "to bring in everlast-

ing righteousness." Every Bible student is persuaded that this everlasting righteousness is to be brought in by the establishment of Christ's throne, following His second advent. This being the fact, the seventy sevens of Gabriel's announcement are to expire in connection with the return of our Lord. Sixty-nine of these sevens expired at the crucifixion of our Lord. The last one is to expire at His return.

The last seven is to be run in consecutive manner. The first division was to follow the seven sevens, another after sixty-two sevens, but no division was announced to take place within the last of the seventieth seven. Thus the seventieth or last seven, if computed according to the same scale as have been the sixty-nine sevens, must refer to the last seven years of time preceding the coming of our Lord and Master.

If God permits, it will be both helpful and pleasant to continue this study further.

COMMENT SOLICITED

DEAR HERALD: Some time ago I saw in THE HERALD an excellent exposition of 2 Corinthians 4:16, but have forgotten it. I am specially desirous of a good comment on that verse as soon as possible.

Am I correct in thinking that "man" does not occur twice in the original, and could this fact be properly used to demonstrate that the inner man is not a second individual, but that the whole man is intended?

I have my own interpretation, but I want to get the best possible, and from a better authority than myself on the Greek, and shall be glad to hear from various brethren, as different methods of stating a truth appeal to different minds.

With many thanks,

R. H. Judd,

111 Milverton Boulevard, Toronto, Ontario.

TRIED AND FAITHFUL

(Continued from Editorial Page)

So today! It is not difficult to notice grown up boys and girls who in the days of depression and of trial cry out, "There goes the Lord's portion". Whether this portion is computed in terms of nickels or in time, labor, thought, prayer, service of any sort, it makes little difference. The truth of the matter is that the more severe the trial, the more clearly is it revealed as to whether the one tried is faithful or unfaithful to the Lord.

Those whose lives lead them into the days of "trouble such as never was since there was a nation, no, nor ever shall be" will know the real meaning and value of being tried and being found faithful. Surely those of us who are passing through the lesser testings of the present day should, without exception, be found "faithful".

THE UNRULY TONGUE

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member of our body it is! James 3. Many wars have been caused by a few words, indiscriminately or inopportunistically spoken by statesmen whose garrulity excelled their wisdom. The same folly is in evidence today between individuals and nations. Popularity, reputation, and even characters have been irrevocably ruined by the use of a few words, unguardedly uttered or written. The world, drunken with Babylon's wine, needs wisdom from above as an antidote to sober up on. Men and nations would then know when and how to talk and how to keep out of trouble.

The troubles and ludicrous explanations of many people, particularly some in high places, are often the result of being so ego-possessed as to resemble Pat's explanation of the cause of his troubles, namely: "Every time I open me mouth I put me foot in it." This jest applies equally to nations.

St. James is right. We need both bridle and bit; and a "helm" (Bible) in our hands to restrain our loquacious tongues. Jesus' silence was often more eloquent than His words. It "drew fire" from Pilate, and made many of His enemies wince by the consciousness of their guilt.

Christians often make their own burden by not carefully noting what God has said, as Jeremiah explains (23rd chapter), "Every man's word shall be his burden"—for perverting the word of the living God. Read the chapter.

David, who believed in first getting right with God, gives the Christian the only safe course to pursue (Psalm 139:23, 24). "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." This accomplished, we, like David, can say, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

The beloved John's remedy to prevent troubles and to edify our brethren can't be surpassed. "My dear children, let us put our love not into words or into talk but into deeds, and make it real." 1 John 3:18, Moffatt.

"Worry weighs a man down: a kind word cheers him up." Prov. 12:25, Moffatt. "A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it." Prov. 15:23. "A wise reproof laid on a willing hearer is like a golden apple laid on a silver network; a golden earring, a necklace of rare gold—an apt word is like that." Prov. 25:11, 12, Moffatt.

"I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Jesus. Were Christians to habitually heed these words, there would be less idle talk and more meditation on the *only "way"* of life everlasting. And were lukewarm, indifferent Christians to see that they are never out of range nor focus of God's ubiquitous scrutiny, and were they aware of the fact that they are now on trial for life or death (2 Cor. 2:15, 16), what a different mode of thinking, talking, and acting they would practice!

"To sum it all up in conclusion. Stand in awe of God,

obey his orders: that is everything for every man. For in judging all life's secrets God will have every single thing before him, to decide whether it is good or evil." Eccl. 12:13, 14, Moffatt.

THE LAW OF FAITH

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to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." Romans 4:13-14.

"Do we then make void the law through faith? God forbid: yea we establish the law." Romans 3:31. What law do we establish? Surely, not the law of circumcision, the law of Moses? We establish the law of faith, which was God's law from the first. God has laid down many principles, principles of justice, principles of righteousness, and all those principles of nature which govern life all around us. And He has laid down the principle of faith for our salvation. "The just shall live by faith." God gives us His own righteousness when we believe on His Son Jesus, just as He gave His righteousness to Abraham when Abraham believed Him. We have become the seed of Abraham by our faith in Jesus Christ, the promised Seed of Abraham. We shall live by our faith in Jesus Christ.

But notice what Abraham did after he had been counted righteous. He had faith, and his faith determined his actions. By faith he was circumcised. We do the same when we put away the sins of the flesh. Abraham was called upon to offer up his son on the altar, when on that son depended all the promises that God had made to him. He did not falter, but went right ahead, with full confidence and belief in God. James wrote of that act, "Seest thou how faith wrought with his works, and by works was faith made perfect." James 2:22. "Faith without works is dead."

Works are necessary, but works do not save us. Faith saves us. We shall live because God laid down the principle of faith for our salvation. On what other principle than that could as many be saved as God's infinite purpose with mankind requires? How many could have kept the law of circumcision, even if it could have brought salvation? But many shall keep the law of faith.

Thus we see the very righteousness of God himself declared in all this. It is of faith that it might be by grace. It is God's righteousness, His grace, His love. He provided such a way that as many as possible can be saved. He is unwilling that any should be lost. It is just by faith, that is all, faith. But it is by faith that is throbbing and pulsating with life; it is a faith that is living, and growing, and bringing forth works worthy of such a faith.

May we come to understand that gracious law of faith, and put it into practice as our Father in heaven wants us to put it into practice. Faith, yes, but action, too, the outward sign of faith.

HOLD FAST

By Alice B. Curtis

The earth is filled with violence,
And with a great unrest,
For man has turned away from God,
And His commands transgressed.
Let not your lot be with these cast,
Accept God's truths and hold them fast.

We see the nations in distress,
Men wronged and kings deposed;
For human laws can never end
Man's misdeeds or his woes.
Man's long misrule will soon be past,
Like Job, your righteousness hold fast!

War never ends, its carnage dread
Ensanguines many lands;
And womanhood, like Niobe,
Forever weeping stands.
But war cannot forever last,
Christ will bring peace, 'til then, hold fast!

Though sun and moon shall veil their light,
And stars from heaven fall,
Be not dismayed, God in His might,
Controls and guides them all.
These heavenly signs shall but forecast,
Christ's advent near, hold fast! hold fast!

O, for the restitution times,
When earth shall be at rest;
And under Christ's most glorious reign,
The righteous shall be blest.
The sands of time are running fast;
The Lord is near; your faith, hold fast!

O come, Lord Jesus, quickly come,
And bring the reign of peace,
When sin and sorrow, death and tears,
Forever more shall cease.
We long to see our beauteous King,
And the "new song" in glory sing.

"THE CAUSE OF CRIME TODAY is the youth of the nation." Judge McDevitt of the Common Pleas Court No. 1, said recently. "There are fifteen million youths in this country who have no religious or home training, worship no God, and whose lives are led into channels of crime and iniquity because of a worthless mother or a criminal father.

"Add to this neglect of training and lack of religion the easy accessibility to fire arms, the motor car and the moving pictures, and you have the major reasons for the influx of crime." — Philadelphia *Evening Bulletin*.

FOR THE REMISSION OF SINS

By Lyman Booth

ON THE DAY OF PENTECOST, Peter said to the assembled multitude (many of whom were guilty of conspiring to put Jesus to death), "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)." His plain and forceful accusation of their complicity in the deed convinced them that they were guilty, and their consciences prompted them to cry out, "Men and brethren, what shall we do?" All who have read the account know the result. About three thousand were added to the church.

The great question with many is whether their sins were remitted before or after their immersion. They base their claim that they were forgiven before they were baptized upon the word "for". They hold that "for" means "because of". That is, they were baptized because of the remission of their sins. We hold that such a construction would be in direct opposition to God's universal rule in His dealings with men. His rule is obedience first, and then He grants the thing promised.

Notice the case with Naaman, who was ordered to wash seven times in Jordan and his flesh would be cleansed of the leprosy. At first he felt offended at so simple a remedy, but being persuaded by his servants to do as he was bidden, he obeyed. He did not wash because he was healed, but in order that he might be healed. He was as much a leper when he arose from the water the sixth time as he was at first. But when he had fully complied with the order, his flesh came again like unto the flesh of a little child, and he was clean.

In this story we see that nothing but perfect obedience will satisfy God's demands. Then in order to have our sins forgiven, we must first render obedience to God's rule. That rule is, first, belief in God's Word, the gospel; second, repentance or turning from sin; third, being baptized. Then we must follow with a life worthy of the name whereby we are called.

We find this to be the order which Christ gave His apostles only a few moments before His ascension. He said that all power in heaven and earth was given Him. For that reason, He commanded His apostles to go into all the world and teach all nations, baptizing them in the name (not names) of the Father, Son and Holy Spirit.

Teaching involves the process of imparting knowledge, or making known a certain message, and that was the same which our Lord had taught throughout the country during His ministry. See Matt. 4:25. In the seventeenth verse it is stated that He preached repentance. He first taught the gospel of the kingdom, then He required a belief in the gospel, and a turning from sin, constituting repentance, which was followed by baptism. When they were baptized their sins were forgiven, but not before complete obedience to His instructions had been rendered.

WHERE DOES YOUR PRAISE GO?

By C. E. Lapp

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

SEVERAL YEARS AGO a young man flew an airplane from New York to the city of Paris in France. Hundreds of people were there to meet him and the wheels of his plane had no sooner touched the ground and stopped, than he was lifted from it bodily and carried away amid the thunderous cheers of the crowd. By the next morning, the news had flashed around the entire world, and praise and eulogies came from the lips of thousands.

There is no doubt that Lindbergh accomplished a feat that very few other men could accomplish. It was a real test of courage and skill that helped to bring him through safely. But far above all human skill or power, we can see that the great and eternal God of the heavens must have cared for that man and the plane as they flew across that great expanse of water. There is no doubt in my mind that Col. Lindbergh uttered a prayer of thanksgiving to God as he saw the lights of Paris. He was placed on a pedestal and praised to the skies by individuals and nations alike.

There is One far greater and of so much more importance than any mortal man can ever hope to be and that One is God. We all praise mortal man for some little thing he has accomplished on this earth, but God is by far more deserving of praise. Why? Because, as we find in Psalm 117, His merciful kindness is great toward us. How little we realize the kindness that God has shown us, and how seldom we stop to offer a word of prayer and thanksgiving to Him!

He was kind to us and showed us mercy in that while we were yet sinners and had no inclination whatsoever of repenting, He loved us. (John 3:16.) The wages of sin is death. All have sinned and all are under the condemnation of death. If then we had received our just deserts or justice at the hand of God, we would be like the criminal condemned to die for his sin. But remember this, that He loved us so much that He gave His only begotten Son, even Christ, to die for us, that we through Christ might be made righteous or justified. Is there not abundant reason then that we should praise the Lord?

We have yet another beautiful truth in the second verse, "and the truth of the Lord endureth for ever." We have a record both in the Bible and profane history of God's wonderful watch-care and guidance over His people. When it says, "the truth of the Lord endureth for ever", then we are led to believe that all the promises made to those who call upon His name will yet be fulfilled. He has promised, if we accept His Son Jesus and live by faith in Him, that on the resurrection day we will be given eternal life, and not only that, but we shall reign with Him and so shall we ever be with the Lord.

Things of this world perish and fade away, but God's

Word shall never pass into oblivion. Have we any reason to be happy and to praise the Lord? We, as individuals, should praise Him and every nation under the starry heavens should praise Him for His merciful kindness and for the faithfulness of the Lord which endureth forever.

"TRESPASSES is the term used by our Lord for the negligences, sins and ignorances, which mark the lives, even of those who can look up into God's face and say, "Our Father". The prayer for forgiveness is linked with the petition for daily bread, which suggests that we need to plead for the one as often as we ask for the other. And our Father forgives instantly, freely, according to the riches of His grace; not meagerly, but royally, gracefully—abundantly."—*Selected.*

A STORY OF A HYMN

A BEAUTIFUL STORY is told concerning Charles Wesley's hymn, "Jesus Lover of My Soul."

Two Americans who were crossing the Atlantic met in the cabin on Sunday night to sing hymns. As they sang the last hymn, "Jesus Lover of My Soul," one of them heard an exceedingly rich and beautiful voice behind him. He looked around and although he did not know the face, he knew the voice; so when the music ceased, he turned and asked the man if he had not been in the Civil War. The man replied that he had been a Confederate soldier.

"Were you in such a place on such a night?" asked the first.

"Yes," he replied, "and a curious thing happened that night which this hymn has recalled to my mind.

"I was posted on sentry duty on the edge of a wood, It was a dark night and very cold, and I was a little frightened, because the enemy was supposed to be very near. About midnight, when everything was still, and I was feeling homesick, and miserable and weary, I thought I would comfort myself by praying and singing a hymn. I remember singing:

'All my trust on Thee is stayed;
All my help from Thee I bring;
Cover my defenceless head,
With the shadow of Thy wing.'

"A strange peace came down upon me, after singing that hymn, and through the long night I felt no more fear."

"Now," said the other, "listen to my story. I was a Union soldier and was in the wood that night with a party of scouts. I saw you standing, although I did not see your face. My men had concentrated their aim of their rifles upon you, waiting the word to fire; but when you sang out so sweetly:

'Cover my defenceless head,
With the shadow of Thy wing,'

I said, 'Boys, lower your rifles, we will go home.' "

Ah, truly, God was in the wood that night!—*Selected.*

TO THE CORINTHIANS

(Continued from page 293)

these grave irregularities.

The Epistle was written therefore not only as a reply to the inquiries of the Corinthians by letter, but in order to terminate the various corruptions in doctrine and practice which then prevailed, to overthrow the influence of false teachers and to reestablish Paul's authority in that church. By presenting general truths in a prudent manner, he made way for a direct and particular opposition to the several gross and dangerous errors, with tender words of advice, mixed with fervent exhortations and wise instructions; and he concluded with affectionate and pathetic prayers for them.

The epistle is filled with wholesome instruction, though not so sympathetic as the Roman letter. It contains as full and complete and highly interesting a discussion and demonstration of the resurrection of our Lord as may be found anywhere.

It is very evident that it was written by Paul while residing in, or near, Ephesus, and before he left that city. A number of learned writers say that it was about A. D. 55 to 57. Orasius places it in the ninth year of Claudius, while others say in the tenth, and Dr. Pearson says in the twelfth when the Jews were driven from Rome.

On his arrival at Corinth he found Aquila and Priscilla. He remained there eighteen months, and at Ephesus three years, which period Whitley says ended in A. D. 57. But the fixing of the dates is not of so much importance as the contents of the epistle. For while it contains no express prophecies, its claim to divine inspiration is not excelled by any other author of sacred writings. This is perhaps the grandest of all of Paul's writings. Perhaps the book of Romans alone can be compared with it for its marvelous treasury of sublime doctrines, duties, and merciful privileges of Christianity.

It is certain that Paul wrote the Roman epistle at Corinth during his sojourn in that flourishing city. He speaks (16:23) of Gaius as his host, and in 1 Cor. 1:14 we read that Gaius was a Corinthian Christian whom he had baptized. He also mentions Erastus (16:23) as the chamberlain of the city, and this agrees with his statement that Erastus abode at Corinth (2 Tim. 2:4). He commends Phebe unto the Roman Christians as a servant of the church at Cenchrea and requests them to receive her as becometh saints. These references make it plain that Paul wrote while at Corinth. He also states that he was about to leave there and go to Jerusalem with the contribution from Macedonia and Achaia (15:25, 26), which shows he was in or near Corinth when he wrote.

There is no dispute as to the genuineness of the epistle. Even the Tubingen School acknowledges it to have been written by Paul. It was universally received by the primitive Christians as the writing of Paul, and it was evidently used by Clement of Rome in the first century and by Polycarp, a disciple of the apostle John.

As a summary of the epistle, we might say that after a salutation and thanksgiving (1:1-9) he severely reproves the spirit of factions; he contrasts his own simple preaching with the assumption of his followers, and recites the proper relation of teacher and disciple (1:10 and 4:21). He next deals with the moral disorders in the Corinthian church, the case of incest, and going to law in heathen courts. He gives advice concerning marriage and celibacy, and instructions concerning the marriage of virgins.

Next he treats of meats offered to idols, and the heathen sacrificial feasts, and then comments on the conduct and dress of women at the public service of the church. He condemns the disorders at the Lord's supper, deals with spiritual gifts, shows that love is the greatest of all gifts, and that the gift of prophecy is superior to that of tongues.

In the fifteenth chapter he proclaims the resurrection, and he then concludes with sundry practical directions and salutations. He closes with the apostolical benediction.

THE STORY OF A SONG

(Continued from page 292)

Israel was separated from all other nations to be God's chosen and peculiar people. 1 Kings 8:53. They finally began mixing up with other nations, wanting to be like other people. God turned from them and gave them over to follow their desires.

When He called us by the gospel, and we believed and obeyed, we, too, were separated from the world through the act of baptism. And how often are we admonished to keep ourselves unspotted from the world, to love not the world, neither the things of the world.

The Lord says, "Come out from the world and be ye separate . . . and I will be a Father unto you and ye shall be my sons and daughters, saith the Lord." 2 Cor. 6:11-18. If we do not come out from the world, will God receive us as sons and daughters? By a separation from the world, we are not to understand that we will not come in contact with evil in the world. But we must not conform to it nor have any complicity in the things that are not of God wherein we might be partakers of evil.

Jesus was daily in contact with the evils in the world, yet He himself was as separate from the world as the east from the west. There was no compromising, no affiliating with the world, only to do them good. He was about His Father's business, preaching the gospel. He was kindly, affectionate, ever doing the work of the heavenly Father.

I hope each member of the Church of God will ask himself this question: Am I about my Father's business? Or has the world such a hold on me that most of my time and talents are given to help the things of the world. It is a serious question. Ponder it well!

—One of THE HERALD Readers.

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"LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN."

OUR WORKS

IN STUDYING THE LIVES of many of our great men in history, one is impressed with the fact that it was not what they said or what they knew that made them famous; it was what they did.

The old adage, "Action speaks louder than words", has been proved true time and again. Take Lincoln, for example; from the time he was a mere lad, struggling for a living, to the day of his death, his life was filled with service and good deeds toward his fellowmen. We do not remember him so much for what he said or knew as we do for his unselfish labors and for his accomplishments during his life.

Booker T. Washington is another example of the fact that works are more important than words. He not only believed in helping his people; he did help them by hard and unselfish labor. And always when there was something difficult to be done, he set the example by working harder than anyone else. At his death not only his people but the entire nation mourned his passing. Truly, a man's works do follow him.

Let us consider for a moment the life of the one perfect Man, Jesus Christ. Throughout His ministry, His labors of love and mercy were manifold in their extent. Everywhere He went, He healed the sick, gave sight to the blind, hearing to the deaf, speech to the dumb and life to the dead. No higher tribute can be given to anyone than that given by the apostle Peter in Acts 10:38, where he said that Jesus "went about doing good".

We, as Christians, should endeavor to follow in the steps of the Master by doing works that glorify His holy name. Some persons may get the mistaken idea that just because they have been baptized and believe in Jesus Christ, that is all that is necessary. But is it? In James 1:22-24 we find these words, "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

This clearly shows that we must do more than hear the Word of God; we must do the Word of God in our lives. Truly, we must believe in Him but there must be something besides belief. In James 2:19-20, we have this significant statement, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know this, O vain man, that faith without works is dead?" Also verse 24, "Ye see then how that by works a man is justified, and not by faith only".

Knowledge is fine, but there must be something besides head knowledge before we can get salvation. Recently I heard a noted minister say, "Don't talk religion in your home, live it. And if it is lived there will be little need for talking about religion."

Many people lament the fact that the young people of today fail to take an interest in church work. How can they be expected to when their own parents fail to set an example of Christian conduct? The parents may attend Sunday School part of the time and profess a belief in the God of heaven but that is as far as their activities go. They are hearers, but not doers.

Therefore, let us, as Christians, remember that it is our works more than anything else which stamps us as earnest workers for the Master. May we heed the words of Jesus in the Sermon on the Mount when He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Harry Goekler, Illinois.

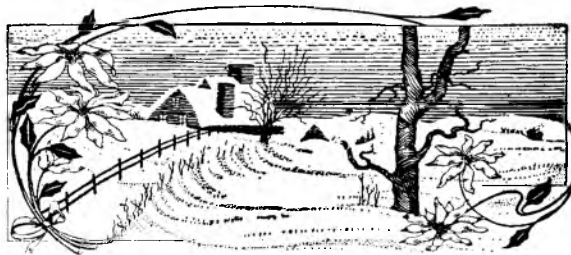
THE BEST MEDICINE for our own sorrows is the effort to heal the sorrows of someone else. However heavy our personal trials may be, we shall forget our quarrel with life and with God if we will give ourselves steadily to the endeavor to make life brighter and fuller of comfort and blessings to others.—Wiley J. Phillips.

BEREAN PAGE CONTRIBUTIONS

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THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



JESUS BEARING THE GOOD TIDINGS

“He that hath ears to hear, let him hear.”

JESUS AND HIS TWELVE helpers went throughout every city and village, preaching and telling the good news of the kingdom of God. He carried the happy message from high to low, rich and poor. And how the poor and afflicted welcomed Him! They followed Him, too, and gave as they could to the support of the Master and the needy.

Among the most ardent followers were Mary Magdalene, out of whom Jesus had cast seven devils, Joanna, the wife of Chuza, Herod's steward, and Susanna. At that time Jewish women were not considered equal to men, but Jesus gave them real consideration. They helped in many ways of which no account is given.

One day the crowd gathered about Jesus and He told them the following parable:

“A sower went out to sow his seed. Some fell by the wayside and it was stepped upon, and the birds ate it up. Some seed fell upon a rock. It sprang up quickly, but soon withered, because its roots could get no moisture and food from the rock. Other seed fell among thorns, and when it grew up, the thorns choked it out. And yet other seed fell on good ground, and the food and moisture made the seed grow into a strong plant, which bore fruit a hundredfold.”

Then Jesus cried out, “He that hath ears to hear, let him hear.”

When the disciples asked Him what the meaning of the parable was, Jesus replied, “It is for you to understand about the kingdom of God, but many others are not to understand.”

Whereupon Jesus explained the parable to them. The seed is the Word of God. The seeds by the wayside are people who hear the Word, but evil takes it from their hearts as the birds ate the seeds. So they do not believe and do not want to be saved. The seeds that fell on the rock are people who gladly hear the Word and believe for a while, but it does not take root deeply enough into their hearts and is soon forgotten when trouble, care, or temptation comes to them.

The seeds choked by thorns are people whose love for God and His ways is choked out by the love of riches and pleasures of the world.

But the seeds of the good ground are the people who

really receive God's Word in their hearts. They carefully try to learn God's plans and follow them by being good at all times in every way.

ARE WE good ground?

SOMETHING TO DO

1. Draw pictures to illustrate this story.
2. Read Luke 24:10; Mark 4:1; Luke 7:18-23.
3. Learn Luke 8:15.

WE BELIEVE in the visible coming of Christ. “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” —Acts 1:11.

If kind words and deeds we sow,
In some life they'll root and grow;
What we sow we'll reap again,
Words of joy or words of pain.

—Junior Teacher's Quarterly

WHAT HELPED MARK

One day Mark's father had a visitor.

“You have a fine son,” said the friend.

“He is honest in school. He plays nicely with his classmates. He is always happy, and is kind to everyone.”

“Thank you,” said Mark's father. “I think there is a reason for all you have said,” he continued, “for Mark's mother and I have tried to teach him about Jesus.

“We read Bible stories to him when he was young. We have prayed with him and have helped him to pray. We have daily prayers and grace at meal time. We have helped him to read the Bible stories. We have gone with him to church. And his grandparents have helped him, too.”

“I believe that is the reason,” said the friend. “Mark is like Timothy, the young boy whom Paul loved. He had been helped by his mother and grandmother. Such boys become fine, strong men.”

“I would rather Mark grew into a fine, strong, Christian man than to have any honor that could come to him,” said Mark's father.

The name “Joseph” means “increase or addition”.

The name “Zacchaeus” means “pure, clean; just or justified”.

With Our Sunday Schools

LESSON VIII. — February 22, 1931

JESUS BEARING THE GOOD TIDINGS

Luke 8

Devotional Reading: Isaiah 61:1-3, 10, 11

GOLDEN TEXT

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him. — Luke 8:1.

A STUDY OF THE SUBJECT

Topic. Sowing the Seed of the Kingdom.

Basic Truth. "Behold, I bring you good tidings of great joy, which shall be to all people." — Luke 2:10.

Outline. I. The Gospel of the Kingdom. II. "Take Heed How Ye Hear". III. Sowers of the Word.

I. The Gospel of the Kingdom. From the expression "good tidings" comes our word, "gospel." From the very beginning of His ministry Jesus proclaimed the coming of the kingdom which will bring in everlasting righteousness. Matt. 4:17, 23. It was the very essence of His preaching and teaching. It was the subject of all His parables. He placed it first among all things to seek. Matt. 6:33.

The restoration of the kingdom has been the national hope of Israel ever since the Babylonian captivity. Christ's teaching was that He would be the one to reestablish it. He bears the title, "King of the Jews." Because of it He was sent to the cross. But when He comes again it will be to wear the crown. His kingdom, in which His followers are promised a place, will be a real, political government established on the earth at His return, and which will replace the sin-infested governments of man with an eternal reign of righteousness and peace.

II. "Take Heed How Ye Hear." The gospel of the coming kingdom is freighted with more significance, more promise, for human beings than any other message that they could possibly entertain. Wise indeed are those who heed the Master's significant admonition: "He that hath ears to hear, let him hear. . . . take heed therefore how ye hear" (verses 8 and 18). The value of that message is as a pearl of great price. Let us not cheapen it or destroy its effect by laughing, talking, or diverting other people's attention from the Word during the sermon or Bible class. Respect the gospel Word, and remember the application of the parable.

III. Sowers of the Word. We are sowers of the Word whenever we tell the message of the kingdom to someone else. Christ is the chief Sower of seed, and after Him, preachers, teachers, evangelists, Christian parents who bring up their children in the nurture and admonition of the Lord, friends who speak of their hope in the glad tidings, and Christian writers, singers, artists, and even publishers.

It is a glorious calling, thus to be fellow workers with our great Head. But remember

not to be discouraged if all of your seed does not fall into good and honest hearts, if some scorn your message, and some make the start and later lose interest, and many, like Demas, forsake the truth because they love this present world.

PRACTICAL APPLICATIONS

Our lesson today is a parable. Like the rest of the parables, it concerns the kingdom. Many practical thoughts can be drawn from it.

Seed sown = Word of God.

Waysides

Stony places

Thorny places = Different classes of people.

Good ground

In sowing the seed, i.e., preaching the Word, we don't know where it is going to fall or what kind of a harvest will result. We sow in hope. Seed must be sown.

Questions for class discussion: How can we sow? Where can we sow to best advantage? How can we get the cleanest seed? In what way can we help the growing grain?

Protect your seed. The parable states that after the seed is sown the devil comes and takes away the Word. Guard against this common enemy. Protect your seed from his attacks. Study his methods.

Class discussion: How can we protect the newly planted Word from the enemy? When, where and how will he attack our efforts? Is it necessary to let him destroy the seed?

— C. E. R.

THE GOLDEN TEXT

"He traveled through every city and village, publishing and proclaiming the glad tidings of the kingdom of God." — Luke 8:1, Diag.

We never read of Christ being idle. The glad tidings of the kingdom of God were all important. It was He and He alone who really knew them at that time and on Him depended the spread of this news. True, the twelve were with Him, but He was the Leader, the One who knew, the One who received the knowledge from the Father, the one central figure of the group.

He did not wait for people to come to Him; but He went out among them to tell this good news. He went into the city and also to the village, none too high or too low for Him to give the message. This was indeed "glad tidings", for it meant for them to receive the coming King. It meant life to them if they accepted the message. It meant a place for

them in that kingdom of which Christ was publishing the good news. — L. A. R.

SENIOR AND ADULT CLASSES

Topic: Good News of the Kingdom of God.

As Jesus went about in every city and village, He proclaimed by word and deed the "glad tidings (good news) of the kingdom of God." It had been the subject of Old Testament promise and prophecy and was now "at hand". This was "good news" for those who waited "for the consolation of Israel," Luke 2:25, and the "redemption in Jerusalem." Luke 2:38.

But, after the kingdom had been rejected and the King crucified, it was again announced that the King was ready to return, Acts 2:38; 3:19-21, on condition of national repentance of Israel. But He was again rejected by the rulers of Israel, Acts 4:17, 18, and the preachers threatened, Acts 4:21. As a result the kingdom is now in abeyance or postponed and a mediatorial work introduced, that of selecting a people for His name, the church of the living God. — F. A. S.

INTERMEDIATE CLASS

Topic: Take Heed How Ye Hear.

In this lesson, Jesus is speaking to the multitude in parables. Find out just what a parable is. Tell the story found in verses 5 to 8. Do you know what it means? Read verses 11 to 15 and see just what Jesus was teaching them. How do we hear the Word of God? When we hear it, what should we do? Will it be of any benefit to us if we just hear and keep busy with other things? What class will we be in, if we do that? Verse 14. If we hear God's Word and obey it for a time and then forget all about it, what class will we be in? Verse 13. Which is the best class and why?

Jesus was speaking to many who were farmers and they understood just how seed was sown, just how many things hindered its growth, and what conditions helped it to bring forth a great harvest. Our minds and hearts are the soil in which the Word of God finds lodging. If we do not care about His Word, or if we care about other things more, what will the result be?

Let us study and find out what Jesus has taught us and then let's obey Him as far as we can. If we do, He will help us day by day, so that we will grow more and more like Him. — M. G.

DOINGS AMONG THE CHURCHES

BLAIR, NEBRASKA

Preaching services were held Sunday morning, February 1, by Bro. Adams of Omaha. Sr. Dorothy Krogh spoke for them last Sunday morning. The Berean class is going to have a box social on February 14 to raise money for the class.

Sr. F. L. Austin, accompanied by her cousin, Evelyn VanVactor of Gary, Indiana, spent the past week end with Bro. Austin and the church folks in Oregon.

Some of the members and friends of the Oregon church invited themselves to the home of Bro. and Sr. Ray Maysilles on Friday, February 6, to spend the evening. These good folks are leaving Oregon on March first, and will be located in northeastern Mississippi, where Mr. Maysilles' work takes him. They will be greatly missed from all departments of the church and we will feel their loss deeply. Our prayers go with them to their new home.

PLUM RIVER CHURCH In Illinois

Bro. C. E. Lapp will be the speaker at this place next Sunday, February 15. Sunday School convenes at ten o'clock with speaking at eleven. The evening service begins at seven-thirty. Let all who are nearby make it convenient to be out.

FONTHILL, ONTARIO

Sr. McClelland has been one of the sick in our midst recently. As for the ailing brothers mentioned before, we feel they are slightly improved, but still greatly in need of your help through prayer.

We are pleased to be able to announce that Bro. J. H. Anderson of Indiana is to be the visiting minister of our Annual May Meeting.

To those who are able to come to our May Meeting, we feel we can offer two wonders, one in the natural world, and one in the spiritual world. The mighty Niagara is the natural; the glorious gospel, the spiritual.

The promise that the Father would send both the sunshine and the rain upon the just and the unjust, is surely being fulfilled here, as far as the sun is concerned. Beautiful sunshiny days are being greatly enjoyed.

Much interest is being shown in Bro. Randall's discourses and many strangers are noticed in the congregation.

DEBTS TO GOD'S WORK

Time and again The Herald office is inspired and strengthened upon receipt of money for subscription to The Herald from some who are known to have small means with which to care for life's needs. All such we heartily commend to man and God. At other times we are made to wonder what some people really think of God or man. The ease, the indifference and the flippancy with which they write, after being in arrears for Herald subscription for perhaps one or two years, and say, "We are hard up. Just discontinue the paper". There seems to be never a thought of indebtedness for the overdue subscription, never a thought that such ignoring of obligation handicaps this effort of Christian service by just that much. Just a "thank you" would help a little.

NEWS FROM NIAGARA FALLS, N. Y.

Sr. Franklin Moore and Sr. Moreland have been quite ill for some time past. Also Sr. Mary Wagoner had the misfortune to break her arm. We hope and pray for God's blessings to attend them.

The election of Sunday School officers was held last Sunday, February 1, many assuming the same responsibility as they did the previous year.

Elsie M. Moore has been appointed church reporter for the Niagara Falls church.

The Bereans held their last meeting with Bro. Rennard and family and were delightfully surprised at the close of the lesson to be invited into the dining room where delicious refreshments were served. His daughter well deserves credit as an expert cake maker. The next meeting will be held at 1614 Weston Ave., at which time election of officers will take place. All are enjoying the lessons under the leadership of Bro. Clyde Randall.

News has reached us that Bro. and Sr. Gordon, our former pastor and wife, have been relieved of some of their worldly goods. We hope that these goods may soon be recovered.

TRAINING CLASS NEWS

Our class has grown since you last heard from us. Two young men of Oregon, Roland Wright and Alan Deitzman, who have been attending our Sunday School and Berean class, have become interested in the work of the Training Class and have been enrolled as members.

The staff has been chosen for our annual Training Class Edition of The Restitution Herald and has begun work on the issue which is to be published some time in April.

Bro. Clarence Lapp went to Ripley, Illinois, on February 6 to hold meetings there over Sunday. He stopped over night Friday with Bro. McGraw and family at Macomb.

GRAND RAPIDS, MICHIGAN

The first week following the return of the pastor and wife was a full one, indeed. A number of church friends dropped in suddenly one night with confetti and other things for making merry. Then on Tuesday night, February 3, nearly sixty of the adult church members and attendants gathered to extend a genuine, heartfelt reception. As an expression of their love, they brought along a beautiful walnut end table with ornamental lamp. It was an evening long to be remembered in the social life of the church, and in the hearts of the pastor and family.

Sunday School on February 1 numbered 268, and a full attendance was present for morning and evening sermons.

Bro. Townsend and Sisters Simpson and Rose are still indisposed, and many prayers are arising in their behalf. F. E. Siple, Pastor.

HERALD RECEIPTS

Morris Kent; Wm. G. Ford; M. A. Woodward; W. V. Lansbery; Leslie Edwards; Vernon Chaplin; L. E. Conner; Mrs. T. M. Savage; Mrs. Victor Smith; George Siple; Mrs. John Cochran; Arthur Gilbey; Mrs. W. H. Eidemiller; Albert Siple; Mrs. Hilding Anderson; John Sweet; I. M. Abbott; Mrs. R. L. Jones; Mrs. Connie Ramsey; Elsie M. Moore; D. L. Halstead; Frances Gillespie; Dr. Samuel Metheney; Mrs. E. M. Hall; Alice Kerr.

GOD'S WILL FOR US

"God wills a great deal of blessing to His people, which never comes to them. They do not will it, and it cannot come to them. This is the great mystery of man's creation with a free will, that God has made the execution of His will, in many things, dependent on the will of man. Of God's will revealed in His promises, so much will be fulfilled as our faith accepts. Prayer is the power by which that comes to pass which otherwise would not take place, and faith is the power by which it is decided how much of God's will shall be done in us. When once God reveals to us what He is willing to do, the responsibility for the execution of that will rests with us."—From "With Christ" by Murray.

Requests for Prayer

God has promised that if we ask, in faith believing, we shall receive. Many among our number have been petitioning the Father for restoration to health of themselves or their loved ones. Several of these have requested the prayers of the brotherhood in their behalf. By thus interceding in behalf of others, we ourselves are also drawn closer to our heavenly Father, and we are encouraged to cast out of our lives those things which would hinder the answer to prayer.

Bro. Thos. Weldon, of Thorold, Ontario, has been a great sufferer this winter and the prayers of many have ascended in his behalf.

Sr. Ruby Randall, wife of Bro. C. E. Randall, is another sufferer for whom we have been praying.

Sr. John Cochran, of Knox, Indiana, who has recently undergone a very serious operation, is another who has felt the power of prayer and requests that we continue to remember her at the throne of grace.

Several others have written in to us likewise. The names of those who so desire will be added to our prayer circle, if such requests are indicated.

May we not grow weary in prayer to our heavenly Father, but daily petition Him in behalf of those in need.

Word comes from Sr. John Cochran of Knox, Indiana, that she is sufficiently recovered to have returned from the hospital at Argos to her home. For this we all thank God. She is still weak. Sr. Cochran expresses her sincere appreciation because of the many letters and cards which she received while at the hospital. But more than that she is thankful for the prayers of the many in her behalf. She writes that she seemed to sense the strength that she derived from the Father in answer to these prayers, and further states, "I am resting my case in Him and am ready to abide His will". Would that all our readers could testify as strongly for the Master.

Dale Koontz, son of Bro. and Sr. Earl Koontz of our Oregon, Illinois, congregation, has been very sick for the past two weeks, but is now a little improved. Dale has endeared himself to all of the Sunday School scholars and teachers by his sweet and sunny disposition, and we trust he will soon fully recover.

Word has been received of the death of Bro. Thomas Hill of Blanchard, Michigan. His daughter, Sr. Jessie Marston, is in very poor health.

Bro. Chester Scott of Milbrook, Michigan, is among those of our number who are quite sick.

After a hard siege of flu, Sr. Leila Whitehead of Chicago, is convalescing nicely.

GORDON LEROY JOHNSON

Gordon Leroy Johnson was born at Hector, Minnesota, on December 22, 1922. Here he lived with his parents, brother and sister until his death on January 30, 1931.

Buddie, as he was commonly called, had attended school two years, where he made many friends among his schoolmates. He will long be remembered as one kind to other little ones about him.

He leaves to mourn his death the father and mother, Bro. and Sr. Roy Johnson, one brother, Frank, and one sister, Vivian. Among a number of other close relatives who are left, we would especially mention his uncle and aunt, Bro. and Sr. Ellsworth Johnson and their children, May, Grace and Phyllis, who have always lived with him.

The father has felt the sorrow of death among his loved ones three times now in a less number of years, having lost his father and mother not long before the death of his son.

Funeral services were conducted at the home by the writer, on Friday, January 23. Words of comfort were given the bereaved from God's Word as it relates to the age to come. Sydney E. Magaw.

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The Rich Man and Lazarus, F. E. Siple	8	.20	1.25
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Name	Pages	Each	Dozen	100
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The First Resurrection, Wm. Leask	20	.05	.40	3.00
A Letter to a Friend	32	.10	1.00	8.00
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Name

Pages Each Dozen

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INTERPRETING THE WORD

(Continued from page 291)

small field, but must have been applied to the whole world with no bounds mentioned. The record of Gen. 2:8 states that God planted a garden eastward in Eden. Verse 9 tells us about the trees there, verse 10, "and a river went out of Eden to water the garden."

After eating of the fruit of the forbidden tree, our first parents were driven out of the garden of Eden. If the garden of Eden included the whole earth, I wonder where they were driven? Another thing, one must not compare the climate of the garden of Eden to our present climate, for a great change took place at the time of the flood.

In regard to the scripture, "In the day that thou eatest thereof thou shalt surely die," the margin reads, "dying, thou shalt die." Adam, being created a mortal being, was dependent upon some agency outside of himself for continuation of life. God, having given him life to start with, planted the trees in the garden of Eden for Adam to partake of the fruits thereof, including the tree of life, for him to continue to live. When he was deprived of the fruit of the tree of life, he had no means of prolonging his life. The length of his days depended upon God's mercy toward him. So from that day he was as good as dead, dying inside of the Lord's day of one thousand years.

The person that is sentenced to die, having been found guilty of murder, is as good as dead, even if the sentence is not carried out for some time. A person, informed by a doctor that he has cancer, and nothing he can do will save his life, is as good as dead, even if he does live for some time after this.

Sin is worse than any form of cancer, is no respecter of persons, and has laid its hand upon all of Adam's posterity. "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.

This certainly would be a dark, gloomy picture if it stopped there, but we are thankful it does not. God, having made provision for all mankind, sent His own beloved Son, "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." Heb. 2:9. "For when we were without strength in due time Christ died for the ungodly." Rom. 5:6.

While we were yet sinners Christ died for us. "For by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19. "For as in Adam all die, even so in Christ shall all be made alive." Because all shall be made alive it does not of necessity mean that all shall share alike. The writer of the above declares there are different orders in resurrection, and everyone will arise in his own order, Christ the Firstfruit, those that are Christ's at His coming, then the end or rest.

There are two orders distinctly taught, a celestial or heavenly, and a terrestrial or earthly. The first man is of

the earth, earthy; and as is the earthy, such are they also who are earthy. The natural body comes first; is mortal and is corruptible.

In contrast to this we read, "The last Adam was made a quickening spirit." The second man was the Lord from heaven. As is the heavenly, such are they also that are heavenly. As we have borne the image of the earthy, we shall also bear the image of the heavenly.

The spiritual body comes after the natural. "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."

To me the Scriptures teach that there are two kinds of life, the kind we have now, the soulual as given to the first Adam, and the spiritual, the kind given to the second Adam, Christ. Those who are in Christ will receive spirit life, a celestial body and glory.

Those not in Christ, when sin and death are removed, retain the same type of life they always had, the natural or soulual. The tree of life will be restored again as it was in the garden of Eden, as recorded in Rev. 22:2.

Therefore let us lift up our heads in praise and thanksgiving for the provision God has made for the human race, especially for the provision He has made for those who are in Christ.

A FEW INTERESTING QUOTATIONS

"AS LONG AS MEN are unwilling to serve God with their understanding, they withhold from Him half His claims."

—*Dr. Dale.*

"THERE ARE CHRISTIANS who fear to bring their minds to bear upon their religion, lest their hearts should lose their hold upon it. Surely, there is something terrible in that. Surely, it implies a terrible misgiving and mistrust about their faith. They fear to think, lest they should cease to believe, but really it ought to be out of the heart of their thinking power that their love is born. Therefore love God with all your mind, because your mind, like the rest of you, belongs to Him, and it is not right that you should give Him only a part, to whom belongs the whole."

—*Phillips Brooks.*

"TO BE AFRAID that truth in any department of knowledge will press its searches too far is to distrust the living God, and to believe in the stagnant god of deism, not the living *God* of Christianity."—*Phillips Brooks.*

"LET THE SERVANTS of Christ look less on what divides, and more on what unites."

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout,
But love and I had the wit to win,
We drew a circle and took him in."

—*Selections by R. H. Judd.*

THE RESTITUTION HERALD

VOLUME 20

OREGON, ILLINOIS, FEBRUARY 17, 1931

NUMBER 20

WANTED—MOTHERS

By Lottie E. Young

WE ARE more or less familiar with the men of the Bible, where they lived, and what they did, but beyond knowing that certain women were the mothers or wives of some of the men, their history is comparatively unknown. And yet, thousands of years after they lived, we still love to read the stories so graphically told in the Old Testament of Sarah and Rebekah, Leah and Rachel, Ruth and Naomi, Deborah, leader of her people into battle, and Esther, the queen who risked her life to save that of the Jewish nation.

We do not know very much of the mother of Moses, although a learned man in these days puts her among the three greatest women the world has produced, because of her son. But we have quite a little insight into the life of Hannah, the mother of Samuel, last of the judges of Israel.

Divorces are often granted today for "marital infelicity" or some other high sounding title, but how hard the life of the woman must have been in the old time when she was only one of several wives of the head of the house. This was the trouble in the home of Elkanah, where two wives lived. One of them, Hannah, had no children, which in the eyes of the Hebrews was a great reproach. Naturally she was despised in the eyes of the other wife, even though her husband protested that he loved her.

One day when they were all at Shiloh, where they had gone to offer sacrifices at the tabernacle, Hannah went to the Lord about her trouble. If the Lord would only give her a son, she would not use him as a gift for her own pleasure, or comfort, or benefit in any way, but would set him apart for the service of the Lord alone.

Her faith was not misplaced, for we are told "the Lord remembered her", and the son for whom she so earnestly prayed was given. Time passed and again she stood in the tabernacle with the child she had promised to the Lord. The great offering was made, and Hannah with empty hands but a full heart turned homeward. Little Samuel passed within the gate and for a time we do not hear his name mentioned, except when his mother came up to the feast once a

year and brought him a little coat of her own making.

What had this woman which few possess? Courage, born of faith, to take her domestic trouble to God, which is something few of us moderns can boast of!

Courage, also born of faith, to leave the matter entirely in His hands! For she went away, so the record stands, with a cheerful heart, "and her countenance was no more sad."

Courage to renounce all a mother's natural desires, preferences and plans for her child, and to promise to put him absolutely in God's hands to be brought up for His service!

Courage to keep that promise! Plainly she trusted in God, not only as a prayer-answering God, but as one in whose hands she could safely leave everything that was dear to her, even the dearest of all. In other words, she had developed a faith like that of her great ancestor, Abraham.

Nowadays we humans generally have the idea that we can manage our own love affairs to satisfy ourselves, and we do not ask the loving Father for any suggestions. So when domestic troubles arise, they are told to the neighbors, to the pastor, to a fortune teller, to a detective, or to a lawyer. Many go to the divorce court, but few go to God for help.

I have seen children brought to the altar and dedicated to the Lord, but their after life in the home showed very little trace of a trying to follow God's plans. The question is sometimes raised as to whether it is possible to bring up children for Christ in our modern atmosphere. I think it is provided the influence of the world's atmosphere is offset by a Christian atmosphere during the hours they spend in the home. But it takes eternal vigilance, more than most parents are willing to give for their children. In only one of the many homes I have visited has this been done, and the result has justified the confidence of the father and

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EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"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?"—Romans 8:32.

EASTER OFFERING

ONLY seven weeks till Easter, perhaps the greatest of the memorial days referring to Christ and to God's work through Him!

It is not too much to say that, according to the instruction of Scripture, the entire plan of salvation would have fallen short had it not been for the death of our Lord and Master, and had it not been for the resurrection that followed His sacrificial death. Easter is more than a gala day. It is more than a mere holiday. It is that one time in the year when, to the Christian, emphasis is given of "life and immortality" which were brought to light by the good news of the resurrection of Christ.

Resurrection was the crowning day. It was the day that exalted Christ above death and above everything that had stood in opposition to Him. A future resurrection day is the one on which all Christian hope depends. Without resurrection there is no hope. "If there be no resurrection of the dead, then is Christ not risen."—1 Cor. 15:13.

To create within our fellow men a hope of sharing the first resurrection is perhaps one of the greatest gifts that Christians can bestow upon their fellows. Man in his hopelessness is in despair. The only possible hope that can be given him is that hope which comes through Christ our Lord.

The hope which Christ has offered pertains to life and immortality which are presented by way of the resurrection of the dead. For Christians to bestow this hope upon their fellows necessitates united cooperation in the matter of presenting the gospel of salvation to their fellows. This cooperation requires frequent and definite offerings upon the part of each one. And so we are again reminding the readers of THE HERALD of our recent annual custom of making special Easter offerings for the promotion of our Christian labors.

True, our times are difficult. Many think that they have naught to offer and yet there are others who have equally as much as in former years. Would it not be well for those who are favorably blessed to undertake as much as possible to make offerings sufficient to take care of the deficiency that would otherwise develop because of the inability of some who are financially depressed?

The Christian cause should be the last cause to suffer in

time of depression. To love God with one's heart is to cling to Him and His service to the last. On the part of many this rule or this principle is the opposite from their practices. As a result all phases of our work are handicapped. To assist in removing this handicap and in enabling the work to move forward again with energy and devotion, we pray for a hearty Easter offering this year, addressed to the National Bible Institution at Oregon, Illinois. May the offering be such that it will be the means of creating the glad resurrection hope in the lives of many.

STUDIES IN ROMANS

FOR THE past four weeks studies in the book of Romans have been the order of the day in our Bible Training Class at Oregon, Illinois. Difficult as have been some of these studies, yet the membership of the class as well as the director have been presented with abundance of food for thought and of thoughts pointing toward hope. The Apostle Paul, in his great burden of love for his Christian brethren, in his letter to the Romans, endeavored most faithfully to exalt the name of his Lord, that name which was a stumbling-block to the Jews, and which was all but foolishness to the Gentiles.

He boldly announced himself in the beginning of his letter as unashamed "of the gospel of Christ, for it is the power of God unto salvation, unto every one that believeth." Romans 1:16. There is no type of manhood that was able to shame Paul for his trust and faith in Christ. Numerous are his given reasons for this saying, as also numerous are his announced evidences of the love and power of God.

SIN

As one of the greatest reasons for man's need of a Savior, for man's need of salvation, Paul cites again and again sin and its consequences. Not only did the sin of Adam deal a deathblow to all Adam's posterity, but the sins of succeeding generations also condemn each generation on its own conduct. "All have sinned, and come short of the glory of God." Rom. 3:23.

"There is none righteous, no, not one." Rom. 3:10. Thus left to self, man, in every generation, has brought up-

on himself sin, and by sin, Rom. 8:12, comes death. There is no other cause of death than sin. One must conclude from reading the Scriptures as a whole that had there been no sin in the world, there would have been no death in the world.

After revealing this terrible and saddening fact to the Roman people, Paul then reveals the wonderful love of God in that He craves the faith of the individual toward himself, and that He reckons such faith as righteousness. See Romans 4:5, 24, 25. To the end that man might have faith in God as also in His Son, God gave the Son to be a Mercy Seat, a place of atonement for man. In Rom. 3:25 where we find the word "propitiation", it is in every other

instance translated "mercy seat". Christ died for man. God raised Him from the dead. This great love and power of God can but inspire faith into the heart and life of every individual who really, deeply, and truly grasps the great truth of this fact.

And so, Romans teaches man the way to approach Jehovah so as to become the recipient of God's given righteousness and His given favors. Man's salvation is a gift of God. Eph. 2:5. His gift is given to those who exercise faith in Him. By faith the just shall live. Rom. 1:17. Of such a God, of such a Savior, of such a salvation, Paul was unashamed. Well might all mankind walk in these footsteps of Paul.

THE CHALLENGE TO THE CHRISTIAN

By Richard LeCrone

THE ACCOUNT of the boy David's encounter with the giant Goliath has this in common with all other Bible stories: every time we read it over we find a new truth hidden therein. As I read it the last time, I got to wondering whether or not there was any significance in the fact that the stone thrown by David flew unerringly to the only vital spot of the giant's anatomy that could not well be armored, the eyes.

May we compare the two armies, drawn up face to face in battle array, to the opposing forces in Christian life? The evil forces are represented by the army of the Philistines, as opposed to Christian influences as represented by the armies of the Israelites.

The champion of the Philistines separated himself from the army of the Philistines, and advanced a little way toward that of the Israelites. "And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight against me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us." 1 Sam. 17:7, 8.

We know the story of how David was chosen to meet the giant, and how he went armed only with his staff, his sling and five stones. The giant, proud and boastful of his own strength, was scornful when he saw the inexperienced lad coming to meet him with his puny weapons. Hear him: "Am I a dog, that thou comest to me with staves?"

We are also familiar with David's noble reply, which has become a pattern for many Christians. "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: . . . that all the earth may

know that there is a God in Israel." So saying, he brought into play the little sling that the giant had not even noticed, and with it he slew him.

There are many Goliaths in the world today. They present themselves to the Christian with much the same challenge that Goliath flung at the hosts of Israel. They say words to this effect: "If there be a God in heaven with power, and if He has a Son, Jesus Christ, prove it to me. I have many reasons for believing that there is not, but if you can prove to me that there is, and that He actually has a Son, Jesus Christ, then I, too, will follow Him." And so, proud and boastful, and armed with a thousand and one theories, and statements of scientific men, he defies the Christian to convince him of the truth of the gospel. He closes his ears to the arguments of Christianity on the grounds that he believes them to be effeminate and weak. There is no place in his armor that can be pierced by the staff of argument.

What, then, can the Christian do to convince him? The answer is to do as David did, hit him in the eyes. He still has that sling which the adversary has failed to reckon with—that invisible power of Christianity that must be proved by demonstration. The man of the world can refuse to listen to your arguments, but he can scarcely fail to see the demonstration of that power. It is up to the Christian, then, to get busy, and by his works to prove to the doubter the power of God and of His Son.

Twice, in the gospel of Matthew, we read that the multitudes glorified God, and both times it was because of something that they saw, rather than because of anything that they heard. In one instance, the multitudes brought him a man, sick of the palsy, to be cured, and Christ cured him. At the same time he was careful to tell them why He performed the miracle. "But that ye may know that the Son of God hath power on earth to forgive sins, (then saith he

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SECRET OF A HAPPY DAY

Just to let thy Father do
 What He will;
 Just to know that He is true,
 And be still;
 Just to follow hour by hour
 As He leadeth;
 Just to trust Him, this is all;
 Then the day will surely be
 Peaceful whatsoe'er befall,
 Bright and blessed, calm and free.

Just to trust, and yet to ask
 Guidance still;
 Take the training or the task
 As He will.
 Just to take loss or gain,
 As He sends it;
 Just to take the joy or pain,
 As He lends it.
 He who forms thee for His praise
 Will not miss the gracious aim;
 So today and all the days,
 Shall be molded for the same.

Just to leave in His dear hand,
 Little things,
 All we cannot understand,
 All that stings.
 Just to let Him take the care
 Sorely pressing,
 Finding all we let Him bear
 Changed to blessing.
 This is all! and yet the way
 Marked by Him who loves thee best;
 Secret of a happy day,
 Secret of His promised rest.

—Selected.

WHAT IS MAN?

No. 2

By R. H. Judd

*“And the Lord God formed man out of the dust of the ground.”—Gen. 2:7. * * “And out of the ground the Lord God formed every beast of the field, and every fowl of the air, . . . and every living creature.”—Gen. 3:19. * * “And out of the ground the Lord God made to grow every tree.”—Gen. 2:9.*

A PRIVATE correspondent was very much struck with the argument stated in the issue of January twentieth, concerning latent powers in nature awaiting the external

controlling power of man to develop. He was at first inclined to the view that differences of climate would produce the results obtained, as instanced in the tomato and the rose. That climate unaided by man could not succeed thus, anyone interested in the subject can readily ascertain from competent sources.

This wonderful fact, however, will be more readily grasped, by some, by reference to the animal world. We have today numbers of varieties of pure bred poultry whose peculiar characteristics have been developed by man, and these could have come about in no other way. The same is true in the canine world. Distinct breeds exist now that did not exist less than three hundred years ago, and never could have existed apart from man's special care in blending and building up the predominant features in each. Still more noticeable, perhaps, is man's splendid success in the raising of horses suited to the hundred and one various uses to which he puts that noble animal.

Indeed, it would be hard to say in which of these last two spheres he had attained the most signal success, for both have been developed to such an extent that their faithful service and affectionate devotion to man call forth our unbounded admiration. Yet the startling truth remains that left to themselves, instead of progress there would be retrogression, a reversion back to the starting point. But for the coming of man these latent powers would have no objective purpose, and no reason for their bestowal.

Equally remarkable are the facts in the mineral world. Vast resources of power lie hidden in the bosom of the earth, each one of which by division, or in varied combinations brought about through man's undaunted research, yield up new and increasing fields of usefulness. To enumerate and specify even a few of these would fill many volumes of intense interest, and when considered separately or in combination, give overwhelming proof that their very existence unquestionably presupposes the coming of such a being as man. It also gives unimpeachable proof of the existence of a living Creator who is “wonderful in working”.

Right here a pertinent question may be asked. If God can put such wonderful powers, active and latent, in vegetable and animal life, and even in inanimate objects, which all will allow are exactly what they seem to be in the body that has been given to each by Him, why should we deny that the same God has given to man, as we see him, the powers he so abundantly manifests? Had these evidences of manifested powers ever been manifested apart from corporate existence, there might be then some force in the contentions of our “orthodox” friends that the dust-formed body is not the man. But never yet has love been manifested apart from corporate life, or hatred apart from bodily form.

Having established the fact that a being such as man, as we see him and know him, was destined to inhabit this earth, let us see what corroboration we can find in the Scriptures as proof. Does Scripture reveal him to be a tangible living corporate personality, or is he as popularly supposed an intangible immaterial entity? Whether existence in any sense can rightly be predicated of immateri-

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FLEE FOR YOUR LIVES

By Samuel E. Haney

“Remember Lot’s wife.”—Luke 17:32.

THERE must be some very important things about the history of Lot’s wife that Jesus would have us keep in mind, for He makes it an epitomized summary of His teaching on this occasion concerning the kingdom and His return. Luke 17:22-37. And inasmuch as Paul informs us (1 Cor. 10:11), “It all happened to them by way of warning for others, and it was written down for the purpose of instructing us whose lot has been cast in the closing hours of the world,” Moffatt, it should therefore be fitting for us to investigate and learn where and how Mrs. Lot’s experience concerns the Christian, particularly in our day and generation.

We turn to Gen. 19 to get at the basis of our subject. The cities of Sodom and Gomorrah and all the inhabitants thereof were about to be destroyed, the exception, v. 15, “And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.” Previous to this warning, v. 14, Lot had “gone out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city.” But he seemed as one that mocked unto his sons in law.

There is a significant point in this history, v. 16: “And while he lingered, the men (angels) laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. . . . Then the Lord rained upon Sodom and Gomorrah, brimstone and fire from the Lord out of heaven. . . . But his wife looked back from behind him, and she became a pillar of salt”: likely, as a memorial of these events.

Now, as all this happened as ensamples (margin, types) or, warnings, and were written for our admonition or “instruction”, it should behoove the Christian to watch, and recognize God’s signals which He has placed along the pathway of man’s redemption. Jesus emphasizes both the admonitory and the antitypical phases of this whole incident, thus (Luke 17:28-30), “Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but in the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.”

Jesus continues, elucidating the significance of the foregoing, “Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it”. Here is an indirect reference to the revealed acts of Lot and his family, including his sons-in-law, during the presence of their angelic guests. The recorded evidence proves two things, namely, Lot recognized the heavenly messengers,

and he and his relatives were perplexed over a decision whether to obey or disobey the Lord’s orders, v. 13. Note how the angels had to use physical and verbal force to get them to leave the city: “The angels hastened Lot”; “and while he lingered, the men (angels) laid hold upon his hand”. “Escape for thy life; look not behind thee”; “haste thee, escape thither; for I cannot do any thing till thou be come thither.”

Wicked as conditions were in the plain, while facing death, these God-fearing people hesitated about leaving their old abode and environments that had become so interwoven into their being as to become an integral whole of life. It was this life they sought to “save”, but they would
(Continued on page 314)

MORE THAN ENOUGH

GOD CALLED Moses unto Mount Sinai and there spoke to him, saying, “Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goat’s hair, and ram’s skins dyed red, and badger’s skins, and shittim wood . . . and let them make me a sanctuary; that I may dwell among them.” Ex. 25:2-8.

He then proceeds by telling Moses how he shall make the tabernacle, giving him the exact dimensions and specifications, not only for the tabernacle itself, but also for its furnishings.

In Exodus 36:5-7 we read: “The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.”

The N. B. I. is asking you to give the small amount of one dollar a month to the Lord for His work. It has been estimated that if one thousand would do this, there would be sufficient funds to carry on the work. Those who love God with all their heart, with all their soul, and with all their mind will consider this a very small thing to do for Him.

Many have already responded and shown their willingness to serve Him by sending in their pledges. But I feel sure there are many others who love Him just as much and want to show their love in this way, too, who for some reason have not yet joined the Dollar-A-Month Club. If you are one of those, won’t you mail your first dollar now? Don’t put off until tomorrow what should be done today.

Won’t enough of you “give it willingly with your heart”, so that at N. B. I. headquarters they, like Moses of old, will be able to say, “The people bring much more than enough for the service of the work”?—A Dollar-A-Month Member of the Training Class.

THE CHALLENGE TO THE CHRISTIAN

(Continued from page 307)

to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men."

Thus we see that Jesus, the Antitype of David, although He healed where David killed, made use of the same means of convincing the doubter that David did. He proved the power of God by doing. Let us, as Christians, profit by the example of these two men of God, and prove God to the world by our works of faith. Let us hit them in the eyes.

WHAT IS MAN?

(Continued from page 308)

ality is a question, but the view just stated is a prevalent one and calls for examination.

Our duty, then, is to see how man was called into being, and what Scripture represents him to be. In Gen. 2:7 we have the process named and the material from which he was formed.

"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."

If these declarations are accepted in their plain grammatical sense there can be no room for doubt as to what man is, or the material that goes into his composition, both in lifeless form and living personality.

Before proceeding further let us consider the process by which other forms of life have been produced, and let it be particularly noticed that *all are agreed* that each differing form is itself the object represented by the name.

Turning then to Gen. 1:12 and 2:9 we have it clearly stated that all living forms of VEGETABLE LIFE were formed "out of the ground", trees, fruit and ornamental, being specifically mentioned and differentiated from the herb, and the grass also named. The name in each instance signifies the object.

Next in Gen. 2:19 we have precisely the same facts stated with reference to ANIMAL LIFE—"the beast of the field, the fowl of the air . . . and every living creature", and "whatever the man called every living creature that was the name thereof." (R. V.)

Is it not then an irresistible conclusion that the being "formed out of the dust of the ground", and differentiated from the rest of life by the name of "man" is in reality the object which bears the name? Every law of precedent and analogy fully corroborates this inevitable conclusion.

But we wish to bring proof upon proof, for once a thing is proved it is astonishing how quickly other proofs (not conjectures) fall into line. It will be our interesting study in further issues to consider some of these, which we think will increase in interest as we proceed.

HOLDING UP THE BRIGHT SIDE

By J. S. Lyon

IT is human depravity that causes men constantly to deplore the faults of others and the moles in their eyes, as though they had none in their own. It is the job of preachers and religious writers, however, to do somewhat along the line of criticism of human weaknesses, that remedies may be suggested and improvements made. But is it not a mistake to over emphasize the faults in the church and in its members, and to hold up too much the picture of the consequences of sin and the certainty of Divine wrath? Would it not be better to center thoughts on the beautiful promises of God and the possibilities of redemption, on those features of God's character that show forth His wondrous love and grace?

It is a certainty that the character of children is damaged when the influences around them are redolent with reproach, reprisals and "don't do its" of every kind. To praise whenever possible, to establish high ideals by example and teaching, and to be patient with failures is a far better practice. It is instinctive to want to do what is forbidden, our heritage from Eden. To forbid a child this and that is to center its thoughts on what we do not want it to think about. To get a child to admire a fine character is certain to accomplish more character building than a thousand reprimands.

When we listen to a sermon on the waywardness of man, harping on things we should have done and have not, we are quite apt to apply the whole condemnation to our neighbors or brethren, instead of to ourselves. In doing this we are prone to temporarily forget, if not entirely forget the good qualities of others. If others criticise so that it comes home to ourselves, we usually do not like it. We are irritated and displeased, instead of uplifted thereby.

However debased a person may be, he is one of God's creatures, serving some useful purpose, though often we can see none from our mortal standpoint. He is the object of Christ's mission which was to seek and save that which was lost. Whatever the present or past state of society, God has declared that it shall end in an age of delight, where every imperfection shall become perfect, every wrong shall be made right, every tongue shall give Him praise.

Let us pity, and not condemn. Let us lift up and not press down. Let us not faint at the enormities of sin, but let us rejoice that if sin abounds, grace doth more abound. The words of Paul in Romans 5:20 lead us to believe that whatever the depths of sin to which man may fall, grace in its fulness is competent to restore.

If the love of a human father is not effaced by the sins of his children and by the corrections he must administer, let us not belittle the love and power of our heavenly Father. If afflictions and sin are experiences necessary for the development of appreciation of a better state, how much better that we not criticise the working out of God's

plans, but observe them with appreciation in view of the ultimate promises of God.

Let us turn men's thoughts toward these abundant and glorious promises, rather than to their own weaknesses. Their faults will be shed by the wayside as they turn to the healing light of God's precious gospel. Let us remember that in God's sight there is now no condemnation for them that are in Christ Jesus. Whatever each of us may have accomplished, little or much, it is not we that of our own initiative have done it, but the spirit of God and of Christ that is in us. If we credit our own efforts for what we do that is righteous, we disown the work of grace that Paul insists is most important.

To preach the gospel is to proclaim a joyful message, and not a doleful tirade.

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TOMB OF JESUS

IN A LECTURE before the Archeological Association of Berlin, Dr. E. L. Sudenik of Hebrew University, Jerusalem, said that a tomb had been discovered at Jerusalem which bore the Aramaic inscription, *Jeshua Bar Jehoseph*, meaning, "Jesus, Son of Joseph." Dr. Sudenik was careful not to offer his own opinion that the tomb was that of Christ.

Little is known accurately concerning the tomb of Jesus. The early Christian records make little mention of it and the Bible itself pays little attention to it. The only definite description is in the Gospel according to St. John. Matthew, Mark and Luke content themselves with referring to the tomb without giving its location and pass on to the Resurrection. But in John 19:41, the location of the tomb is placed on or near the hill of Golgotha, scene of the Crucifixion.

"Now in the place where he was crucified", the text says, "there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."

The site at present accepted generally by Christian belief is the spot in Jerusalem around which has been built the Church of the Holy Sepulchre. The selection of this site was made by Constantine, the first Christian emperor of Rome, in the fourth century after Christ, as the result of a dream and a revelation thought to have been made to his mother, Helen, later canonized by the church.

The location of this site in the heart of Jerusalem, however, has roused skepticism in the minds of scholars. Nevertheless, the place is held in great veneration by all the sects of Christianity and the church is used by them under a mandate first established by the Turkish government and later continued by the British when they took over the mandate for the Holy Land.—*Selected by C. H. Netts.*

THE CREATOR AND HIS WORKS

By Harvey Krogh

THE MOON, a blood red, oval ball rose from the glossy surface of a beautiful lake. And as it gradually ascended into the starry heavens, it lost its colorful hue and became an ivory sphere. Its likeness gleamed with shimmering whiteness upon the peaceful lake, and as I gazed, I thought of a verse of Scripture that I had once learned: "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?" Psalm 8:3, 4.

Have you ever ridden in aeroplane and discovered that it is barely possible to notice a man on the ground when you are not yet far up in the air? You know how tiny a person on the sidewalk appears when viewed from the top of a high building. Man is indeed very small in comparison to the other things of God's unmeasured creation.

We cannot comprehend the depth of the sea, nor can we realize the vastness of the heavens with its countless myriads of stars, each ranking with the sun, some being much larger, though the unlimited space between hides their magnitude. God created all of these things; they are all the work of His fingers. "The heavens declare the glory of God; and the firmament sheweth his handiwork."

How little man realizes that God is the Creator of all things! If God should remove His guarding hand, we should all die and return to our dust. "For in whose hand is the soul of every living thing, and the breath of all mankind." Job 12:10. Man has turned away from God and has forgotten Him, but He has not forgotten man, for His infinite love to all is too great for us to know.

And what has man done that God is mindful of him? Man has done nothing; even worse, he has gone astray and has even denied that God is the Creator. God's wrath shall be poured out upon those who blaspheme and do not worship Him, but to those who love Him and praise His holy name, He has promised the richest of His possessions, even immortal life.

If we accept Christ and obey His commandments, then we are 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."

Looking back once more on God's works, what are we that He should visit us and thus bless us? He has been exceedingly kind and gracious toward us. Let us praise Him with all our hearts, follow Him and live nearer each day of our lives.

"THE CHRISTIAN HAS FIRST to make a good profession, and then he has to make his profession good. For two men read a Christian's life, while only one reads the Christian's Bible."

I NEVER KNEW

I never knew, before, the world
 So beautiful could be
 As I have found it since I learned
 All care to cast on Thee;
 The scales have fallen from mine eyes,
 And now the light I see.

I never knew how very dear
 My fellow men could be,
 Until I learned to help them with
 A ready sympathy;
 Their inner lives have made me know
 A broader charity.

I never knew how little things,
 As greater ones could be,
 When sanctified by love from One
 Who doth each effort see;
 But now a daily round of care
 May win a victory.

I never knew; and still, dear Lord,
 As through a glass I see,
 And perfect light can only come
 When I shall dwell with Thee;
 When in Thy likeness, I awake,
 For all eternity.

—*Author Unknown.*

THE SECOND LETTER TO THE CORINTHIANS

By Lyman Booth

THIS EPISTLE was called forth by the effect of the first. Soon after Paul sent it, the terrible riot occurred, headed by Demetrius, the silversmith (Acts 19). Paul, being rescued from danger, proceeded to Troas and awaited with utmost anxiety the return of Titus from Corinth. Days and weeks passed, and still no word came. Paul was weighed down with evil forebodings as to the effect of his first letter (2 Cor. 2:15). At last being unable to remain any longer in Asia, he hurried to Macedonia, and there, probably at Philippi, received news from Titus that conditions in Corinth were quite favorable.

The church in the main had bowed to his reproofs. The incestuous man had been expelled and brought to repentance; the Gentile license had been restrained; confidence between the church and himself had been renewed. But the Judaizers had been reinforced by evil men, bearing "letters of commendation" from some higher authority, and were very arrogant in their ill pursuits.

These letters had attacked him with bitter animosity, misinterpreted his motives, and contradicted his apostolic commission. Stung by such false accusations the apostle wrote a reply, probably about the summer of 57 A. D., in which, with burning words, he defended his apostolic claim, and his pure and sincere motives. At the same time he pictured a most wonderful insight into his life and character.

He rejoiced in the consolation he received from God, by which he was enabled to comfort others in trouble, affirming that both sorrows and joys contribute to salvation. He gave a full description of his preaching and suffering for the gospel, and he declared his earnest longing after eternal life. He spoke modestly of the faithful discharge of his apostolic duties and his earnest efforts to bring men to Christ.

In opposition to his enemies he vindicated his conduct and preaching. He expressed a zealous fear lest they should be corrupted and led astray from the simplicity of the gospel, and declared he was not a whit less than the chief apostle. He expressed a fear lest he should not find them such as they should be, and he exhorted them kindly to examine themselves and prepare for his contemplated coming, as he should not spare the guilty.

The Corinthian Epistles may appear to some readers less interesting than several others, because they refer mainly to the circumstances peculiar to the church at Corinth. Yet they are the more interesting, because directions, exhortations, and admonitions, which may be suited to the many, ordinary, every day incidents of life, are communicated by them. These could not be represented with the same effect in a general discourse on the great doctrines and duties of Christianity.

The most remarkable feature in this epistle is the goodness of his chosen cause, and the power of God to sustain him in it. Paul was at that time opposed by a powerful party wherein authority, reputation, and interests were mainly concerned, and who were ready to seize on everything which could be used to discredit Paul. It is wonderful to see how firmly he insisted on his apostolic authority. Without the least reservation he appealed to the miraculous powers which he had exercised at Corinth.

He never shrank from the contest, nor ever expressed any fear of some discovery being made that would prove unfavorable to the cause which he labored to sustain. With great boldness, yet modestly and meekly, with firm decision he expressly declared that his opposers were the ministers of evil, and he threatened them with miraculous judgments. As a result many of their deluded members were brought to repentance and were reestablished in the faith.

It cannot be conceived that a stronger testimony, not only of integrity, but of divine authority or inspiration can exist. If there had been anything of the nature of an imposture among the Christians, it would have been almost impossible but that their purity of conduct would have disclosed it.

The second epistle to the Corinthians is a very careful, systematic, and intellectual treatise. It is an unstudied let-

ter, in which Paul gives vent to the natural feelings of a warm and sympathetic heart. It may be divided into five sections.

In the first, after the greetings and references to the trials through which he had passed in Asia, he defends himself from the charge of levity in delaying his intended visit (chapters 1 and 2). Second, he speaks fully on the grandeur of his apostolic mission, giving its source (3 and 4:6); then of its difficulties (4 and 7:5 and 10); next its motives (5:11 to 6:10).

Third, he warns his readers as to the danger of intercourse with heathens, and he accepts the repentance of the incestuous person (6:11 and 7:16). Fourth, he appeals to their liberality in behalf of the poor saints at Jerusalem (8:9 and 5). In defending his apostolic mission, he relates the story of his life of sacrifice and almost martyrdom on more than one occasion.

GOD HONORS THE HUMAN BODY

IN THESE DAYS when we hear on every side the Buddhist philosophy that mind is everything; mind is all, when people regard their bodies as garments to be thrown off when old and worn out by disease and never needed or desired any more forever, it is well to pause and enquire how God estimates the human body. Coming to the Bible, the only revelation of God's mind concerning this matter, we find first that God has honored the human body by recording its creation. Gen. 2:7. The Lord formed man of the dust of the ground. In this respect the body is honored above both soul and spirit, for their creation is never related. If there is a man without a body, the beginning of such a man, God never considered worth putting on record.

Second, we find that God has honored the human body by assuring it of continued existence, in that He arranged for its reproduction. Gen. 1:28. Third, God has honored the human body by calling it "man".

Is it not a scriptural fact that wherever you find a human body, you find a man? Look at that bier near the cemetery of Nain! There was a dead man being carried out, dead, but a man still. Listen while Jesus cries, "Young man, I say unto thee, Arise." So the man that died was the man that Jesus told to arise, and He restored him alive to his widowed mother.

Let us look at the grave of Lazarus. The record says that Lazarus sickened and died. Jesus came and found him dead. He said, "Where have ye laid him?" Soon He stood beside the grave. Was Lazarus there? His body was, but was the man that had died? Yes, the same man. Jesus said, "Lazarus, come forth." And he that was dead came forth.

So we find that God has honored man, the human body. And though he die, He has perfected His plan of life for the human body by a resurrection from the dead.—*Selected by Mrs. A. J. Chaplin.*

THE DAY DAWN

By John Denchfield

"We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts".—1 Peter 1:19.

A PORTION OF THE *Rig Veda* of the Indians, in describing the dawn, reads as follows: "She shines upon us, like a young wife, rousing every living being to go to his work. The fire had to be kindled by men; she brought light by striking down darkness. She rose up, spreading far and wide, and moving toward everyone. She grew in brightness, wearing her brilliant garment. The mother of the morning clouds, the leader of the days, she shone gold-colored, lovely to behold."

Many are the poems which have been written attempting to describe the glorious dawn. Yet, great though the writer and his words may be, they are insufficient. One must watch the approach of the dawn in all its grandeur, becoming filled with mingled feelings of delight and awe, to know its indescribable qualities.

Since almost the beginning of time, man has been looking forward to an even greater dawn, the Day Dawn, the coronation of Christ our King, which will be the actual dawn of a new day, a new world, a new kingdom in all its glory, perfection and purity.

David, the sweet psalmist of Israel, said, in his last words, "The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. 23:2-4.

David was crowned as king with all great pomp and glory. People were gathered together from all of Israel to voice their acceptance and their praise unto him. David, being greatly pleased and overjoyed at the occasion, wrote a psalm in praise to his God. This, the twenty-first Psalm, points forward to the dawn, the coronation of Christ.

"The king shall joy in thy strength, O Lord, and in thy salvation how greatly shall he rejoice! Thou settest a crown of pure gold on his head. For the king trusteth in the Lord and through the mercy of the Most High he shall not be moved."

Just as every night we look for the coming day, now, in this period of darkness, we look toward the coming dawn. As we journey, we mount hill after hill, always pressing on toward the goal, "the prize of the high calling of God in Christ Jesus".

Soon the dawn will come, the crowning day of the King of kings and Lord of lords! May we all be found acceptable that we may reign and live with Him in the future glorious kingdom.

FLY FOR YOUR LIVES

(Continued from page 309)

have lost it, had they not been driven from the danger zone. Hence, they were forced to "lose their lives"—what they considered life, in order to "preserve life", or save it alive.

As a concluding thought Jesus says (Luke 17:34), "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left." Verses 35 and 36 convey the same thought. This does not mean that one man was a Christian and the other man was not. It is simply another way of teaching the lesson of Matthew 25:2 and 10: "And five of them were wise, and five were foolish. . . . 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."

The word "night", Luke 17:34, means the same as in John 9:4, "The night cometh, when no man can work"—faith in the blood of Jesus Christ having become entirely negligible. It should not require an exegete nor a sage to recognize conditions "in the days of Lot" to be a type of the wickedness and the unrepentant conditions of the human race today. Time being no factor with God (Rom. 4:17), the replica precedes the original picture.

All nations are rapidly approaching their doom. We are at the Laodicean period of the church, when a lukewarmness pervades the erstwhile zealous Christian: a time when Jesus is standing at the door of the hearts of His indifferent ones, saying, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:14-20. To the writer this seems like the final announcement just preceding our Lord's return in person, for those prepared to meet Him. The dear Redeemer "knocks". He wants to get in, but cannot unless the "door" is opened for Him.

Angels were sent to persuade Lot and his family to flee for their lives, but Jesus comes to rescue His wandering disciples. He pleads with them to mentally and spiritually leave the doomed cities (spiritual habitation) of Babylon, ere it is too late.

Reader, should you be of the world (Babylon) don't be like Lot's sons-in-law who "mocked" and jeered their father-in-law, and refusing to leave the plain, died in the holocaust.

Paul dictates the procedure of escape in Romans 12:1, 2, "Well then, my brothers, I appeal to you by all the mercy of God to dedicate your bodies as a living sacrifice, consecrated and acceptable to God; that is your cult, a spiritual rite. Instead of being moulded to this world, have your mind renewed, and so be transformed in nature, able to make out what the will of God is, namely, what is good and acceptable to him and perfect." Moffatt.

Bible students hold different ideas about the degree of severity and duration of the "time of trouble such as never was," but there is one thing that all should agree upon, namely, that the "trouble" is already manifesting itself,

and that we should "hasten", and not "linger", but "escape for our lives"; "not looking behind", having but one objective—Jesus Christ, the Ark of safety.

WANTED — MOTHERS

(Continued from front page)

mother when they devoted their baby to the service of the Lord.

In how many homes is there a family altar? In how many is the Bible studied, or are the Sunday school lessons prepared by even good sized children, even though the parents may pass in the community as "fine Christian people"? Are we not rather more desirous that our young folks should be "big money makers", or "smart politicians", rather than have them follow the advice of the apostle Paul to the young Timothy "to preach the word"?

Do you suppose Hannah ever regretted giving her baby boy to the Lord? She surely lost nothing by it, for she had the comfort of knowing that she was the mother of the greatest servant of God in her time, and that though she had given him to God, he was still her son.

In every home into which THE RESTITUTION HERALD enters, may the words of Joshua be carried out: "As for me and my house, we will serve the Lord".

SEEING TO ONE'S OWN

WHEN Nehemiah accomplished his great task of rebuilding the wall of Jerusalem, he applied to it most of the principles of cooperative industry. The entire work well deserves the study of modern masters of labor. And one of the fruitful rules which he used was this, that the builders should work, as far as possible, opposite their own houses. Thus they would have borne in upon them all the time that what they were doing was for the defense of their dear ones and their homes. Their wives and children would look on and encourage them in their toil. They would have a sense of personal responsibility for the work, a personal interest in it.

So in all our larger labors, for the community, the state, the nation, and the world, let us build over against our own house. All successful toil begins at home. The farthest outreach of human endeavor is only an extension of what we find hinted to us and urged upon us right in our own families.

All needs of the most distant lands are mirrored on that mimic stage. If we are not a reformer at home, let us not pretend to be a reformer abroad. If we are not builders in our own dooryard, we shall erect no worthy structure elsewhere. As we do the thing that is next to us, we shall find other things to do next to those things, and so on and out.

— Selected.

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"STUDY TO SHEW THYSELF APPROVED UNTO GOD."—2 TIMOTHY 2:15.

BEREAN ORGANIZATION IN ILLINOIS

THE ILLINOIS State Berean Society has been organized for about thirty-three years. We have seven societies at the present time. Each has its own local officers and most of the meetings are held at the church once a week. The Chicago society meets once every two weeks at the homes of its members. During the winter the Salem society meets at its members' homes, generally at Martinsville.

The officers of the Illinois Berean Society are as follows: president, first and second vice-presidents, secretary and treasurer. Its committees are the literary, junior home study, and sunshine committees.

The duty of the president is to preside at the annual meeting and to carry out such duties during the year as preparing and providing stationery for each officer and chairman of each committee, informing officers and committee chairmen of his or her duties, assisting in organizing new societies, encouraging the older groups, etc. The vice-presidents assist the president whenever possible.

The secretary endeavors to keep a record of every Berean member in the state. She also tries to get a report of each society every month. In order to do this, she sends a blank to be filled out to every local secretary. These blanks are printed with space for name of society, time and place of meeting, membership, average weekly attendance, interest and remarks. The secretary carries on any correspondence that the president thinks necessary, sends reports to the national secretary, and a monthly report to the Berean editor.

The duty of the treasurer is to hold in custody the funds of the society and to pay out money upon order of the president. She also makes an annual report of all receipts and expenditures.

The chairman of the Literary committee writes to different Illinois Bereans asking them for articles for the Berean page.

The chairman of the Home Study committee teaches Bible lessons through correspondence. In order to do this, she gets in touch with children who do not belong to a junior Berean society. Each child is sent lessons, which he prepares according to instructions and sends back to his teacher. These are then graded and returned.

The Sunshine committee attempts to search out and encourage those who are sick or afflicted in any way. Often a number are asked to send letters or card showers and in some cases where one is confined unusually long, a small gift or plant is sent to help brighten the long, lonely hours. The chairman also writes letters of encouragement to those newly baptized.

The dues of each member are ten cents per month. Each local society keeps one-half and pays one-half into the state treasury.

Our work has progressed very nicely, although new societies are not being added as quickly as we would like. One society was discontinued last year. The membership seems to remain about the same while the average attendance is slightly increased. The interest seems to be fine in every society.

Edna Wood, State Secretary.

The above article was written in compliance to a request.

WHY BE A CHRISTIAN?

A CHRISTIAN is a follower of Christ. Christ came teaching glad tidings of a kingdom to be established in the earth, with himself as the King on David's restored throne. Those who heard Jesus' message, as He told it, seemed to understand and be moved by it. His followers understood also the importance of being baptized in water, in the name of Jesus, to become adopted children of God.

The Christian way of living is the best in the end. The standard is so high that but few are able to live it as perfectly as they would like. Everything that our heavenly Father asks of us to do in the Christian life is for our own good in this life, and we cannot undertake anything that offers so great a reward in the end. Perhaps the greatest gift is an endless life filled with service for God in the ages to come. We ought to love God and honor the name of Jesus.

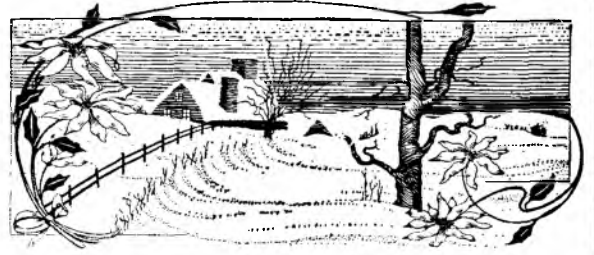
Josephine Hammond, California, Age 14.

BEREAN PAGE CONTRIBUTIONS

Illinois, 10; Ohio, 7; Iowa, 3; California, 3; Indiana, 3; Texas, 1; New York, 1; Missouri, 1; Louisiana, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE TWELVE SENT FORTH

JESUS helped every one He could, but there were many others who needed help. Therefore, He appointed seventy men, and sent them by twos into every city and village where He could not go. He said to them, "The harvest is great, but the labourers are few. Pray the Lord of the harvest that he would send forth labourers into his harvest."

There were many people ready to be saved, but there were so few laborers or teachers who could tell them how to be saved. Jesus compared them to lambs among wolves. The wolves were false teachers and others who opposed Jesus.

These seventy laborers were told to take no money, food or shoes. They were to salute no man and whenever they entered a house they were to say, "Peace be to this house." If they were received courteously, as was the custom among eastern people, they were to remain in that one house. That home would consequently be blessed, the blessing paying for the food and care of the disciple. They were to eat whatever was set before them, which was not easy for a Jew, because they were very particular about certain foods and how they were prepared.

But, best of all, power was given these missionaries to heal sick people and to declare that the kingdom of God was nigh. However, if any city would not receive these messengers of good news and love, the messengers were to go on their way. They were to say that they wiped the dust of the city off against the citizens. Thus the citizens would lose a wonderful blessing.

Time passed, and the seventy came back very happy, and saying, "Lord, even the devils are subject unto us through thy name." They must have been received well everywhere. This made Jesus very happy, too, and He said, "I thank thee, O Father, that you have helped these humble workers rather than the wise and great."

Jesus knew that God did what seemed best in His sight and had delivered all things to Jesus.

Our lesson tells us that "no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him." They are one, and work together. Through Jesus and His teachings we learn more of God, for Jesus came to show the love of God, His Father, to man.

DO WE receive God's helpers and their messages with joy?

SOMETHING TO DO

1. Read Luke 9:1-6 and Luke 10:17-24.
2. Learn verse 22 of the lesson.
3. Tell what you like best in this lesson.

We Believe—the signs of Christ's return as told in Matthew 24.

A CHILD'S PRAYER

"Happy is that people whose God is the Lord."

"Dear Heavenly Father: I thank thee that I live in a country where so many of the people know and love Thee, and where our great presidents whom we honor this month set us so noble an example of faith in Thee and courage to do the right. Help me and all my friends to obey Thy laws of good will and unselfishness. May we help to make our country better by all that we do and all that we say, so that the spirit of America may be true, and brave, and kind like the spirit of Washington and of Lincoln, and so like the spirit of Christ. Amen."—*Rev. R. W. Barstow.*

A HAPPY DAY

A heart full of thankfulness,
A thimbleful of care;
A soul of simple hopefulness,
An early morning prayer.

A smile to greet the morning with;
A kind word as the key
To open the door and greet the day,
Whate'er it brings to thee.

A patient trust in Providence,
To sweeten all the way,
All these, combined with thoughtfulness,
Will make a happy day.

—*Anonymous.*

FRIENDS, in this world of hurry and work and sudden end,
If a thought comes quick of doing a kindness to a friend,
Do it that very moment! Don't put it off, don't wait!
What's the use of doing a kindness if you do it a day too late?
—*Selected.*

With Our Sunday Schools

LESSON IX. — March 1, 1931

JESUS SENDING FORTH MISSIONARIES

Luke 9:1 to 10:24

Devotional Reading: Romans 10:8-15

GOLDEN TEXT

The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. — Luke 10:2.

A STUDY OF THE SUBJECT

Topic. Christ's Victory Program: Individual, Personal Evangelism.

Basic Truth. "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

I. The Waiting Harvest. Jesus could never look at the multitudes, scattered, leaderless, purposeless, without having a great, overpowering compassion for their lost condition well up within His heart. It would seem almost as though the sin and woe in the world could never be all alleviated, there is so much everywhere. The work that Jesus was able to do, and did do, in His ministry, stupendous as that was, including all the unrecorded miracles of Jesus and His helpers, could cover only a pitifully limited territory and a brief period of years. And the grand total of all the converts His followers have been able to make through all the centuries of the church's existence is still far, far short of adequately taking care of the field. At every tick of the clock someone somewhere ends this life's course, more than 4000 every hour, day and night, and more than 100,000 every day, dying in their sins without the knowledge of the glad tidings of salvation the Savior came to proclaim!

It must have been some such thought which wrung from the loving Savior's heart the words recorded in our memory verse, and in Matt. 9:36-38: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, 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!"

II. Recognizing Our Obligation. Can we be a true servant of Jesus Christ and not share His anxiety for the souls living everywhere, dying everywhere, outside of Him? Can we see the overwhelming need that confronts every Christian believer, every church organization? Our nation today is appalled at the needs of the multitudes made destitute by the unemployment crisis. Much more ought the Church of God to be appalled at still greater multitudes who are yet destitute of life eternal because of sin! They are everywhere among us; we live with them, work with them, play with them; and what are we doing to help?

III. Organizing for Evangelism. We can never hope to reach all people, but we certainly can do more effective work than we are.

The Master himself gives us the cue, when He sends out the seventy. Personal evangelism is the answer, each believer cooperating with every other. Every Christian, however humble, ought to be a missionary to those with whom he is thrown in contact.

Churches should organize their evangelistic appeal. Don't leave it all for the minister. He is only one man, and even Christ had to appoint helpers. Multiply many times the results your pastor or evangelist can bring about by giving him a working force of faithful, devoted helpers whom he can send out into every place whither he himself would come. And above all, PRAY, as Jesus commands, that God will send forth laborers — that He will send forth you!

PRACTICAL APPLICATIONS

Our Missionary Task. Picture in your mind, if you can, a man who has been employed to run a farm. His employer is gone for a year's tour of the world, and has left him in complete charge of the farm. He has been instructed to run it in the way that he thinks will be to his employer's best interest.

Let us watch him as he goes about his employer's business. It is early fall and he has a large field of grain which is almost ripe. Upon examination he finds that the old granary is likely to prove insufficient, and so he decides to build a new one. The plans are made; the carpenters are put to work; soon there stands upon the farm a beautiful new, modernly-equipped granary. By this time the grain is ripe and ready to harvest; he throws open the doors of the granary and says, "The granary is here; if the grain would be saved, all it has to do is come and get into the granary." Then he sits down and waits for the grain to harvest itself. I leave it to your imagination to determine how much of the grain was harvested and how his employer approved of his method of harvesting grain.

Ridiculous, isn't it? No sane man would do such a thing.

Christ, giving the parable of the man who was journeying into a far country, said to His servants, "Occupy till I come." Luke 19:13. And in appointing them over His business He said to them: "The harvest truly is great." They went forth with hearts full of the Holy Spirit, and started the harvesting that is not yet completed, the harvesting of men for Christ.

We must have churches to bring men in, and there keep them pure until the Master returns to claim them. But let us not make the same mistake as did the man in our parable, and

simply throw open our church doors and expect men to harvest themselves. They must be harvested, and if they are not, we shall have to explain to our Master when He returns. — J. R. L.

THE GOLDEN TEXT

"The harvest indeed is plenteous, but the reapers are few, beseech, therefore, the Lord of the harvest, that he would send out labourers to reap it." — Luke 10:2, Diag.

Jesus, realizing how great a work there was to be done, saw the need for extra workers. His telling them to beseech the Lord that more be sent shows His feeling for a special need.

Matthew tells us that as Jesus went from place to place teaching and preaching and healing all kinds of diseases, He was moved with compassion on the multitudes that followed, for they were as sheep having no shepherd. Matt. 9:35, 36.

No wonder He realized the harvest was plentiful when such numbers followed Him. They needed care and that was why He wanted more workers to help reap the harvest, or, in other words, He wanted more helpers to proclaim the gospel of the kingdom, because people were eager to hear it just then.

— L. A. R.

SENIOR AND ADULT CLASSES

Topic: Laborers Together With God.

Christ stated His mission very briefly when He said, "The Son of man is come to seek and to save that which was lost." Luke 19:10. He began His work by preaching the gospel of the kingdom. Matt. 4:17. He chose twelve to help Him and sent them forth to proclaim the kingdom of God. Luke 9:2. After this, the Lord appointed seventy others, sending them out to preach the kingdom of God. Luke 10:9.

After His resurrection, He remained with His disciples forty days, instructing them in the things pertaining to the kingdom of God. Before ascending, He gave the commission to His disciples, "Go ye into all the world and preach the gospel to every creature," and thereby delegated to the church the work He had begun.

And while the church is carrying on, it should have the "mind which was also in Christ Jesus," Phil. 2:5, and that is, "I seek not mine own will, but the will of the Father which hath sent me." John 5:30. "The Father hath not left me alone, for I do always those things that please him." John 8:29.

— F. A. S.

DOINGS AMONG THE CHURCHES

AN INCREASE IN MEMBERSHIP

We should have mentioned some two or three weeks ago that the Bible Training class has recently had an increase in its numbers. Three young people of Oregon, finding that they had the time to give to the work, have been regular and studious attendants for the last three or four weeks. During this time the class enrollment has been ten.

ENOUGH HAS BEEN SAID

The editors of The Herald have decided to bring to a close the discussion of the penalty placed upon Adam. Manuscripts on this subject are still arriving, but we feel that sufficient has been said on both sides of the question, and studies may be more profitably pursued personally by those interested. We thank one and all for the courteous manner in which these questions have been handled.

BACK HOME

Bro. Ward Lindsay, who is in the employ of the Carnation Milk Products Company at Schulenburg, Texas, spent a few days of last week in his old home town of Oregon, Illinois, visiting with relatives and friends.

CHICAGO SERVICES

Bro. C. E. Lapp of the Training Class will speak for the Chicago congregation on Sunday, February 22.

The place of meeting will be the Austin-Whitehead home at 5439 Ohio St. A full attendance is urged.

CHANGE AT CASEY

Our preaching day at the Restitution Church, Casey, Illinois, has been changed from the first Sunday in each month to the fourth Sunday. Sunday School convenes every Sunday at 9:30 a. m.

OUR ANNUAL REPORTS

For more than two weeks past your secretary and his bookkeeper have been tracing records of former years and making necessary adjustments. This trying and tedious work has been practically completed, but during the period it has been impossible to prepare a report weekly for The Herald, and as we must now stop and work on the next Sunday School Quarterly, the full Annual Report must be postponed.

F. L. Austin.

A SURPRISE AT DIXON

On Thursday evening, February 12, a company of fifty people of the Dixon and Oregon churches gathered at the Dixon church and completely surprised Bro. L. E. Conner, pastor of the Dixon church, in honor of his seventieth birthday anniversary, which he had celebrated on February 9. The evening was spent socially and at the conclusion of the refreshments Bro. Austin gave a toast to Bro. Conner, to which he responded, telling of his early life and the struggles incident to his education.

On February 15, Bro. Conner gave the forty-fifth anniversary sermon of his ministry. The Dixon people feel greatly strengthened and encouraged by the labors of Bro. and Sr. Conner, and they anticipate a future filled with blessings under their leadership.

A NOBLE EXAMPLE

We feel that the following words from one of our elderly sisters in North Carolina should be made known to all of our readers. This sister is a subscriber to the Dollar-A-Month pledge. In sending in her February installment, she writes that she has been unable to collect the little interest money that is due her and that she has received but \$2.50 income since she remitted in January. Of this she has remitted ninety cents on her Dollar-A-Month pledge.

One can but commend anyone who is thus devoted and loyal to the Master. We cannot help but wonder how many there are, young people as well as elderly ones, who throughout the year have been receiving their regular monthly or weekly salary checks, almost equal, if not quite, to the checks of former times and yet who are not contributing the least bit to Christian work. Brothers and sisters, let us each one stop again to realize something of the responsibilities and duties resting upon Christians for the dissemination of the gospel for the upbuild of others.

ENTHUSIASM FOR KOKOMO

A letter received from Sr. O. J. Parker of Kokomo, Indiana, breathes out something of the joy and gladness, of the thankfulness and appreciation to Bro. Conner for having presented his services to them over Sunday, February 8. The little church there had had no pulpit work for nearly a year. Bro. Conner reports that when he arrived Sunday morning there were 61 in attendance for Sunday School. Loyal devotion and labor have been the means of maintaining a good, lively Sunday School in Kokomo. The morning sermon was listened to by practically the same number of people; while the evening sermon was enjoyed by nearly a hundred people. Bro. Conner brings high praises regarding the efforts of the little flock at Kokomo, Indiana.

GRAND RAPIDS, MICHIGAN

The Grand Rapids church rejoiced on February 8 to have brothers A. K. Richardson and A. G. Townsend back at services. Bro. Richardson, one of the elders, has been a most faithful member of the cause in Michigan for many years, but for some time has been suffering from arthritis. But whenever he is able to go anywhere it is to church that he goes, and not somewhere else.

Sr. Chas. Simpson is still far from well and has recently had a thorough hospital examination. Our prayers rise on her behalf.

Church activities are moving nicely. Attendance all day on February 8 was extra large and attentive. At the evening service the Boy Scouts attended in a body.

On February 11 the pastor and wife had the opportunity of spending the day with church folks and friends at Coats Grove, where he spoke to the "Do Good to Others" club in the afternoon. Bro. Eddie Coats, for many years defender of the faith in that community, is in poor health.

All are anxiously looking forward to the opening of spring, and trusting that labor conditions will improve and remove much of the present suffering.

F. E. Siple, Pastor.

INDIANA REPORT FOR JANUARY

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

Money received: Pleasant View, \$21.25; Rensselaer, \$30.00; Plymouth, \$12.00; North Salem, \$6.00; Burr Oak, \$10.00; Hillisburg, \$25.00. From Conference Board for November and December, \$20.30. Conference Board for January, \$10.25.

Expense: \$14.50.

Note: We want to thank Bro. Wiseley, of Argos, for help on work outside of Indiana, also Sr. Sylvester Logan, Plymouth, for a pair of nice blankets.

If you are interested in signs of the times, we still have some 24 page tracts at ten cents per copy on that subject.

J. H. Anderson,
Michigantown, Indiana.

THE TENTH ANNUAL CONFERENCE of the Church of God

That all may know well in advance the date of the next General Conference session, notice is hereby given that same will, D. V., be held at Oregon, Illinois, August 4 to 16.

In making this advance announcement, it is for the accommodation of all in making plans thereto. It is needless to say that the largest possible attendance is desired and that the greatest possible interest in and preparation for said conference will be made.

F. L. Austin, Sec'y.

THOMAS HILL

Thomas Hill, one of the oldest and most respected citizens of the Blanchard, Michigan, community passed away at the home of his daughter, Mrs. Jessie Marston, recently. Funeral services were conducted from the Church of God.

Hugh Thomas Hill, was born in Peel County, Ontario, on May 27, 1852, and died when past his seventy-eighth year. He came to Michigan in 1879, and was married to Rosetta Decker on December 17, 1881. To this union were born six daughters.

He was baptized by Elder John Bower in his early married life, and united with the Church of God. Bro. Hill was faithful with his money, with his time, in his devotion to God, for morning Bible reading and prayer were part of each day's duties. He was never too tired to get the team ready (long before autos were heard of), and the family of six daughters, himself and wife, with any guest present, were loaded in the wagon, or buggy, and driven to the place of worship, always on time for service. Such consecrated lives are sadly missed in church service, and indeed in every condition of life. But with joy we look forward to the glorious awakening, for we believe these dear ones will be among those who will be gathered at the rapture of the saints, when the dear Lord comes to make up His jewels.

Sr. Hill fell asleep on July 20, 1927, and Bro. Hill has not cared to live since, but was brave enough to do his best for all, as long as his strength held out.

He leaves to mourn his loss, one sister, Mrs. Snell, of Clare, Michigan; five daughters, Iva, Jessie, Grace and Hazel of near Blanchard, and Zelma Powell of Eureka, California, and

other relatives and friends.

May the kind and merciful Father give strength to the far away daughter, and keep her true to father's God. And we pray for the invalid, but faithful daughter, Jessie, who has been so true and faithful to father all these four lonely years, since mother was taken out of their lives.

M. A. Woodward.

HUGH M. McINTURFF

Our hearts were made sad when on Saturday afternoon, January 31, 1931, death again came into our midst and took our much beloved brother and elder, H. M. McInturff. The loss to the church is equalled only by the loss to his family.

Bro. McInturff was a man devoted to his family and to his God. He lived for both to the best of his ability, creating a beautiful and inspiring home life, and admonishing loyalty to God by both word and example.

He leaves one sister, Sr. Laura McInturff, his wife, Sr. Esta McInturff, and four fine children, Robert, Eunice, Gertrude and Helen, all loyal members of the church.

In October Bro. McInturff went to the Blue Ridge Sanatorium and remained there until it was definitely known that he could not be helped. During his stay there he was joined by his sister who remained at his bedside, administering loving service until the very last. She is the last of a fine family.

One of the local papers had this to say about Bro. McInturff:

"Mr. McInturff was a man of unusual intelligence and judgment, and his advice and counsel were frequently sought by his friends and neighbors in solving their problems. He was an obedient son and a devoted husband and father. His home life was a fine example of Christian fortitude, patience, and forbearance. . . Hugh McInturff was beloved by all who knew him, and his circle of friends covered a wide scope of his native county and elsewhere, and within the bounds of his large following of friends. He was without a known

enemy. . . . He leaves to his relatives and friends the memory of a well spent life, a rich heritage, and for himself he has gained the eternal reward of the faithful."

About 125 automobiles brought over five hundred of his friends to his funeral. A large percentage of these followed on to the Toms Brook Cemetery, where he was laid to rest to await the morning of the first resurrection.

Our sympathy, very best wishes, and our prayers go out to his sister and to his family. May God give them of His great comfort in this hour of their bereavement, and may He grant them strength to continue the faith with the degree of steadfastness of him whom they mourn. Harry A. Sheets.

FRANK W. GRAS

Frank W. Gras was born on February 20, 1857, and died on December 4, 1930. He was of a family of six children, four of whom are still living. Besides his wife, he leaves two daughters, Mrs. Chester Vance of Woodstock, Ohio, and Miss Viola of Cincinnati; two sisters, Mrs. Robert Houston of Springfield, and Mrs. J. C. Myers of Cincinnati; two brothers, William and Herman, the latter of Springfield. Mr. Gras resided in Springfield at the time of his death. Neither he nor Mrs. Gras are members of our faith. Mrs. Gras is a sister of our late lamented brother, J. J. Hartman, of the Lawrenceville church, near Springfield.

I am sorry that the above obituary was laid aside and overlooked for so long.

Jas. A. Patrick,

MRS. CLARA UNDERWOOD

The neighborhood of the Brush Creek (Ohio) church was shocked more than it has been for some time when the news was broadcast that Sr. Clara Underwood had died very suddenly on Sunday, February 1. Sr. Underwood was born July 21, 1888. She was married to Raymond Underwood, Dec. 16, 1909. To them were born four children, Albert, Luella, George and Esther. Besides her hus-

band and children, she leaves to mourn her death, one brother, Lorenzo W. Antonides of Argos, Indiana, besides a host of other relatives and friends. One sister died in infancy, and her parents preceded her in death a number of years ago. She lived all her life in this neighborhood, and few, if any, were better known and loved. She had been a member of the Brush Creek Church of God for a number of years and was one of its most faithful members.

We laid her to rest in the cemetery by the church to await the call of the Master.

Jas. A. Patrick,

CATHERINE RITENOUR

Catherine Ritenour was born May 22, 1847, and died January 26, 1931. Sr. Ritenour united with our church many years ago and continued in the faith to the end of her life. She was a good wife and mother, and she leaves a number of fine children, capable of upholding the noble things for which she stood. She was laid to rest in the Ritenour family graveyard in Powell's Fort Valley, there to await the resurrection call at the coming of our Master. Our sympathies are extended to all those who mourn her decease.

Harry A. Sheets.

HERALD RECEIPTS

Mrs. F. M. Cawby; J. Conaway; Mrs. Lucy Lapp; R. L. Funk; Alma Orr; Seraphine Cleek; A. K. Richardson; Mrs. A. B. Sudbury; Mrs. Cora Cole; Helen Kee; Ellen Reisener; Leona Sharp; Edwin Dopp; L. A. Crouch.

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TRACTS AND BOOKS

TRACTS

Name	Pages	Dozen	100
The Reasons Why	2	\$0.05	\$0.30
Essential Truths	1	.05	.30
God's Promises, by Anna E. Drew	2	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
Who Owns the Wool?	4	.05	.30
The Coming of Christ, S. J. Lindsay	2	.05	.30
What Is a Christian, J. W. Williams	4	.10	.60
Where Do We Go When We Die?	4	.10	.60
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The First Resurrection, Wm. Leask	20	.05	.40	3.00
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Name

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BOOKS

Name

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WATCH THAT TONGUE

IT IS YOUR TONGUE; it belongs to you, and is the only one for which you are responsible. Your neighbors' tongues may need care also, but that is their business; this is yours. See that it is properly attended to. Watch that tongue!

It needs watching. It is "an unruly evil"; watch it. It "is a fire"; watch it. It is a helm which guides the vessel; let the helmsman keep wide awake. It can bless or it can curse; it can poison or heal. It can pierce hearts and blight hopes; it can sow discord and separate chief friends. Watch that tongue!

No one but you can take care of that tongue. You are its only ruler. Your neighbors may hate it, or fear it, or wish that they could bridle it, but they cannot do it. You have the power; watch that tongue!

That tongue has already got you into trouble; it may do it again. It is "set on fire of hell". It burns up peace, blessing, reputation, and hope. It causes sad days, weary nights, tearful eyes, and heavy hearts. "If a man will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Watch that tongue!

It is the "glory" of man. It distinguishes him from brutes. It was bought with blood, by the Son of God. He claims it as His. It should speak His praise; misemployed, it may degrade yourself and those around you. You are charged to attend to it. Watch that tongue!

The Lord watches that tongue. "There is not a word in my tongue, but lo, O Lord, thou knowest it altogether." For every idle word we must give account in the day of judgment. What will be the record of that tongue then? Watch that tongue!

Watch that tongue!

—Selected by Rufus A. Curtis.

THE ROCK, OUR REST

By Ednah Cooper

GOD is our Rock and Shelter, an abiding place where we can flee from the cares of the world. He is our Refuge in time of trouble, and a rest when we are overcome with grief. He is a God of love, to whom we may sing praises and songs of thanksgiving for all of His blessings, the Rock of our salvation.

David trusted in God as his Rock. Saul at times tried to take David's life. When he first became angry with David, after David had killed the giant of the Philistine army, he vowed in his heart to kill him. He became very wroth because the people praised David for his deed.

Saul then began to make other plans to dispose of him. He persuaded David one of his daughters for a wife, if he would go into battle against the Philistines again for him.

He was almost certain he would be killed, but David came out victorious. It was his great faith in God which helped him to gain these victories. In the eighteenth Psalm, after his deliverance from Saul and his enemies, David sang unto God and thanked Him for His goodness unto him.

Christ also trusted in God as His Rock, praying always to Him for guidance. He, too, came out victorious over all the world.

It is said that in India they have many boy merchants and the charitable of that country have placed resting stones along the way for them to rest upon, while they journey from one place to another. The story is told of a woman missionary who passed a small boy, reclining on one of these stones. She quoted the following scripture to him, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

Then she invited him to the mission school. He accepted her invitation and became a pupil there. When for the first time he heard the verse beginning, "The Lord is my rock", his face brightened and he said, "That is better than any resting place, for it keeps one rested all the time."

We, like the small boy, have a resting place in God our Rock. Today if we will come unto Him and leave our burdens there, we will find rest. We find also a future rest with Christ, an everlasting abiding place.

We are warned in the third and fourth chapters of Hebrews not to let unbelief be the cause of our not entering into rest. The Israelites, because of their unbelief in God, were not permitted to enter into the promised land.

The beauties of the kingdom of God are described in the eleventh chapter of Isaiah. We read that all things will be perfect, and "his rest shall be glorious". May we each one so live that we may enter into that perfect rest!

OIL FOR THE CHRISTIAN

EVERY MACHINE MADE NEEDS OIL to insure its running smoothly. There is no use in slopping a can full of oil on a single bearing all at one time. No, it needs a little oil quite frequently — just enough and at the right time. It is just so with each life — it should be filled with the oils which the whole world needs. These oils should be given when the need is greatest, and at the opportune moment. There are those who are overflowing with oil at special times, then, for long periods, they give nothing. Treat a machine thus and the bearings will burn out and the machine will be ruined.

What are these *oils* that a well-rounded, Christian life should be prepared to give? We will mention a few only — there are many more:

- The Oil of Kindness,
- The Oil of Politeness,
- The Oil of Patience,
- The Oil of Thoughtfulness,
- The Oil of Christian Love.

— Selected.

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CHRISTIANS, AWAKE!

By Mary A. Gesin

THE HISTORY of God's chosen people, Israel, from the calling out of Abraham, to their final captivity among the nations of earth, is one filled with intense interest. God looked over the peoples of earth and saw that they were serving many gods other than himself. He yearned for a people of His own, who would follow His instruction, and so He called out a man of faith to be the father of a new nation, a "peculiar people".

With the story of their migration to Egypt because of famine and their increase in numbers and oppression at the hand of Egypt's ruler, we are all familiar. Though it might seem so, yet God had not forgotten His promise, and when the time was fully ripe, at the hand of Moses, He led them miraculously forth.

God had selected a home for His people, but this land was occupied by idol worshiping people, people who did not know God, people whose sole purpose in life was the pleasing of self. He knew that it would be disastrous for Israel to go in among these nations, live with them, and adopt their modes of life. God knew that the worship of the things of man's invention could lead only to sin and destruction.

Before He led them into Canaan, therefore, He instructed them as to the way in which they should proceed. Chapters four to eight of the book of Deuteronomy are filled with words of wisdom from the omnipotent God, who had watched over them during forty long years of wilderness wandering and had brought them to the very portals of the home He had chosen for them.

Hear God's yearning voice, "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" Deut. 5:29. God's commands were always for naught but their good.

But no! Israel was headstrong and wilful. Note the portent of evil falling upon them, warning of which comes in Deut. 4:15-20, and the punishment in verses 25-27. That

all this did come to pass, just as God warned them it should, we have only to read their subsequent history to know.

And why did God give us through His prophets the life of Israel in such detail? Why did He show His willingness to guide, and to direct, and to bless Israel, and Israel's refusal to be led and the just punishment that followed? Listen to Paul's words in 2 Cor. 10:11: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

God has chosen another people in this our day to worship His name and to show forth His glory, even the followers of His Son. And He has asked them to be different from the people round about who do not serve the Lord. He has asked them to "come out from among them, and be ye separate". To these the example of Israel is given.

Again and again do we hear people say, "He does thus and so, and he is supposed to be a Christian. If that is what Christianity is, I don't want any of it!" While this is not the proper viewpoint to take, yet we cannot deny that we are responsible if we cause anyone to come to such a conclusion by any action of ours.

If our religion is worth anything to us at all, let us practice it, fellow Christians. Let us study and learn of our Master, and then apply those teachings to each day's activities. Let us put the things of God before the things of the world. Let us make His work, our duty, His command, our privilege, His requests, our joy.

If we give the world our time and our attention, we will reap the things of the world, and these are only temporary. If we follow the ways of wickedness, we may expect destruction, even as it came upon Israel, who followed the paths God warned them not to enter. But if we heed God's instruction, the rewards will be a hundredfold in this life, and in the life to come, unmeasurable honor and joy.

Christians, arise, awake! Go forward in the joy of service to our God and His Son, our Savior.

EDITORIAL

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F. L. AUSTIN, Editor

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"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 . . . may be able to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God."

THE FOUNDATION

PASSING the busy corners in any of our large cities, one frequently witnesses laborers with machinery and materials driving long spiles deeply into the ground or filling deeply excavated caissons with concrete that they may secure a firm foundation upon which to erect massive and towering structures.

God's structure of immortality and righteousness for His faithful ones is no different. It, too, even more than any other structure of the world, must be erected upon a sure, unyielding, ever competent foundation.

Writing to his Corinthian brethren whom he had but a little more than a year past addressed frequently with gospel instructions, Paul in 1 Corinthians 3:11 says that for them He "laid the foundation . . . which is Jesus Christ". No other foundation can be laid, he assures. That is, Jesus is the only possible foundation in God's great creation upon which the structure of salvation and of righteousness can be successfully built.

Paul reveals the fact that many call that foundation and that teaching altogether foolish, see 1:18; that many prefer to build upon the wisdom and experience of mankind. Yet he avers that the very things which men call foolishness are by God regarded as true, substantial, and firm. Indeed these things issue forth from the Father. Jesus was the creation of Jehovah. He was God's foundation for the great superstructure of life for His people.

Would that you and I could more deeply sense the truth of these statements of Paul. Would that we could pass by the "wisdom of men" and could focus and consecrate our faith upon God and His yet unseen and unfulfilled plans and promises, that we might be built into the great building which He is constructing upon Christ.

THE TEMPLE OF GOD

WHEN Moses erected the tabernacle and when Solomon built the temple, they both built, Heb. 8:5, "according to the pattern shewed" to them. Both tabernacle and temple were erected under God's instructions for a dwelling place in the midst of the nation of Israel that they

might recognize His abode with them.

Paul reveals new thoughts concerning God's temple. He says, 1 Cor. 3:16, "Know ye not that ye are the temple of God?" And then he seems to emphasize the matter by stating in the following verse that "The temple of God is holy, which temple ye are". Those who by faith in the Father and in His Son consecrate and dedicate their lives in service are individually and collectively regarded by Scripture as the abiding place of God. It is only in His direct followers that God lives in the midst, not only of Israel, but of the world of today. Out from their lives, God reveals himself. Forth from them, the ways of God are manifested. Surrounding them, the power and the blessings of God are to be seen.

He dwells in them by His Spirit. His spirit is ever present in their lives. Such are ruled, are motivated by the spirit of God. So much so are they under God's leading and hand that they are to the reasonings of the world, inconsistent and foolish. And yet those of the high calling to which they have aspired, Paul by inspiration exhorts, 2 Cor. 6:17, to "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."

PLEASE! THANK YOU!

How carefully the God-fearing parent trains the little folk of the home to say "Please" when asking for things of need or of pleasure; to say "Thank you" when they have been granted their petitions, or have been given things unrequested. Day by day, the father and mother give the reminder, "Now, what do you say?" anxious that the child shall politely recognize favors or benefits received.

Should we not as carefully train these children to constantly recognize the daily gifts and blessings and kindnesses of their heavenly Father? Should they not be taught to thank Him? to ask Him to please grant His daily favors?

This training should be one of the home's diligent labors. It is the greatest of all great educations. Its end is

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THE INWARD MAN

By Paul M. Hatch

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." — 2 Corinthians 4:16.

THE QUERY of Brother Judd on this verse as to its meaning is of prime importance, and it is desirable to arrive at the truth expressed therein. The request is mainly for an interpretation of the Greek text. This shall be somewhat difficult for any of our people to answer, as very few of us are conversant with Greek grammar.

In the Greek text the word for "man" is *anthropos*, and "outward" is from the word *exo*. When we get to the words, "inward man", the word is *esothern*, meaning "inner", according to authority. "Man", in the authorized version, occurs in italics, which means that the word is supplied by the translators.

Reading on, we find the word, "renewed", from the Greek word *anakainoo*, which also seems to be an important word to observe in getting the truth in mind. This word will be further considered presently.

In order to rightly understand this verse, the whole subject matter whereof Paul is speaking should be considered. Isolate the verse from everything else and one person's opinion is as good as another, and truth is cast to the ground. However, let us consider the verse in itself.

We have evidently two men under consideration, the one perishing or wasting away, the other being renewed or built up day by day. The outward man of course is the man that is seen, and the inward, the unseen, in Paul's contrast occurring in the eighteenth verse. One is temporal and the other, eternal.

Now taking the first clause of the verse, "for which cause we faint not", we have a basis of discernment. The words, "for which cause", would naturally point us backward in the chapter to the cause. Then Paul, for some cause, was not faint, but he was deriving an inward renewal, while at the same time his outward appearance was wasting away.

This trouble that Paul was not fainting over evidently was his affliction in the service of preaching the gospel. The first and second verses of the chapter indicate this; for we read, "Therefore seeing we have this ministry, as we received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

Furthermore, he says in verses 7 to 10, "But we have this treasure (gospel of Christ, or gospel of salvation, v. 5) in earthen vessels (outward man), that the excellency of power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not

destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our body."

Here we have the fact that Paul was ever in trouble over the preaching of the gospel and shepherding of the flocks of God, and that it was wearing and tearing down the outward man. But in that service he was also renewing the life of Christ within him, that is, the spirit and mind of

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THE SEVEN FINAL YEARS PRECEDING THE COMING OF OUR LORD

By F. L. Austin

THESE years will be busy years — filled with the thunderous blasphemies of this old world's wickedness. During them, God also will be working; Christ will be working. They will span the world's final tremendous opposition to God and to all that may strive to serve God.

Page 294 recites some of the things that shall be consummated with the ending of that period. The accomplishments there quoted will be "upon (Daniel's) people, and upon (Daniel's) holy city."—Dan. 9:24. The fact that, after nearly eighteen centuries of absence, Daniel's people are just now returning to Daniel's holy city, makes this a strikingly interesting theme of study. Let us proceed to Gabriel's closing statement in Daniel 9:27.

This "one week" is the last one of the "seventy weeks" of v. 29. Like the others, it has to do with the Jews at Jerusalem. At its beginning a prince, v. 26, will make, or "confirm (a) covenant". ("The", preceding "covenant" is said to be absent in the original.) Till now there has been no time since the crucifixion of Jesus that this could have been fulfilled, for at no time have the Jews been in sufficient numbers at Jerusalem to engage in such a covenant. Even yet, it may be a question.

THE ABOMINATION THAT ASTOUNDETH

Whatever else that "covenant", or "league", Dan. 11:23 — 22, 28, 30, may provide for, it also provides for "the sacrifice and the oblation". In the "midst (or middle) of the week he shall cause the sacrifice and the oblation to cease". The abomination that maketh desolate ("that astoundeth"—Emphasized Bible), (see also 8:13; 11:31; 12:11; Matt. 24:15) is thus set up. The covenant will have been broken. This condition continues to the end, that is, for three and one-half years.

This astounding abomination will be set up in the middle of the seventieth week (or, seven). First, or, at the same time, the daily sacrifice to God will have been stopped. That is, worship of God will be forcibly discontinued—"he shall CAUSE the sacrifice and the oblation to cease."

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A PILGRIM PRAYS

So long have I been guarded by Your power,
 Up many a tangled path and stony hill,
 And now, dear Lord, through this strange darkened hour,
 Be with me still.

Be with me, for the way is long and lonely,
 I am bewildered, and I cannot see,
 But Lord, I shall not be afraid, if only
 You walk with me.

If only I can some way keep recalling
 The darkened roads I traveled in the past,
 How, after You long guarded me from falling,
 Light shone at last.

Then surely, Lord, I can go forward, knowing
 That somewhere on the hills the light will dawn,
 And I shall reach it safely, if in going
 You still lead on.—*Grace Noll Crowell.*

THE TWO BODIES

By Gerald Cooper

A FEW weeks ago some men were putting up ice just across the river from where I live. Their shouts could be heard plainly, and a friend and myself decided to go over and see them at their work. Their work was cooperative in every manner. A few of the men were kept busy all of the time, pushing the ice into the place where it was being pulled into the ice house; others were on the inside; two teams were on the north side of the ice house, pulling the ice into it. A little pony was kept busy most of the time, pulling back the rope that pulled the ice into the house. Never was there an idle moment.

The close cooperation of these men reminded me of two bodies, namely, the body of Christ and our own bodies. Our body is a wonderful thing. What would the eye do without the feet? A person sees something afar off, but the feet carry him to this object so as to get a better view. If one member of our body is not working as it should, then the whole body is off key. Take a tooth for example. A tooth is one out of thirty-two other teeth, but let one get to aching and see how the rest of the body feels. Every member of our body must be in close harmony with every other, and all must be working together or the body will not function well.

So is the body of Christ. Every member must be in close harmony with the other or it will not function well, just as the physical body must work together. Are we doing our duty as Christians in the body of Christ? Paul says: "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." Romans 12:4, 5.

Let us strive to bring ourselves closer together in the body of Christ, working together in everything to His honor and glory.

THE TRUE AND LIVING GOD

By Lucille LeCrone

THE ANCIENT Greeks had a very strong religious institution as early as the eighth century B. C. Their religion was polytheistic; they worshiped many gods instead of one omnipotent God as we do.

Their gods were simply magnified human beings. They were supposed to be immortal, yet they suffered pain. They were lacking in power, in holiness, and even moral character. They gave way to fits of anger and jealousy. If they saw a man gaining much wealth and becoming influential, they became jealous of him because he was getting too much like them. They would then send some misfortune upon him.

The religion of the Greeks greatly influenced their whole lives. They had no Bible, but they believed that their gods spoke to them through signs such as the rustling of leaves. They had special places, called oracles, where they believed their gods manifested their presence and made known their will. The Greeks never entered upon any undertaking without first seeking the counsel of the oracle.

Religion should have a great part in our lives. In fact, it should be the main factor of our lives. We believe in a God who is real, a God who is "eternal, immortal, invisible, the only wise God". He is just and righteous, longsuffering, merciful and ready to forgive. He loves His people, and instead of being angry with them when they displease Him, He stands ready to forgive and to restore them to favor again.

The Greeks worshiped the gods of fire, thunder, the sea, wind, harvest, love. They personified these forces of nature and worshiped them as gods instead of worshiping the true and living God, who created and established all these things.

They seldom did anything without first consulting their gods. Yet we, who worship the true and living God, who really does guide and direct His people, fail to take advantage of the privilege that is ours. We depend entirely too much upon our own selves, making our own decisions and relying on our own strength, instead of going to Him for guidance and strength.

Their gods could never help them, because they were only the creatures of their imaginations. They had no strength, nor power. Our God is true, living, and omnipotent. He can and will strengthen us at all times, if we but ask Him. He can and will guide and direct us, if we but

allow Him to do so.

If the Greeks could have enough faith in their inanimate gods to depend upon them for guidance, how much more ought we to depend upon the true and living God, the Creator of all things.

SIGNS OF THE TIMES

By George B. Alldridge

IF, WHILE perusing the pages of a religious paper or journal, I notice the caption of an article referring to the signs of the times, I forbear reading any other, until I have read it; for to me the greatest question in my mind is what the indications are of my Lord's return. Any information from whatever source my mind seizes with avidity, and becomes at once intensely interested.

Jesus' chief interest and compassion centers in His church, His bride, His body, His eternal companion. Hence, in the days of His flesh, He often would take His disciples aside (Mark 6:31, 32) and like a true lover, would reveal His future plans regarding the home and the destiny awaiting His bride. John 14:1-3.

To Him, the greatest joy of His existence will be its consummation. Heb. 12:2; Luke 24:26, 27; 1 Peter 1:11. He left His fiancee to go into a far country, Matt. 25:14-19, to prepare a home and make the necessary arrangements for the making of her trousseau. Psalms 45:7-14; Rev. 19:8, 9.

He warned her before leaving, Matt. 24:5, of the temptations and snares that would beset her path and the solicitations made by false lovers to lead and entice her away from the path of virtue and rectitude. Matt. 7:14; 1 John 2:15. To strengthen her faith and hope and to patiently await His return He pointed out certain events that would transpire. Matt. 24:3-27.

Knowing by His own experience, Heb. 2:17, 18; 4:15, 16, what she must also pass through to attain perfection, He warned her and gave some of the characteristics of these false lovers or systems. 2 Thess. 2:1-4; 1 Thess. 5:1-4. But how thankful I am that He himself said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 25:31.

Are we watching these signs? If so, then we are making ourselves ready to welcome Him, and together, to set up God's glorious kingdom of righteousness. When a brother prays, I like to hear him pray for the peace of Jerusalem. Psalms 122:6-9. Why? Well, listen to Isaiah 49:14-16. "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." God loves Zion, and so does His Son, Jesus. Why? Because it is to be His dwelling place. Psalms 76:2.

Jerusalem! I too love thee. It is to become the center and in it the capitol of His coming residence. Even when I was a boy one of my favorite hymns, which always thrills me when I hear it sung, is the following:

"Jerusalem the golden
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice oppressed,
I know not, O I know not
What social joys are there,
What radiance of glory,
What light beyond compare!

"They stand, those halls of Zion,
Conjubilant with song,
And bright with many an angel
And all the martyr throng,
And they who, with their Leader,
Have conquered in the fight,
Forever and forever
Are clad in robes of white.

"Jerusalem the glorious,
The glory of the elect,
Oh dear and future vision
That eager hearts expect,
New mansion of new people,
Whom God's own love and light
Promote, increase, make holy,
Identify, unite!"

Jesus often quoted the prophet Isaiah. He was very familiar with its prophecies. Compare Isaiah 13 and 61 with Matthew 24 and Luke 21. After His ascension to His Father's right hand, His vision was so enlarged that He could give His servant John on the Island of Patmos, Rev. 1:1-11, a panoramic view of events to transpire during the period of His sojourn in a far country *and after His return*. Hence, then anything pertaining to the capital of His coming kingdom should interest us, and merit the closest attention.

One hundred years ago men were beginning to see visions. Dan. 12:4. Sir Isaac Newton and Roger Bacon anticipated the glorious achievements of the nineteenth century. James Watt of Glasgow produced the steam engine in 1785. Foerithick of Cornwall began experimenting with a locomotive in 1804. But during the year 1830, George Stephenson produced his famous "Rocket" now in the Kensington Museum, which traveled forty-four miles an hour along the first railway, running between Liverpool and Manchester. Today, the great network of railways covering every country throughout the world, owes its existence to the brains of Watt and Stephenson.

Our brethren often quote Nahum 2:3, 4 as proof of the fulfillment of this prophecy. Fifty years ago, this appeared so; but today another instrument of man's genius I think meets this exactly—the automobile. I possess several different translations of the Scriptures, but I prefer

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THE SEVEN FINAL YEARS

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A host will be given, Dan. 8:12, the "little horn" power, v. 9, "against the daily sacrifice" ten hundred and forty days previously, but the "daily sacrifice" will not be "taken away", v. 11, "by him" till the "midst of the week". That is to say, the desolator will begin to trespass upon and tread down the Sanctuary, Dan. 8:13, 14, "two thousand and three hundred days" before the Sanctuary will "be cleansed" of the astounding abomination, cleansed of its downtreading.

This "time and times and the dividing of time" terminates with the giving of the dominion "to the people of the saints of the most High", the same as the seventieth week terminates, 9:27, with the bringing in of everlasting righteousness, 9:24. That is to say, Daniel 7:24-27; 8:13, 14 and 9:27 all terminate in the same time with the same event. But the "great words against the most High" of 7:25, which words are to continue for "a time and times and the dividing of time", are undoubtedly the very "abomination that maketh desolate".

These words seem to be the identical words of the beast to whom was given the power of the dragon when, in Rev. 13:5, he speaks "great things and blasphemies" and, v. 6, opens "his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven". See also verses 7, 8, 9. If these words and offences are all the same and if all terminate at the same time, introducing the same following event of the establishment of a kingdom of righteousness, then it must seem proper that the "time and times and the dividing of time" of Daniel 7:25, and the last half of the week, 9:27, and the "forty and two months" of Revelation 13:5, are different wordings describing the one and selfsame period, namely, the last half of the seventieth week that is determined upon Daniel's people and upon his holy city.

Inasmuch as Daniel 8:14 announces the cleansing, margin justification, of the sanctuary, that is, God's temple, God's abiding place, which also is what is really accomplished in 7:27 and 9:27, then the twenty-three hundred days there announced pertain to the beginning of the treading down, v. 13, by this self-magnified prince, v. 11. As the three and one-half years, that is, the last half of the seventieth week, number but twelve hundred and sixty days, then the beginning of this treading down would be ten hundred and forty days prior to the taking away of the daily sacrifice, that is, but two hundred and twenty days after the commencement of this last or seventieth week.

The high-handed blasphemy against God, Dan. 7:24-27, is to be perpetrated by the "horn" power that shall arise "after" the "ten horns" of 7:24, that is, by the "little horn" of v. 8 in which were "eyes like the eyes of man, and a mouth speaking great things". See also v. 20. This is to be a political power. It will supplant the preceding powers and absorb or federate them as one, under himself.

These also are characteristics of that political authority and federation of Revelation 12:1-9, to whom power is to be given "to continue forty and two months", v. 5, that is, twelve hundred and sixty days, that is, three and one-half years, that is, time, times, and the dividing of time. All measure alike as to time, all speak great blasphemy and endeavor to resist the God of heaven, all center their vengeance upon Jerusalem and the Jews, all terminate at the coming of Christ. All seem to be one and the same political power in general.

Those days will truly be days of fierce and rapid effort. Those who receive and carry "the mark, or the name of the beast, or the number of his name", Rev. 13:17, will find themselves contaminated with direct punishments from heaven. Revelation 16:2 says that on them "fell a noisome and grievous sore", and that other plagues will increase their tortures so that, v. 10, "they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores".

While these conditions will burden those who unite with the blasphemer against God, those who resist such blasphemy and deny the blasphemer's authority and power, will receive the protection of Almighty God. Christ breaks forth from heaven with the declaration, Rev. 16:15, "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame". Further on at 17:14, when this federated political power "shall make war with the Lamb", "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". "They that are with him" will be victorious with the Lamb. They have His protection throughout, just as Israel received protection against the workings of the plagues in Egypt, plagues which were terrible upon the Egyptians.

Who or what this mighty power that shall blaspheme God will be, the writer has no known way of ascertaining. It is sufficient in his mind to realize that the Bible seems to distinctly foretell of these days and forewarn those who would be consecrated to their Master.

It should, however, be mentioned that the particular followers of Christ, who must be put to the test in these days of abomination and of desolation, are apparently not those of whom Paul says, 1 Thess. 4:16, 17, they "shall be caught up to meet the Lord in the air". It seems quite sure that those to be caught up will be called previous to these final severe testings imposed by the king and his followers, who establish the most wicked and vicious blasphemy against God of all ages, of all time.

Jesus refers in Matthew 24:15 and following, to this same "abomination of desolation, spoken of by Daniel the prophet" and says, v. 29, "Immediately after the tribulation of those days . . . 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". And then, v. 42, as both a warning and one of his final exhortations he says,

"Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

PEACE THAT PASSETH UNDER- STANDING

By Samuel E. Haney

"For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came."—Job 3:25, 26.

MOFFATT renders verse twenty-six thus: "I get no peace, I get no rest, I get no ease, only attacks of agony." Unrestrained fear begets doubt; and doubt generates trouble; and trouble incubates death dealing germs affecting man, entire. Verse twenty-six gives some of the symptoms: no peace; no rest; no ease; and attacks of agony. To use an allegory, the reason that the things we greatly fear succeed in coming upon us is that we view them through a microscope instead of through the large end of a telescope. Were we to restrict our thoughts to whatever things are true, honest, just, pure, lovely and of good report, our fears should rarely materialize.

Remember that fear closes the tubes and subways of the body, while faith means free breathing, expanded pores, cells and arteries. Self-imposed misery! But we all are more or less guilty of this foolishness, it being one of the resultant effects of the fall, affecting the whole of man—mental, physical, spiritual—"for as he thinketh in his heart, so is he." Prov. 23:7.

The farther man gets from his Creator, the weaker becomes his power of resistance of this innate habit, for example, fear and wrong thinking—a deteriorating habit whose origin is traceable to man's estrangement from God, his lack of divine control. This being true there is but one way to master the situation, namely, a full surrender of self and a thorough consecration to God, thus imbibing divine power to rescue us from our common enemy, which alone means victory over all evil and foolish habits.

Christians should not allow themselves to be tormented by these hideous monsters. Yet, doubtless, most of us do at times owing to physical defects, nerves, etc. It is while physically weak as the result of sickness or trouble that the enemy makes his onslaughts, to the extent that God permits. Note the type in Job 1, 2 and 3.

As God imparts wisdom to us from time to time, being desirous of its developing a character-likeness of His Son, He permits Satan to "touch" our flesh, affecting mind and spirit, to test our fidelity that we might become perfect. "My brethren, count it all joy when ye fall into divers temptations ('any sort of trial,' Moffatt); knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4.

John says, "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not perfect in love." 1 John 4:18. That John ap-

plied this to saints in normal health is apparent by the following: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth". 3 John 2.

The Christian is peculiarly a dual person; his mind can be temporarily swayed by the flesh—lower nature—depriving him, for the time being, of the power and sweet communion of the Holy Spirit. Allow the flesh (in which "dwelleth no good thing", Rom. 7:18, 19) ten minutes use of your mind, and note the effect on the whole organic system; for health cannot exist with a disturbed mind.

The non and indifferent Christian's mind (same spiritual category) run on a single track system. They may have stealth, dual Dr. Jekyll and Mr. Hyde mind (hypocritical), but it is always under the influence of the evil one. Such a mind knows nothing of the mind of Christ (1 Cor. 2:16). "But we have the mind of Christ", in and through our spiritual begetting. Therefore, we should be alive to the fact that it is a mistake to dignify Satan's attacks by giving them any recognition, whether they be manifested in the flesh, or through his emissary's attacks from without.

Were we to always recognize the fact that God gave His Son as a Sacrifice, to save us to the "utmost"; that His power may be supreme in our body, soul and spirit, and that all that is in the "vine", both spiritual and physical life, belong to us, the "branches", by our complying with conditions, we should not fear. Paul says, "What shall we then say to these things? If God be for us, who can be against us? . . . Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:31-34.

When we imagine we see a mountain of trouble heading our way, we should stand aloof in "heavenly places in Christ," and let those who delight to grovel in the miasma of this sin cursed world fulfil their part of prophecy, namely, "Men swooning with panic and foreboding of what is to befall the universe", Moffatt. And while these rejecters of the only Source of safety and life—the Ark, Christ Jesus—are doing their part, let us fulfil our part, namely, "But when these things begin to happen, look up and raise up your heads, for your release is not far distant." Luke 21:26, 28, Moffatt.

No chain is stronger than its weakest link. Likewise our armor is no stronger than its weakest spot, which is our tendency to doubt, at times, some parts of God's Word. Once in doubt, fear enters in as air rushes into a punctured vacuum. So let our fear of doubt be likened unto our fear of the fangs of a venomous serpent.

And while the unregenerate world is suffering the vengeance of the serpent's fangs (sin) let us always take God at His word: "Open ye the gates, that the righteous nation which keepeth the truth (1 Peter 2:9; Psa. 46:1-7) may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isaiah 26:2, 3.

THE ONE TEST

By Cecil A. Smead

THE KINGDOM of God over Israel in the time of David was a powerful kingdom which exercised a great deal of influence over the surrounding nations. David found it a weak little state, and he made of it a powerful dominion. He was a great leader himself, and he had many able followers; there were many warriors and mighty men who participated in the establishing and enlarging of the kingdom.

We find a list of these at the end of his reign, just before the setting up of the kingdom under Solomon. (2 Samuel 23.) This list was a rehearsal of all those mighty men who had rendered faithful and loyal service to the king to the end of his reign, or as long as they had lived. It was in the nature of a final judgment, a roll of honor, after all the work had been done. It was to make honorable mention of all who were worthy of such mention. As we scan the list, we note the absence of some names which we might, at first, think should have been worthy of a place there. What was the reason for their failure? What was the test?

It seems at first thought that Joab's name should have been in that gallery of names. For Joab, the king's nephew, had done many things worthy of renown. He was the chief figure in the capture of Jerusalem, the last stronghold of the Jebusites; he was the chief captain of David's army, winning many battles for the king. Joab's brother was on the list, and so was Joab's armorbearer; but Joab himself was not there.

What was Joab's fault? The reason is found in 1 Kings 1:5-7. Although Joab had remained true to his king in the rebellion of Absalom, he proved disloyal in the rebellion of Adonijah, in the last days of David's reign. All his might, his valor, his work for David proved of no avail, when it came down to the test of his loyalty to David, his love for his king. He revealed his true self just at the last.

Before this, he had done many things which David disapproved of; but through it all, he seemed to have the best interests of his king at heart. Now, at the last, he revealed himself for what he was: true to his master as long as his master was on the ascendancy; deserting him for a younger man, when his master became old and feeble. All his mighty deeds did not put him on the honor roll; the test was loyalty, and he failed the test.

Then there was Ahithophel, the wise counselor of David. All his counsel was "as if a man enquired at the oracle of God". 2 Samuel 16:23. Ahithophel's son was on the honor list, but Ahithophel himself was not. Why? Because he had conspired with Absalom in rebellion against David. He had proved himself to be disloyal; he had shown that he did not truly love his king. Psalm 41:9 seems to refer to his action: "Yea, mine old familiar friend, in whom I trusted, which did eat my bread, hath lifted up his heel against me." All his worldly wisdom did not serve

to put him on the honor roll. The test was his loyalty; and he proved spurious.

Now let us notice one who was on the honor roll, and justly, too—Uriah the Hittite. While Uriah was at war faithfully serving his king, David did wickedly with Bathsheba, the wife of Uriah. Then David attempted to cover his sin by bringing Uriah back from the front to go home to his wife. Uriah's answer was faithful and true to the king. He would not go home, while the rest of the nation was in war. His place was on the fighting line in his master's service and not at home enjoying the comforts of his family. Although Uriah lost his life as a result, yet he remained true to his king. The test was in his loyalty, and he proved genuine and true.

In these instances, then, it was loyalty which determined one's worthiness or unworthiness to be placed on the honor roll. Joab and Ahithophel were disloyal to David, their king. Uriah was loyal to David, his king. Loyalty was the one test. Those who were loyal to the end were honored; those who were disloyal were accursed.

So with us! "If any man love not the Lord Jesus Christ let him be Anathama Maranatha," or "Let him be accursed, Our Lord, Come." 1 Cor. 16:22. Our hopes, our desires, our ambitions, our whole beings should be centered in love and loyalty to Jesus, our Lord. We should desire with our whole mind the setting up of His kingdom. We should not be as Joab and Ahithophel who tried to undermine the dominion of David in betrayal of his confidence and love; but we should be as Uriah, who did his best to help establish the dominion of David. We should be earnestly expecting the dominion of Christ to be set up, and we should do everything in our power to make that kingdom a success. The test with us also is—are we loyal to Christ? Do we love Him? If we do, we have the assurance of being glorified with Christ.

"All things work together for good to those that love God", Rom. 8:28, and we know that "nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:39. Therefore, even though we may die for the sake of Christ, as Uriah did for David, yet our names will be written where they can never be effaced, if we truly love our King.

God loves each one of us; He wants us all to be saved, and it is only when we fail to love God, that our names are erased from His roll. We love God when we love Christ; we prove our love for Christ by remaining loyal to Him. Our names shall be written on that glorious honor roll of the future, if we pass the one test of loyalty to Jesus Christ.

God wants to put our names there; Jesus does, too. It all depends on us, whether we can pass the one test. It is for you, and it is for me to prove the soundness of our love for Him by passing the test and remaining loyal to Him. Let's do it, and have our names on that glorious roll.

"MANY A MAN WHO THINKS he bears a great enterprise on his shoulders is simply round-shouldered from carrying a large load of self-conceit." — *East and West*.

SIGNS OF THE TIMES

(Continued from page 325)

the Catholic, known as "The Douay Version". Let me quote in full.

"The shield of his mighty men is like fire, the men of the army are clad in scarlet, the reins of the chariot are flaming *in the day of his preparation*, and the drivers are stupefied. They are in confusion in the ways, the chariots jostle one against another in the streets; their looks are like torehes, like lightning running to and fro."

This was written seven hundred years before Christ, and who could, unless inspired by God's Holy Spirit, so vividly describe the automobile and the condition of traffic in our cities today? Please note, this was to happen in "the day of his preparation". The American standard version reads, "The chariots flash *with steel* in the day of his preparation". Even the very material of which the automobile is constructed is described. Stand at a busy street corner, especially when there is a "traffic jam", and can you describe the expression on the drivers' faces with a better word than "stupefied"? "Foolish" is the definition, especially if the traffic policeman hands you a ticket to appear in court.

Note again, "the reins of the chariot are flaming". Could you better describe the head and flash lights? Again, "like lightning running to and fro." Captain Malcolm Campbell, at Daytona Beach, Florida, on February 5, drove his racing auto 245 miles an hour, four miles a minute! Was there a chariot in Nahum's day that could travel any faster than fifteen miles an hour? No wonder the only thing he could compare the chariots with was lightning! Read verses 3 and 5, and see how clearly he describes liquid fire and French warfare used and practised during the Great War.

Ex-Governor Smith of New York says in today's *Plain Dealer* that during the year 1930 over 12,000,000 automobiles passed through the Holland Tunnel, between New York and New Jersey. If this is not running "to and fro", please tell me what it is? Now, let us turn to Isaiah 31:5. "As birds flying, so will the Lord of hosts protect Jerusalem, protecting and delivering, passing over and saving." Another version reads, "As birds hovering," etc.

Wonderful description written seven hundred years before Christ! The conquest of the air for many years has fascinated men, as far back as Pladud, ninth king of Britain, who lost his life in attempting to fly. At last the Wright brothers discovered the secret and gave us the airplane. Major C. M. Young, assistant secretary for aeronautics, informs us that every twenty-four hours one hundred thousand miles of scheduled service are being flown. He anticipates that during this year (1931) two hundred thousand passengers will be carried by the airplane lines of the United States. How many may be added to this representing the other countries of the world?

Suppose my grandparents who lived during the reign of Queen Victoria, 1837-1901, had read Isaiah 31:5, how

much would they have gotten out of it? Probably they would have spiritualized it and said, "This means angels, for they have wings and fly like birds." At least that is how the great masters of Dante's day presented it to us in their great works of art.

But God's Spirit implanted upon the mind of His prophets things that are transpiring, probably the same as our minds are impressed at a moving picture show.

H. G. Wells, Jules Verne, Rider Haggard, and others have permitted their imagination to run riot. Most of it has been largely influenced by the discovery of science. But the prophets had no such help in their day. How many of us, if living fifty years ago, could have described the airplane as clearly as Isaiah, or even during the year 1914? And who knew the way that General Allenby would capture Jerusalem in December 1917? Read Isaiah 60:8. "Who are these, that fly as clouds and as doves to their windows?"

I understand that the German name "Fokker", applied to their airplanes is "dove"—very significant in the light of Isaiah 60:8.

Again, one hundred years ago who, after reading Rev. 16:12, "And the sixth angel poured out his vial upon the great river Euphrates; and dried up the water thereof; that a way might be prepared for the kings from the rising of the sun", could have foreseen the overthrow of the Turkish empire?

Brethren, are we awake to the stupendous changes now going on in the Orient? God is speaking in clarion tones. The very social life, customs, and even religion and mode of government are changed. Recently, thirty-one men were hanged for daring to rehabilitate the Caliphs' government into power. The fez, distinctly Turkish, is gone. The veil worn by women for centuries is gone and with it polygamy, their alphabet, their calendar—all changed! In fact, Turkey as a nation is gone.

Do you realize that we are on the eve of seeing Ezekiel 39:11-16 about to be fulfilled, probably by the use of poison gas? It is said that prior to the battle of Waterloo, that Lord Dundonald gave the British Government a recipe for the manufacture and use of poison gas that would have destroyed the armies of Napoleon. The men of that day thought its use would be too cruel, and so they locked it up in the arches of Waltham Abbey. Well, everything goes in the next war. The Soviet Government of Russia knows it, and is prepared.

After reading 2 Timothy 8:1-7 and 1 Timothy 4:1-3, we can appreciate what this item culled from the *Gospel Herald* really means:

"The yearly cost of crime is tremendous, any way it is figured. Dr. Benjamin F. Battin of the National Surety Company is authority for the statement that crime and fraudulent financial transactions cost the people of the United States seven and a half billions annually. Some of his estimates follow:

"Embezzlement, 1 billion 2 hundred millions; burglary and similar crimes, 200 millions; forgery, 175 to 200 millions; fraudulent claims for insurance surety and cas-

uality, 200 millions; fraud in real estate, 100 millions; unfair merchandise, partially from fraud in advertising, 500 millions; and worthless stocks and bonds, 500 millions."

This is the terrible picture of our day, and if Jesus does not soon come and speak again as of old, "Peace be still", and still the troubled waters of humanity, what will the end be? Thank God, we can lift up our heads and rejoice, for we know by the signs of the times, that the Sun of Righteousness is about to arise with healing in His wings. Malachi 4:2.

"Wherefore comfort one another with these words."
1 Thessalonians 5:18.

THE INWARD MAN

(Continued from page 323)

Christ as expressed in Romans eight and Philippians two.

His natural life was abating, but his spiritual life, the Christ life, was ever being built up through a certain knowledge. What that knowledge was is expressed in the fourteenth verse, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you."

If it had not been for the fact of resurrection ever keeping him at work for the cause of Christ, Paul might well have fainted from his manifold trials in that great service for his Master. But through it all, he was striving to put on the Christ life that he might be an example for those of his converts to pattern after.

I believe that this is about as close to the truth as can be arrived at in connection with this verse, unless it is a consideration of the word previously mentioned, *anakainoo*, translated "renewed". According to *Young's Concordance* or any similar work, this word occurs only twice in the New Testament. The other occurrence is in Col. 3:10 and is also translated "renewed", in that verse.

The third chapter of Colossians concerns itself also with two men, "the old man" and "the new man", vv. 9 and 10 Paul calls on those baptized members of the church at Colosse to mortify the members which are upon the earth, enumerating those earthly things of the old man in verses 5 to 9, because they had put off the old man, with his deeds, and have put on the new man, which is renewed in knowledge "after the image of him that created him."

From the twelfth verse to the end of the chapter Paul tells them what to put on in having the knowledge of the new Man, that is, the Man Christ Jesus.

If this be taken as a basis of understanding of the outward man and the inward man, then the outward man, or old man, was the man of fleshly desires of which Paul was divesting himself, while at the same time he was putting on or renewing the inward man, or new man, which was the spiritual man, patterned after the life of Christ.

In either case, as spoken in these two chapters, resurrection is the key-note in Paul's anticipation of the fulness of that inward and new man.

Submitted for truth and love.

DEDICATING OURSELVES TO GOD

AMONG the luminous days which came to the children of Israel in their long and somewhat somber life, none perhaps brought more joy than the day of the dedication of Solomon's temple. It was a day of high thoughts and thrilling experiences. Low indeed must have been the Israelite whose soul was not stirred to its depths, and who was not conscious of a great uplifting.

As for Solomon, it was the high day of his life. The great work for which he had a divine commission was at last finished, and heaven was smiling upon him. He fairly trembled with pious emotion, and his joy could hardly have been greater if he had known that at that supreme moment, when he stood "before the altar of the Lord in the presence of all the congregation of Israel and spread forth his hands toward heaven," he was for once the true type of that greater Son of David who was yet to come.

It was something more than grand ceremony, and dazzling display, and inspiring music that thrilled the hearts of the people as they were never thrilled before. At last the God of Abraham, Isaac, and Jacob had a house among them, and no longer sojourned in a tent. At last they felt sure that their wanderings were at an end.

As they looked upon the foundation of the temple they felt that Israel could never be moved. Henceforth they would have a center toward which all the tribes would look and around which they would be united. One temple meant one God, one religion, one people. Henceforth it would be easier to keep together, to keep separate from the heathen world, and to keep from idols; for they had a sanctuary of their own, and what was infinitely better than idols, the presence of Jehovah himself.

All this and much more did the people see before them, and all this and much more would have come to them if they had gone straight ahead. This is a lesson for us; if our highest dreams are not realized, it is not because our dreams are too high, but because our everyday aims are so much lower than our dedication day dreams.

PLEASE! THANK YOU!

(Continued from Editorial Page)

faith—service—salvation. Surely He who is the Source of all good things should be known and recognized by every child—even more than is parent.

The Sunday School is a wonderful nursery where these lessons can be taught and practiced. Teacher, why not open your primary class with class devotional exercises, instructing and training the little tots from various homes the deep, rich truths of "Please", and "Thank You", as directed to God?

And how about the older children? Are we as polite before God as we wish our children to be before us? Brother, Sister, Let us pray.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." — 1 THESSALONIANS 5:21.

ABOUT LESSON BOOKS

SEVERAL inquiries have been coming in about the new senior lesson books and when they would be ready. We are sorry to say that the work on these books has been so delayed that it will still be many weeks, perhaps even months, before it will be possible to obtain them. We are stating this so that those societies which are nearly through with Book 2 will not hurry too much to get finished. Sometimes societies rush through the last lessons in a book, skipping some or taking two at a time, in order to get started on the new books. If you are within 15 or 20 lessons of the end of the book, it would be well to take two weeks to a lesson if you do not finish it the first week, in order to make the book last until the new one is ready. Those societies which have finished Book 2, and have not yet used Book 1 will be able to obtain Book 1 from the Berean office, and it is suggested that this be done. If you have completed both books, it might be profitable to review some of the lessons which proved to be hardest for the class, or ones which there was not time to finish in class.

Work is progressing on the new book as rapidly as circumstances will permit, and announcement will be made through this page as soon as they are ready.

BIRTH AND CHILDHOOD OF MOSES

God's chosen people, the Israelites, were in bondage in Egypt. God had been blessing them and the king became worried for fear that at some time they would join some of their enemies and fight against Egypt and gain their freedom. So he charged the people that every son that was born to these Israelites should be thrown into the river.

About this time a baby was born and named Moses. He was a nice baby and his mother did not want to see him killed, so she hid him in the house until he was three months old. By this time he could cry harder, and she knew that he would soon be heard. She made an ark of bulrushes and covered it with pitch and, putting him in it, placed it among the flags that grew near the river's bank. She left his older sister near by to watch this little ark and the baby.

After a while the king's daughter and her maidens came down to the river to bathe. She soon discovered the ark and

sent one of her maidens to get it. She found the baby crying. At once she knew that he was one of the Hebrew children.

Moses' sister, who was watching, came to the king's daughter and asked if she should go and get a nurse for the child. She was told to go, so she ran and brought the child's mother, and Pharaoh's daughter hired her as his nurse. When the child was a little older, she brought him to the king's daughter, and he became her son.

—Marcile Siple, Age 11, Grand Rapids, Michigan.

CLEVELAND, OHIO

AT THE regular meeting on February 6, the following officers were elected for the coming six months: Pres., H. W. Stadden, 3415 W. 97th St.; Vice-pres., W. J. Halls, 742 E. 126th St.; Sec., M. W. Lyon, 13705 Diana Ave.; Treas., J. O. Conrad, 9234 Birchdale Ave.; Pianist, Mrs. Mattie Agard, 14624 Savannah Ave.

Interest continues very good. Our average attendance since the first of the year is 42, the highest attendance 48, and the lowest 39.

A Valentine Party is being planned for Friday the thirteenth, and a program is being prepared consisting largely of music.

M. W. Lyon, Sec.

THE Hammond Berean class wishes to take this opportunity to thank Brother and Sister F. E. Siple and Brother M. W. Lyon who so kindly assisted in the organization of our class.

Anna Mae Bottolfs, Sec.

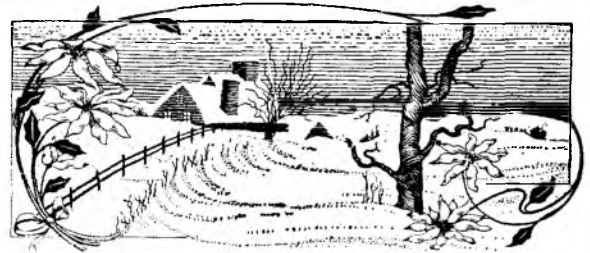
"BRIGHTENING UP THE LIFE of someone else will put a fresh shine on your own."

BEREAN PAGE CONTRIBUTIONS

Illinois, 10; Ohio, 9; Iowa, 3; Indiana, 3; California, 3; Louisiana, 2; Texas, 1; New York, 1; Missouri, 1; Michigan, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE GOOD SAMARITAN

CHILDREN, suppose someone should ask you, "Who is your neighbor?" what would you say? Perhaps you would think it is Mrs. Brown or Mr. Green who live on either side of you; or the man whose farm is next to your father's.

Jesus once told a man who asked Him that question a story in order to show him who is a real, true neighbor. And this is the story, children. Listen, now, and see if, when the story is ended, you can tell who is the neighbor.

There was a man who went from Jerusalem to Jericho, a trip of about fifteen miles. He must have walked or ridden on a donkey; for there were no carriages or autos then. At any rate, he was a well dressed man and some thieves, who were along the way, took his clothes away from him and his money, too, if he had any, and hurt him badly, so that he was lying by the roadside nearly dead. He wasn't able to even get up and go on, and he needed care ever so badly.

It happened that as he lay there by the roadside, a priest from the Jewish temple came by and he saw him, but he went right on past, never even stopping to find out what was the matter. Then a Levite, one of the men who served in the temple service, came along, and he, too, saw the poor, wounded man, and went on.

After a while a man from the city of Samaria came along the road. He stopped and looked the wounded man over and was so sorry for him. He pitied the stranger, and he poured oil and healing medicines on the hurt places and put on bandages. Then he put him on the beast which he had been riding and took him to a hotel and took care of him over night.

Next day when he had to go on, this good Samaritan gave the keeper of the hotel some money so he would not turn the man out, and he told him to take care of the unfortunate man, and whatever it cost him, he would pay when he came again.

Then Jesus asked, "Now, which of the three men that went by was a neighbor to the man that was hurt by the thieves?"

Can you answer, children? If you can't look in Luke 10:37.—By Mrs. Idona Romine.

ARE WE always being real neighbors?

SOMETHING TO DO

1. Read Luke 10:37; Leviticus 19:9-18 and Mark 12:28-34.
2. Learn Luke 10:27.
3. Draw pictures to tell this story.

WE BELIEVE the coming of Christ is near. Luke 21:25-31. "And then shall they see the Son of man coming in a cloud with power and great glory." "Then look up, and lift up your head; for your redemption draweth nigh."

THE SENSES

Two bright little eyes to see
Beautiful things;
Two quick little ears to hear
The bird when he sings.

One queer little nose,
To smell flowers so sweet;
And one little tongue,
To taste things to eat.

Ten fingers quite small,
To touch pussy's soft hair,
These organs of sense,
God has put in my care.

—Thelma E. Lane.

HIS HELPERS

Christ has no hands but our hands, to do His work today;
He has no feet, but our feet, to lead men in His way;
He has no tongue, but our tongue, to tell men how He died;
He has no help, but our help, to bring them to His side.

We are the only Bible this careless world will read;
We are the sinner's Gospel, we are the sinner's creed;
We are the Lord's last message given in deed and word;
What if the type is crooked! What if the print is blurred!

What if our hands are busy with other tasks than His!
What if our feet are walking where sin's allurements is!
What if our tongues are speaking of things His lips would
spurn!

How can we hope to help Him, and hasten His return?"

—Author Unknown.

With Our Sunday Schools

LESSON X. — March 8, 1931

THE GOOD SAMARITAN

Luke 10:25-37.

Devotional Reading: Matthew 5:38-48

GOLDEN TEXT

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord. — Leviticus 19:18.

A STUDY OF THE SUBJECT

Topic. The True Spirit of Christianity.

Basic Truth. "Thou shalt love thy neighbour as thyself." Mark 12:31.

Outline. I. Thieves on the Road of Life.
II. The Danger of Religious Formalism.
III. Loving Our Neighbor.

I. Thieves on the Road of Life. The road to Jericho is not the only one upon which men are held up and robbed of all they possess. We all must travel the road to Jericho, for the dangers of life that beset us by the way are no whit less than those which beset the unfortunate traveler of the parable. "The soul, elate with joy today, tomorrow writhes in woe," writes the poet, truly for we never know what perils threaten our safety, our comfort, our very lives and those we hold dear. Just now many are in want and suffering in our country through circumstances over which they have no control. Woe is everywhere. The cry of need is sounding incessantly in our ears.

This is one of the many similar results of sin. The whole world is under its domination. This is the place where "thieves break through and steal," and always will be such until the Master returns to make of it an Eden.

II. The Danger of Religious Formalism. It is a sad commentary on the religious spirit of the times that the priest and the Levite passed by on the other side. When there is misfortune and suffering one expects to look to representatives of the church for assistance, or at least, sympathy. But coldness and scorn was all that was forthcoming for the man who fell among thieves, and the haughty leaders of the Sanhedrin were rebuked by the deeds of mercy performed by this Samaritan who was counted by them as no more than a Gentile dog.

There is grave danger that many churches in our day have forgotten the lesson of the parables. Let us beware of the formalism which builds million dollar churches in which to worship God and turns away the needy from its door; the church which is so engrossed in activities and programs that it forgets the human side of religion; and of all tendencies leading away from that warm, eager spirit of helpfulness that is always ready to lift and to help. The priest and the Levite were products of ecclesiasticism which had lost its heart. Let it not be said of our day that we passed by on the other side.

III. Loving Our Neighbor. Love erects no barriers. It knows no class or race distinction. It even embraces the enemy. If the parable of the Good Samaritan is to mean anything more than a form of words to us,

we must recognize that all men are our neighbors. Selfish men develop hates and animosities and wars, and set class against class, group against group, nation against nation. The true spirit of Christianity surmounts all these, and turns the theory of loving our neighbor into a blessed reality.

"Jesus' answer to the lawyer's question, in the fewest words, is this: 'The man who needs you is your neighbor.' And we might say that the progress of the social life of mankind can be measured by the radius that extends from the heart of a man to the circumference of his beneficence. How large is your life? That radius will give you your stature. How large is your church? Measure it by that line. It is no new prescription for life, but a new application of eternal principles: love to God and love to man — and love manifests itself in acts of service."

— Peloubet's Notes.

PRACTICAL APPLICATIONS

The parable of the good Samaritan has found its way into the hearts of more people than any of the other parables. Mercy always appeals.

A Friend: When the good Samaritan came to the wounded man, "he was touched by the feelings of his infirmities." He practiced the golden rule. How many times when some one is wounded by trouble, misfortune or mistake, we play the role of the priest and Levite and pass by. When one is in need, be a friend. Cleanse the wounds, heal the sores and soothe the pains of the needy ones, and while you may not be called a good Samaritan, yet you will receive a Samaritan's reward.

Let others the office of priest desire;

And play the part of the Levite entire.

But give me the joy of soothing pain,

Of being a Samaritan in sunshine and rain.

Serving: Our mission on earth is not to be served, but to serve. This service is varied. It is not service to self, but for others and must always be submerged in love.

Help in LOVE to help.

— C. E. R.

THE GOLDEN TEXT

"Thou shalt love thy neighbour as thyself."

Lev. 19:18.

This saying is a part of the law given through Moses. However it is quoted a number of times in the New Testament. The lawyer quoted it in our lesson today; Christ used it on different occasions, Matt. 19:19 and 22:39; Paul quoted it in Rom. 13:9 and Gal. 5:14, and James used it in James 2:8. It is the second of the two great commandments. Matt. 22:39.

This commandment is second only to "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." In our lesson today it is the man who did the good deed that was neighbor to the other man. If this is always the case, it might be harder to be the neighbor than it would be to love the one who had been neighbor to us. It is much easier to respond to a kindness done to us as a rule than it is to be always ready to do a kindness for another, or in other words, to be neighbor to him. — L. A. R.

SENIOR AND ADULT CLASSES

"My Father wroeth hitherto, and I work," said Jesus, and by His life gave us an example of true service which is not only the Christian's duty and at the same time a high honor, but a blessed privilege. This relationship of Christ to the Father and also of the Christian to Christ is expressed by such words as, servant, bond servant, slave, bondage, ministry, etc. Paul was proud to thus regard himself as a slave or servant of Christ, Phil. 1:1, and so are we. Jesus' time when here among men was filled with service to mankind and Paul exhorts us, "by love serve one another." Gal. 5:13.

The Samaritan is given as a true example of service. Jesus said, "Go, and do thou likewise." In 1 John 3:17, 18 we read, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." — F. A. S.

INTERMEDIATE CLASS

Topic: Serving and Sharing.

The story of the Good Samaritan is a most interesting one. Be able to tell it in class. What was Jesus trying to teach? Who was keeping the golden rule, the priest, the Levite or the Samaritan? What question had the lawyer asked Jesus? Luke 10:25. How had Jesus answered the question? What did He tell the lawyer to do?

Discuss in class the different ways in which we may keep the golden rule. Read Matthew 5:38 to 48. What is the meaning of, "Resist not evil"? Explain verse 41. We can find opportunities every day of our lives for doing good to others if we will only look for them. Let's try for one week and see if we can keep the golden rule each day. After a while, it will be much easier, for the more we practice, the better we will be. Can you think of a verse that shows what reward Jesus has for those who follow Him? — M. G.

DOINGS AMONG THE CHURCHES

REQUEST FOR PRAYER

It has been requested that the name of Bro. Roll Brewer of Troy, Ohio, be added to the list of those requesting prayer. Bro. Brewer is a sufferer from a very serious disease and thus far has not received any relief from medicinal science. If the brothers and sisters who believe in prayer will remember Bro. Brewer at the throne of grace, we know that both he and those offering the prayers will be strengthened and uplifted.

ACTIVITIES AT ROCKFORD

The Church of God in Rockford meets at the W. C. T. U. Hall, 1904 N. Main St. We have Sunday School each Sunday morning at 9:45, and morning worship and sermon at 11:00 o'clock. Bro. Earl Thayer is our pastor, and his Sunday morning sermons are very much appreciated. He has given us some very helpful and inspiring sermons from the Old Testament. One, "A Special People and a Special Work", with chart showing the camp of Israel in relation to the tabernacle services, carrying out the antitype in the church and her work, was especially appreciated. The subject for February 22 was, "God's Plan of the Ages".

We have Berean class each Friday evening at 7:45. We are just finishing Senior Book No. 2, and while most of the lessons have been rather difficult, yet we have gained much good from the study of this book. We enjoyed a church social after class on February 13, in the form of a Valentine party.

Bro. and Sr. John Railton were absent from services on Friday night, the 13th, and Sunday on account of sickness. Bro. Railton is our Sunday School Superintendent and Sr. Railton teaches one of the primary classes. So needless to say they were missed and we trust they may soon be in their usual places.

The ladies of the church have a Dorcas society which meets every other Monday night at the homes of the members. Since its organization last fall, we have sent two large boxes of clothing to Mrs. Sanford to be used in her relief work.

Our church group here in Rockford is quite small, being the youngest church in Illinois; but we pray that we may be the means of bringing many to the knowledge of the truth.

We extend a cordial invitation to all to meet with us whenever possible.

AT FONTHILL, ONTARIO

Sunday night a good sized congregation listened to a sermon on Love. Many favorable and appreciative comments were heard at the close of the service.

The middle of the week found the choir spending a very enjoyable evening at the home of Bro. and Sr. Platts.

The sick of our community are as a whole improved. Being able to speak best for Bro. Weldon, we feel that he is gaining a little strength from day to day, though still quite weak. He is now able to dress and spend a few hours of each day about the house. He wishes to thank the many brothers and sisters for the prayers offered in his behalf. And the writer feels she could not conclude this report without thanking our Father for again restoring health to another member of our family, giving us stronger cause than ever to proclaim, "God does answer prayer."

NIAGARA FALLS, NEW YORK

We are glad to report that our members who have been ill are very much improved.

Bro. Clyde Randall was called to officiate at the funeral of Mr. George Langdon, father of Mrs. Kenneth Moore. Mr. Langdon, at the age of seventy-two years, died very suddenly of apoplexy.

The Bercans held their last meeting and election of officers at the home of Elsie Moore. Refreshments were served at the close of the meeting. The next meeting will be held at the home of Dr. Lent. The officers for the coming year are as follows: President, Elsie M. Moore; Vice president, Dan W. Brown; Secretary, Mrs. Grace Lent; Treasurer, Mrs. Moreland; Pianist, Mrs. Lyda Sullivan.

Shortly after Bro. Clyde Randall came to Niagara Falls and Fonthill, the churches here extended a call for a year beginning June 1. We are pleased to report that this call has been accepted, and Bro. Randall will remain with us another year.

GRAND RAPIDS, MICHIGAN

Some interesting figures have recently been made public. Our Sunday School enrollment on January 1, 1930, was 163. On January 1, 1931 it was 269, showing an enrollment increase of 106 for the year. The average attendance during January of this year was 265 as opposed to the Rally Day attendance of 218 last fall. Our record attendance for all time was 282, on February 1, this year (this was incorrectly reported two weeks ago).

The above is very encouraging, as well as the steady increase in attendance at the other church services, except that our space is so limited that we are really unable to properly take care of them. We are praying that God may guide us in the way that will be best for all concerned.

The sick are improved at this time, and conditions are now in shape so that a genuine, united effort is to be made with the books which Sr. Boice sent us. We trust that God will direct the results of this effort, also.

F. E. Siple, Pastor.

BAPTISM AT LOS ANGELES

After months of thoughtful consideration, and nights spent in earnest prayer, Mrs. Katherine Wilson, wife of Bro. Frank Wilson of this city, made public confession of her faith in the things concerning the kingdom of God and the name of Jesus Christ, and was baptized into the name of the Lord for remission of sins, Sunday, February 15, 1931. Sr. Wilson had been a member of another denomination for a great many years, and had considerable opposition to face and overcome from friends and relatives, when she made her decision. She has been a most worthy companion to her husband throughout their married life; and now the crowning glory of their experience together has been brought about by their complete union in the body of Christ.

In addition to Sr. Wilson, the church here has reason to rejoice in that several members of the body who have moved here from the East have recently signified their desire to unite with the local congregation; and on the first Sunday in March a consecration service for the reception of these new members will be held.

G. Eldred Marsh, Pastor.

ADDITIONAL LOS ANGELES NOTES

The pastor and his wife recently had the pleasure of visiting at the home of Mr. and Mrs. W. C. Howell, near Orange, California. Sr. Howell will be remembered as Sr. Lulu White, formerly of Colo, Iowa. The home is located in Mojeska Canyon, one of many beautiful little valleys in this part of the state. We regret that Mr. and Mrs. Howell live too far from Los Angeles to attend the services there, as Sr. Howell was a very efficient worker in Iowa in the past, and her assistance would be most welcome in our Sunday School and church.

Bro. and Sr. Enos Elton and their daughter of Tustin, though isolated from the church, are still as deeply interested in the things pertaining to the kingdom of God and the coming of the Lord as they were when they were active participants in the work in Nebraska. We enjoyed very much spending a short time with them in their home, and in extending to them greetings from relatives in the east who were present at the last General Conference.

We were sorry to find Sr. C. E. Hatch of Santa Ana not so well as usual, when we called on them the other day. Bro. and Sr. Hatch, though not able to be regular attendants at the services of the church, continue to maintain the interest in the gospel which has distinguished the Hatch family for at least three generations. May God bless and keep them, until the Lord comes.

G. Eldred Marsh, Pastor.

FINANCES

It is not necessary to advise the readers of The Herald that there is a general financial depression throughout the country. Many strong financial institutions have been obliged to give up because of the extra and unexpected strain that has been placed upon them. Many other concerns have had to do extra financing in order to carry on, in hope that conditions will soon become better and thus enable them to successfully recover from their positions.

This general nation-wide condition has been noticeably affecting the National Bible Institution for a year and a half. It has affected it in this way: many who were regular contributors to the cause have felt themselves obliged to withhold or lessen their contributions. Inasmuch as the National Bible Institution is, in its religious phase, wholly dependent upon contributions, this of course, has limited our financial income.

It is not the intention of your board to allow this to injure or strain the financial standing of the National Bible Institution. The foregoing statement is made with a view to call the attention of those of our number who have not especially felt the financial strangle of the day, and to suggest to them, if they can find it opportune, that they will contribute a little more till their brethren can recover and re-cooperate. This will aid in continuing the work more nearly at its full effectiveness. In case this is not done, it will probably be necessary for your board to curb some of the activities and thus reduce the need for funds.

At our annual conference the mind and wish of the conference people as a whole is generally indicated. The work that is to be undertaken and carried out is agreed upon by the conference and the board is directed to execute the same. Thus plans are laid which, ac-

ording to the usual contribution to the work, can be executed. But if we find that the strain is too heavy upon the brotherhood, it will seem better to limit the amount of work undertaken in accordance with the funds that are being contributed.

Had the Dollar-A-Month pledge been subscribed to by the 1000 which were sought, the full program could be executed for the year. But inasmuch as this pledge is, up to date, below the half-way mark, it has meant a financial shortage thus far. If this is to continue, it will be necessary to discontinue some of the overhead and thus discontinue some phases of the work.

We urge that one and all who are interested will unite in prayer and action with reference to this condition.

F. L. Austin, Exec. Sec'y.

EASTER HERALD

Judging from the response of former years, it is estimated by the office workers that another special Easter number of The Restitution Herald will not only be appreciated by the regular readers, but that it can be made beneficial to many others. If this is to be done, it will require a hearty and prompt co-operation of many. Our present plans are that the issue of March 31 will be the Easter Number. Next week's issue will contain a special insert which we ask each reader to consider and to unite with one and all by promptly returning it to this office with the names of friends or acquaintances to whom Easter copies are to be sent, together with contribution to cover expenses for these extra numbers and for the extra cost of the issue in general.

Last Sunday evening Bro. Austin gave the first of a series of pre-Easter sermons on Christ. "The Holy Child", was his subject. A good sized audience was present and listened attentively. The music by the men's chorus and the junior choir, and the organ voluntaries by Sr. Rogers are being appreciated greatly each Sunday.

NEW BEREAN BOOKS

Your attention is called to a notice concerning the new Berean books about which so many inquiries have been received. This notice will be found on the Berean page of this issue.

TITHING IN HARD TIMES

The Layman Company has twelve new bulletins on its list, including one written especially for the present day, "Tithing in Hard Times". This is the best of all times to spread the truth about tithing. Minds and hearts are open.

Send post card for pamphlet, "Teaching the Church to Tithe", containing full directions for a ten-weeks program of silent church-wide education at trifling expense. Non-profit, non-sectarian, non-legalistic, but simple, clear and workable. Address The Layman Company, 730 Rush St., Chicago, Illinois, and please mention The Restitution Herald, and give your denomination.

HERALD RECEIPTS

A. N. Harlan; Norman John McLeod; C. A. Dickinson; Herman Laning; Sylvester Logan; O. W. Umphrey; S. W. Harlan; Mrs. Mildred Huey; Sydney Magaw; Mrs. Chas. A. Harris; E. R. Drabenstott; C. R. Carr; Wm. J. Eckert; H. A. Sheets; John B. Davis; Mrs. Annie Hogan; J. W. Lent; Mrs. C. A. Bartholomew; Ashby Updike; Mrs. C. S. Prime; A. L. Corbaley; Mrs. C. M. Southwick; Mrs. Jennie McDonald; E. Louise May; Mrs. David Long.

AT GOLDEN RULE HOME YEARS YOUNG

Dinner had been called, and all were gathering around the table, ten of us. Alice had forgotten for a little that this was her birthday. But as she sat down, the cake shone so prettily before her, she clasped her hands in joy, and said, "O, I am twenty-one today". How we laughed! for she is full of fun. Her birthday is on the twenty-first, and so instead of saying she was eighty, she said she was twenty-one.

After Bro. Williamson had expressed our thanks, Alice began to repeat the ninety-first Psalm: "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." She went on quoting the beautiful words, saying at last, "This is my Psalm, and I think we all should claim it for its beauty and strength which we all need."

Sr. Alice Kerr is our dear, quiet boarder. She never obtrudes herself upon anyone, but sits quietly reading most of the time. For she is totally deaf, but has good eyes and reads much, mostly something of a religious nature, which she loves more than anything else. She can see the funny side of anything and when she sees us laughing, we stop and write out the event so she can laugh too.

For many years she has put her trust in the tender, helpful God, and she believes the words of the eleventh verse: "For he shall give his angels charge over thee, to keep thee in all thy ways." She was much delighted to read her birthday cards, and she kissed the pretty handkerchief which dear Sr. Renner gave her with her card. She said, "I hope before I have another birthday the dear Lord will come," and we could all say, "Amen, Come Lord Jesus, come quickly!"

Bro. George Brown also had a birthday this week, and blew out ninety candles on his cake. He was the recipient of several cards and beautiful flowers. At Bro. Austin's request he gave us a few minutes talk Sunday morning, rehearsing some of his early day's experiences.

Just think what a time the Sunday School Secretary will have counting the pennies rattling into the birthday box, ninety and eighty. Whew! wish the birthdays were more often. It pays to have old pilgrims around, occasionally, eh? May we all be found worthy of a place in that coming kingdom is our prayer. M. A. W.

ABRAHAM SEITZ

Abraham Seitz was born in Montgomery County, Ohio, November 18, 1843, and died at his home in Clarksville, Iowa, February 10, 1931. At the age of three years he removed with his parents to Lee County, Illinois. There he grew to manhood, and from there he enlisted in Company "K", 3rd Regiment of the Illinois Cavalry, serving his country during the Civil War. Following the war, he came to Butler County, Iowa, in 1865. Here he was married to Sarah M. Patterson on April 15, 1866. Five sons came to bless their union. Two sons and the mother preceded the father and husband in death.

On July 2, 1914, he was married to Ella P. Neal, who with the remaining children, Fred Seitz of Clarksville, Iowa, Forrest Seitz of Oakland, California, and Earl Seitz of Anamosa, Iowa, together with six grandchildren and other relatives mourn his loss.

He became a member of the church in 1875, and was highly esteemed by all for his exemplary life and generosity. A regular attendant at our yearly conference, he will be greatly missed. We often held preaching services in his home. He was always blessed with good health in all his long life, till last year, when his body gave out in different ways at the same time, due to the weakness of age. His last very severe illness was short,

during which he was well cared for by his wife.

Funeral services were held in the federated church at Clarksville on February 13, and he was buried in the nearby cemetery. The blessed memory of such a life is a precious heritage to leave the survivors.

J. W. Williams.

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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 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.

BASKET WEAVE

THE NEW BINDING FOR OXFORD BIBLES

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This is a beautiful book for your own use or for a gift. Prices range from \$4.25 to 10.50.

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"GETHSEMANE"

The Golden Rule Sunday School Class of the Oregon Church of God has at this time a few pictures of the painting, "Gethsemane", which shows Christ in prayer.

These pictures are very appropriate for Easter. A real value at One Dollar each.

Order from the chairman of the sales committee, John Denchfield, Oregon, Illinois.

FRIENDSHIP

By Richard LeCronc

IT HAS been said that a man's friend is one who knows all about him, and still likes him. It can be said, with equal truthfulness, that the depth of a man's friendship for another can be measured by the manner in which he receives criticism from that friend.

Man loves to be flattered, but he is most averse to having himself or his actions called into question in any way whatsoever. The man who gladly receives flattery and praise deeply resents criticism or correction, even though he knows it to be just, from any but the very closest of his friends.

Ahab, king of the ten tribes of Israel, was a man of this type. He had gathered about himself men whom he knew could be depended upon to flatter him and say nothing but good concerning him. Accordingly, when Jehoshaphat, king of Judah, suggested that they ask God concerning the joint war which they were carrying on against the Syrians, he called in four hundred of his chosen prophets. True to his expectations, they prophesied good concerning him. But Jehoshaphat, knowing what type of prophets they were, was not satisfied with their answer, and he inquired of Ahab in the following words; "Is there not here a prophet of the Lord besides, that we might enquire of him?" 1 Kings 22:7.

Then it was that Ahab revealed his true character, for he replied: "There is yet one man, Micaiah the son of Im-lah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." 1 Kings 22:8. Ahab did not regard God as a Friend sufficiently close that he, Ahab, would tolerate criticism from Him. He went rather to those whom he knew could be depended upon to praise him in whatever he did.

Christ said, "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

If, then, we as Christians are friends of Christ, we should be willing to accept His criticisms of us and our mode of living as those of a friend, and without resentment. We know that a friend criticises not because of any wish to harm, but because he knows that what he has to say is for our own good, and that we will profit by listening to him.

Let us, as Christians and friends of Christ, examine ourselves in the light of His teachings to determine whether or not we are living in accordance with His instructions. If, perchance, we find that we have fallen short of the Christian ideal, and that in order to correct our errors we will have to undergo some privation or suffering, let us remember that Christ is our dearest Friend, and that He gave us the gospel and its commandments, because He loved us. He placed restrictions upon us that we might gain the greater freedom.

IS YOUR INCOME SMALLER?

By a Club Member of the Training Class

WHEN the Israelites had drifted away into idolatry after the separation of the kingdom, God sent His prophet Elijah to the people to tell them of their sin. They were turning more and more to Baal worship and were forsaking God.

Elijah was sent to Ahab, the king, to tell him of an approaching drought. After telling him that there was to be no rain, Elijah departed into the wilderness over near the Jordan River and was there fed by ravens sent from God. From there God told him to go up to a place near Mount Carmel, where a widow was to take care of him.

Elijah went to this place and saw the woman gathering sticks to build a fire. He asked her for something to eat, and she told him she had only enough for one meal for herself and her son. Elijah told her God would replenish her supply, and so she gave him to eat. True to Elijah's word, her meal and oil were replenished, and she and her son were saved from starvation.

This widow gave, not out of her abundance, but out of her poverty. She gave, not to be seen of men or for glory, but because she had faith that God would provide her with the necessary food. She was blessed in this way and Elijah, through God's power, raised her son from the dead. God can do wonderful things if we but trust Him as she did.

Several days ago an elderly sister sent in ninety cents instead of one dollar as her monthly pledge. She could not send any more because of the fact that her sole income had been only \$2.50 during the entire month. And yet, many of us that have abundance in proportion to what this woman has, cannot afford to give just one small dollar to the work of the Lord each month.

Since last year at conference time the N. B. I. has been trying to raise pledges of one dollar a month from a thousand people to carry on the general work. Thus far they have about four hundred pledges. The general work will progress only in proportion as it is supported by the people.

If you can give as the widow gave to Elijah and who gave as unto the Lord, and in faith believing that God is able to supply your every need, you too will be blessed as was this woman when her son was raised from the dead.

Friends all over the land, if one sister can give ninety cents out of \$2.50, how much more can the rest of us give out of what we get?

Send in your dollar and see if the Lord does not open the windows of heaven and shower His blessings upon you and give you more in return.

"AT THE FINAL RECKONING, the little things done in a loving, Christian spirit, will surprise us by the magnitude of the reward they bring." — *Religious Herald*.

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WHAT SHALL THE END BE?

CONCERNING THOSE THAT OBEY NOT THE GOSPEL OF GOD

By Rufus A. Curtis

THE ABOVE question admits of no ambiguity. It is plainly stated and should have an answer equally explicit. But owing to the conflicting theories as to man's nature and destiny, as held by professed religionists today, their answers to the question, propounded by Peter in his first epistle (4:17), are as opposite from each other as the antipodes.

Some hold that man is endowed with immortality, hence he can never come to an end, so far as his being is concerned. But it is the condition with which his endless being is affected, that may come to an end.

It is not the part of wisdom to assume that man is immortal, and to reason from that premise that he cannot come to an end. It is best to "prove all things" before placing too much credence in any proposition, before holding fast to it. (1 Thess. 5:21; Prov. 18:17.) The moment we grasp the truth that man is "mortal", "corruptible", and liable to "perish", we will be in a favorable condition to grasp an equally important truth, that endless life will necessitate a miraculous change of nature before any of Adam's descendants will possess immortality. (Job 4:17; Rom. 1:23; John 3:14-16; 1 Cor. 15:51-54.) The Bible doctrine of conditional immortality can scatter the murky clouds of confusion that cluster around the doom of the impenitent, placed there largely by a faulty exegesis.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 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. 6:7, 8.

"Perdition" awaits "ungodly men". (2 Peter 3:7, 9.) The enemies of the cross of Christ, "who mind earthly things", will eventually discover that it shall be ill with them, for the reward of their hands shall be given them, "whose end is destruction". (Isa. 3:11; Phil. 3:18, 19.) Those who wilfully reject the word of God, and put it from

them, "contradicting and blaspheming," will never have the unspeakable gift of everlasting life thrust upon them. (Acts 13:44-46; 2 Cor. 9:15.) Being unworthy of everlasting life, the Bible informs us they "are worthy of death", its opposite, "for the wages of sin is death". (Rom. 6:21-23; 1:28-32.)

The question propounded by Peter (1 Peter 4:17), strongly implies to my mind that wilful rejectors of the gospel of God will some time cease to be; "for yet a little while, and the wicked shall not be". (Psa. 37:9, 10.) "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psa. 37:20.

The "unquenchable fire" of Gehenna, "will burn up the chaff", for "the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Matt. 3:12; Micah 4:1. From that time forth "they shall be as though they had not been." Obadiah 16.

But someone may say, "Will not the unrighteous class go away into everlasting punishment?" Most assuredly they will! But as our Creator beseeches us to reason together with Him (Isa. 1:18), why not follow His example, and reason together with one another upon so momentous a question as the everlasting destiny of our race? It is certainly permissible to "produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob." (Isa. 41:21.)

The language in Matthew 25:46 does not state the nature of the punishment to be inflicted upon the wicked, but only states its duration as "everlasting". We will have to look elsewhere for testimony in order to prove what the nature of the everlasting punishment will consist of. (Isa. 8:20; 1 Thess. 5:21.) In Paul's second epistle to the church at Thessalonica, both the duration and nature of the pun-

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EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

“Now the God of peace, that brought again from the dead our Lord Jesus, . . . make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight through Jesus Christ; to whom be glory for ever and ever.”

CHRISTIANITY A GOD-GIVEN BLESSING

CHRISTIANITY is for today as well as for the rewards of tomorrow. It is the fabric of God's revealed truths, turned over to man for his present day needs—for his blessings, for his guidance, for his establishment in Christ. True, its eternal rewards are deferred until tomorrow. But there is a largeness of benefit that Christianity bestows upon today.

Christianity is not man-made; it is wholly God-made. God alone, through His Son, has clearly defined its terms, its conditions, its requirements. Every amendment or change made by man is but a defacement of what God, through Christ, has presented. It is deception. Such changes strongly tend to lead man away from the very heart of the Master and more fully into the deceptive and sinful heart of man.

Listen to Paul as he by inspiration instructs his Thessalonian brethren in Christ:

“Quench not the spirit.”—1 Thess. 5:19.

This evidently is God's Spirit. It definitely teaches that God bestows of His Spirit upon followers of Christ.

Christian followers are exhorted by Paul not to dampen, or hinder, or repress the Spirit of God, as it is presented to them. Indeed, the reverse would be beneficial: to praise God for that Spirit, to joy in the Spirit, and to manifest and reveal that Spirit's influence upon and over the life.

Again, “Despise not prophesyings”—v. 20.

This word, “prophesyings”, nearly always in the New Testament carries with it the added thought of teachings.

Listen to God's words; heed His inspired teachings; walk in obedience to them.

This, too, has much to do with the proper and accurate development of the Christian in his Christianity.

Again, “And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ”—v. 23.

“Sanctify.” That is, set you aside for God's own specific service, for His work; set the individual aside from the world, away from the world's great following, unto the discovery of the will of God and to obedience thereto.

“Preserved blameless.” Without just and true accusation, preserved throughout the daily activities of life; preserved blameless in all the association of fellow beings, in all business transactions, in all social intercourse, unto all Christian enthusiasm.

“Your whole spirit and soul and body.” Your entire being, any part, any portion of which might easily slip and slide into the depths of iniquity. Preserved in every part.

This preservation is for the present day. This activity is for the present. It carries with it present day rewards, blessings, peace.

“Unto the coming of our Lord Jesus Christ.” This preservation is to you, and when Christ shall have returned, He will be present to lead, to guide. Till then, Paul prays God that He will preserve, keep. God's Spirit is essential to this preservation. God's influence must be constantly accepted, constantly utilized.

God is building those who by faith follow His Son, into ever increased and strengthened lives, for the days when His Son shall have returned to establish everlasting righteousness.

Christianity is that enveloping environment and that inspiring influence which is for the selecting, and the sanctifying, and the upbuilding, and the preservation of such people unto God and unto God's Son.

PRAYER

AS A forceful illustration to teach His disciples “that men ought always to pray, and not to faint”, Jesus gave to them, Luke 18:1, a parable. His parable was of a most unjust judge; a judge who, according to the Jewish custom, should, among other things, look after the legal needs of widows. The parable cites a widow who repeatedly went to the appointed judge for redress against an unjust oppressor. Though the judge was so far from God and from man as to have little thought of anything but of himself, yet, lest he should be over annoyed by the frequent approaches of the needy woman, the judge is quoted as saying, “I will avenge her”.

The Lord then declares His lesson for His disciples.

(Continued on page 343)

"WHAT IS MINE IS THINE"

LIFE, that throbbing, pulsating essence that beats and surges all over this old world, comes from one fountain head, the Giver and Source of all life, God, the Creator. He it is that gives us life and makes us feel that exhilarating good health. Love, the feeling that sways the universe, and without which life would be dull and uninteresting, is from God; "God is love". Hope, faith, joy, and all those feelings which make us look ahead with joyful anticipation for something even better, are all inspired by God.

Things material, things spiritual, all that we ever had, all that we have, all that we ever hope to have—these all come from God. All that we ever were, are, or hope to be is the result of God's doings and not our own. There is nothing we can name that God did not have a hand in; His purpose is behind it all.

What is ours is His. That is why men in their religious fervor have not withheld their very lives, when called upon to give them up in the service of God. Stephen, for example, suffered and died, because in his devotion he returned the love of God with a service which brought glory to the name of God and advanced the cause of Jesus Christ. He counted his own life as nothing in comparison with all that God held out to him. Paul was beaten, persecuted, thrown into prison, and killed because he persisted in following his Lord and reciprocating the love of God, as we see from the faithful service he rendered.

Indeed, those who withheld not their very lives from the service of the Lord are numerous: Stephen, Paul, Peter, those of the persecutions of the Roman emperors, those of the Spanish Inquisition, and all those of all time who have been fired with the religious zeal of martyrdom. Others were driven into exile, became destitute, and did many mighty works in service to God, thus returning love and devotion to Him because of their realization that all they had and all that they were came from Him.

There are many who are reading this who would be ready, if called upon, to suffer persecution, many who would gladly lose their property, or suffer any loss, and many who would make the supreme sacrifice, if called upon to do it, in devoted service to God. Many would be fired with zeal in time of trouble. You, too, would be only too glad to show your love for your Master and your God then. You, too, would, say, "All that I have is Thine".

The Dollar-A-Month Club drive to obtain sufficient funds to carry on the gospel work of the National Bible Institution has been in progress for about a year. Out of the thousands who constitute our church, a few hundred have responded nobly. They are usually the ones who do not have such a great quantity of this world's goods, but they realize more keenly perhaps that what they do have comes from God.

Here we see some whose incomes average less than twenty dollars per month; yet out of those incomes each one supports himself or herself as the case may be and keeps his or her pledge paid up on time. Then besides that each

one uses a part of his or her income to support the local work. You will find such ones scattered all over this land of ours, among old and young. They realize that what they do have comes from God, and they are willing to return part of it to Him to carry on the work.

Many of these Club members tithe; many of them more than tithe. If some with small incomes can do this, what can be said for the many who have received a larger share of this world's goods from the hand of the Lord, and who yet find it inconvenient to return one little dollar per month to be used in the Lord's work?

Count your blessings; name them over; you know them. Meditate on what the Lord has done for you, both spiritually and physically. How many of you love the Lord so much that you would give up all your goods for Him if necessary? How many would die for Him? Then perhaps you would give one dollar every month to be used to advance His cause.

Do you dare to say, "What is mine is Thine. Naught will I withhold"? Make that the rule of your life, and you will find that what remains with you, by the grace of God, will go much further, be it lands, money, or life itself.

— *By a Club Member.*

WHY A MAN SHOULD GO TO CHURCH

THEODORE ROOSEVELT'S NINE REASONS

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year. Therefore, on Sundays go to church!

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house as well as in church. But I also know, as a matter of cold fact, that the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his wife, is engaged all of the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in the singing of some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard churchgoing as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.

BE A BOOSTER

If you think your church is best,
Tell 'em so.
If you'd have it lead the rest,
Help it grow.
When there is anything to do,
Let them always count on you,
You'll feel good when it is through,
Don't you know?

If you are used to giving knocks,
Change your style;
Throw bouquets instead of rocks,
For a while.
Boost your pastor and your church;
Knock the knocker off his perch;
Lift the stumbler from the lurch,
With a smile.

When a stranger from afar
Comes along,
Tell him who and what you are,
Make it strong.
Never flatter, never bluff,
Tell the truth, for that's enough.
Be a booster, that's the stuff,
Don't just belong.

— *The Minneapolis Messenger.*

TIME FOR CHURCH

A MAN whose name is well known in business and religious circles of this country tells his experience. When he was a boy, his parents lived three miles out in the country, but every Sunday the whole family drove in to attend the gospel services, including Bible school. Some Sundays he would have preferred not to go, but in good season his mother came around and said: "William, it's time to get ready for church." If he would sometimes like to get out under a tree with a new book, his mother would come along and say: "William, it's time to get ready for church." And they all went.

When he got to be eighteen years old, he went to New York to clerk in a store. Of course he felt strange there on his first Sunday in a great city, and he accepted the invitation of a fellow clerk to go out to a park and see some of the sights. As he was sitting in one of the seats there he heard as distinctly as ever his mother say, "William, it's time to get ready for church." He started and looked around as though he more than half expected to see her. But, of course, she was not there. He then went over to another section of the park, but soon again heard: "William, it's time to get ready for church." He then excused himself to the other clerk, took the street car back to the city and went to church, and has kept it up.—*Selected.*

THE WORTH OF A MAN

By Lydia Railsback

EVERYTHING in existence, from the smallest atom to the largest kingdom, without doubt, has some intrinsic value. Perhaps no two persons would put the same estimate on the same things, and what men think of the value of an object, whether animate or inanimate, in all probability would differ widely from God's estimate of the same thing. Man's estimation is of little consequence, when compared with the way God looks at valuation; and the only way we have of knowing what God thinks is as we glean it from the sacred Word.

When the creation was finished, the Creator pronounced everything not only good, but "very good". This included man, and so we know that he was good in the beginning. But man disobeyed his Creator, and thereby lost his high position. Then what was he worth, something or nothing?

Christ says, Luke 12:6, 7, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." Compared with sparrows, a part of God's creatures, man is of far more value.

On another occasion, when Christ was being reproved by the Pharisees because He was doing things on the sabbath, we read, "And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep?" Matthew 12:10-12.

So compared with another of God's creatures, man takes the preference in valuation. Five sparrows sold for two farthings. We are not told the value of the sheep, but man is of much greater value than it.

Now listen to this. Man is not his own, for he was bought with a price, a price far above rubies and gold, a price unequalled by anything of which we have knowledge. And a dear price it was, as man was bought with the precious blood of Jesus. Read, 1 Cor. 6:20; Acts 19:28; 1 Peter 1:19.

For nothing else in the whole creation has there been paid such a price. Man stands at the head of the list. What is his worth? Any article is supposed to be worth its purchase price. Many times we think we are of little worth or very small in God's sight, and maybe we are, but when I think of the price that has been paid I do not believe that God, our Father, would spend so much for something that is of no value to Him.

I do not want to be puffed up nor "swellheaded", but I do think every Christian should be worth the purchase price, and that we should endeavor to live in such a manner that we may be used by the Father.

GATHERING UP THE PARTICLES

By Richard LeCrone

IT IS not uncommon to hear people say that they do not believe in the literal resurrection from the dead because they do not understand it. They say that they fail to understand how God can bring together the fragments of a human body, once it has become decomposed in death, and bind them together into a living organism once more. They point to the illustration of the man who, during the course of his travels left various parts of his anatomy in widely separated parts of the earth.

For instance, a man had a leg shot off in Europe; he had an arm amputated in China; and after losing other parts of his body in various portions of the globe, he finally died and was buried in America. Or, they point to the man who lost his life in the sea, and the sea has wafted the decomposed particles of his body into the far corners of the earth. "How," they argue, "would it be possible to gather up these tiny particles of clay from off the bed of the ocean, separate them from those of every other man, and form them again into the original man?"

We find nothing in the Bible that would seem to indicate that God would find it necessary to gather up the original particles of dust in order to reconstruct the original man. It is not the dust from which he is made that determines that a man shall be different in form and character from every other man upon the face of the earth. I do not suppose that the dust from which God formed the first man was any different from that of which all of us are composed.

In Genesis 2:7 we read: "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." It was not the dust of the ground, but the combination of that with the breath of life, which made him a living soul. Surely God could have formed that same dust into different features, and could have put into that form a different nature, had He so chosen. Could He not then, at the resurrection, put the same features upon and the same breath of life within a different lump of clay than that of which the man was originally composed, and still have the same man?

Science tells us that the cells of the body gradually wear out and are replaced by new ones in such a way that we have an entirely different body every seven years. It does not follow, however, that we become a different man with new characteristics every seven years, simply because our body is composed of different cells than it was composed of seven years before. No, it is not the dust of which we are formed which determines who, and what we are. It must be something else that only God can give.

Granting, however, that it would be necessary for God to gather up the original bits of man from being scattered over the face of the earth, would it be more of a miracle than the formation of man in his present state? We will all agree that our bodies are composed of materials taken in-

to the body through the mouth, in the form of food and drink.

All right then, whence came that orange that you ate for breakfast? Where did you get that chocolate that you drank, and from whence came the water and the milk that was used in making it? Where was the wheat raised that was made into the bread that you ate with that breakfast? From what part of the world came the pineapple that you ate for lunch, and upon what soil were the olives that you had for dinner raised?

Point out to me, if you can, the plot of ground from which the clay of which you are composed was taken. I think you will have to admit that God gathered the particles from the far corners of the earth.

SOLOMON DEDICATES THE TEMPLE

FROM the twenty-sixth chapter of First Chronicles and the twenty-sixth to the twenty-eighth verses it would seem that a fund consecrated to the future temple had been accumulating since the days of Samuel. Practically, however, there was no real movement or clearly defined purpose until the idea found fitting soil in David's mind and grew up to master him. To prepare for the building of the house of the Lord, which was to be "exceeding magnificent", was the passion of David's latter years, and when Solomon came to the throne, he found awaiting him the plans for the building, the treasure to build it, and a solemn injunction from his father to undertake the work as a commission from the Lord. The best word to be spoken of Solomon is that he accepted the task as a religious duty, and that the temple was built not only in the name of religion, but in a religious manner.

As for the temple itself there is little to be added to the description furnished us by the inspired writers. It is useless to undertake to form any conception of its appearance. That the Scriptures do not give us the information needed to form a mental picture of it is evident from the fact that no two models that architects have made from the specifications furnished are alike.

Opinions vary also as to the magnificence of the structure. By many it has been regarded as the most splendid edifice ever erected. Others have declared it unworthy of comparison with the magnificent temples of Assyria, Babylon or Egypt.

Perhaps it is nearer the truth to say that for size the temple proper was insignificant, while for magnificence it was unequalled by any religious edifice in the world. As for its size it should be remembered that it was built for God alone and not for a worshiping congregation; the congregation stood without. There was no need that the building which contained the holy of holies should be large; though the buildings and courts around the temple proper necessarily covered a great space.

(Continued on page 346)

PAUL'S LETTER TO THE GALATIANS

By Lyman Booth

STRABO tells us that Galatia was also called Gallo-Graecia, and derived its name from the Gauls. It was a comparatively small district in Asia Minor, and was occupied by the descendants of the Gauls, who advanced into Italy and Greece in the third century B. C. Driven in that direction, they forced their way into Asia Minor and were pent up in a narrow strip of land between the central ranges of mountains. At first they were barbarians, but after mingling with the Greeks, they became subject to Greek civilization and customs, and were finally made subjects of the Romans about the year 190 B. C.

They prospered financially by the constant traffic of the Armenian caravans to the Hellespont. Many Jews settled there for trading purposes, and the inhabitants became a mixture of Gauls, Greeks, Romans, and Hebrews. Their possessions were near Lycaonia, Lystra and Iconium.

It is supposed that they had retained their native tongue and customs at the time that the gospel was first preached among them. Some writers have endeavored to show it probable that this was during the first journey of Paul and Barnabas through that particular region (Acts 14); though Galatia is not mentioned, yet "the region round about Lycaonia" may be supposed to include Galatia.

Some who attempt to fix the date of their conversion to an earlier period, are not sustained by any scriptural account. It is plain, however, that the Galatians generally were idolatrous Gentiles before their conversion. The apostle was not permitted by circumstances to spend much time among them, because of his numerous appointments, yet he asserts, in a way which challenges refutation, that he conferred miraculous gifts on them.

Soon after he left them, some professed converts to Christianity who were very zealous for the Mosaic law, appeared among them, drawing them away from the true gospel, to depend on ceremonial observances, and to fruitless endeavors of establishing their own righteousness. The way in which the apostle, with the firmest decision and apparent severity, regards the false gospel, is very plainly shown by his decisive arguments. This shows that he considered the very life of Christianity at stake. Yet his opposition to this perversion of Christianity does not, in the least degree, lead him to overlook its holy and practical tendency. And in this respect, this epistle forms a striking contrast to the overzealous and vehement earnestness of numbers for a part of Christianity, while another part of equal importance is overlooked, if not treated with contempt.

Some hold different opinions as to the time this epistle was written. Most of them, however, agree that the postscript which dates it from Rome is incorrect. It is possi-

ble that it was written during the apostle's residence in Corinth; though some fix the date at the time during which the apostle resided at Antioch, after his first journey with Barnabas through Asia Minor, and after the decrees were delivered to the churches. The former opinion is more generally accepted, and indeed it is not certain that the apostle had been in Galatia before his second journey through Asia Minor. And the objection to the epistle being written at a later period, arising from the decree that had been sent by the apostle to the church, which, as some have thought, may have excused him from the necessity of it at that time, seems of little weight.

The apostle had boldly decided against the ceremonial law being imposed on the Gentile converts, but they had not shown that the Gentiles, by voluntarily submitting to it, went about to establish their own righteousness, thus virtually renouncing the gospel.

Paul and Timothy visited Galatia about A. D. 52 on his second missionary journey and preached the gospel to them. And though detained there by sickness (Gal. 4:13, 14) they converted many Jews and Gentiles (Gal. 3:27, 28). He visited the country again on his third journey (Acts 18:23). While some had been converted to Judaism, they welcomed the apostle with peculiar fervor (4:14) and received his announcement of a crucified Savior with joy and gladness.

With respect to the cause which induced Paul to write, it is quite evident from the epistle that judaizing teachers had appeared among the Galatians, after the apostle had left them, who boldly taught that it was necessary to salvation to observe the rite of circumcision, and to keep the law of Moses. It appears that those teachers at that time declared that Paul was not an original apostle, that he was not an eyewitness of the life of Christ, and had received from the church alone the authority to preach. Therefore, the epistle is largely a vindication of his independent apostolic authority, and the defense of the great doctrine of justification by faith.

Paul severely reproved them for departing from the gospel which he had preached among them, and he pronounced every one accursed who should preach a different one. He told them plainly that he had received his gospel commission directly from Jesus Christ, and that he did not go up to Jerusalem until three years thereafter, and that he saw only Peter and James while there.

He also gave an account of another visit to Jerusalem fourteen years later, at which time he had an interview with James, Cephas, and John, who extended to him the right hand of fellowship and approved of his labor among the Gentiles. He stated that at Antioch he reproved Peter for inconsistency in his conduct in respecting Jews and Gentiles. He also set forth the doctrine of justification by faith in Christ without the works of the Mosaic law (chapters 1 and 2). He remonstrated with the Galatians and charged them with turning to the works of the flesh after beginning in the Spirit.

He then showed that Abraham's justification by faith was prophetic and typical of the justification of the Gen-

tiles by faith in Christ; that the law was a schoolmaster to bring them to Christ, who hath freed us from the curse of the law, and that now we are no longer under a schoolmaster, or under bondage, but we are the sons of God. He reminded them of their former ardent affection for him, under the allegory of the two sons of Abraham, Ishmael by the bondwoman, Agur, and Isaac by a free woman, Sarah. He showed that the children of the Sinaitic covenant (Agur) are in bondage, while the children of the free woman, the faithful in Christ, belonging to the heavenly Jerusalem, are free.

Paul exhorted the Galatians to stand fast in the liberty which Christ had given them, and stated that in depending upon circumcision for salvation, they received no benefit from Christ and were bound to keep the whole law. He warned them not to use their liberty for a cloak in which to serve the flesh, and he affirmed that "thou shalt love thy neighbour as thyself" is the sum of the law. He gave them a list of the deeds of the flesh, and also of the fruits of the Spirit (chapters 3, 4 and 5).

He exhorted the spiritually minded to restore anyone overtaken in a fault, and he admonished all to bear one another's burdens. He warned them against self-conceit and exhorted them not to be weary in well-doing. He dwelt extensively on the nature of Christian freedom and warned the Galatians against its abuse. He exhorted them to let faith work by love and to walk in the Spirit (5th and 6th chapters).

P R A Y E R

(Continued from Editorial Page)

God is not unjust. God longs to bless those who are true to Him.

The conclusion then is, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

"I tell you that he will avenge them speedily."

Jesus teaches that prayer should be offered again and again; that no individual who truly feels himself in service to God and in need of God's help should ever cease presenting his petition to God.

Day after day, that petition should be repeated and emphasized.

As the petitioner thus continues, he will undoubtedly come to discover, from time to time, any errors in his motives or in his personal attitude toward God or perhaps in the thing asked, and he will earnestly correct any such errors as the days go by.

Thus his repeated prayer benefits, rectifies himself, even before he receives God's answer.

But Christ's one final assurance to such petitioners is this:

"I tell you that he will avenge them speedily."

God's recognition of and reply to the "fervent prayer of a righteous man" is assured by the Savior.

FIVE TESTS OF FRIENDSHIP

IN PORTRAYING the Sunday School lesson for March fifteenth, the following thoughts are drawn from Luke 11:1-36, giving the guiding principles leading toward fellowship with our Savior.

FRIENDSHIP IN PRAYER. Luke's form of the Lord's prayer is found in verses 1 to 4. It was given in answer to the disciples' request for instruction in the great art of prayer, and they went to the preeminent Teacher of that art. No one ever prayed as Jesus did, because no one ever came so close to the Father. No one, therefore, ever gained such wonderful and blessed results from prayer as He did.

But as through obedience we gain more of Christ's spirit and enter into fuller friendship with Him, prayer will mean ever more to us. Through that communion with Christ and the Father, through the Holy Spirit, we shall have ever more and more of the power and joy of our Lord.

FRIENDSHIP IN GIVING. A large part of Christ's teachings concern giving—God's giving to us, and our giving to God's children, verses 5-13. In no way can we draw closer to the loving heart of God, than in receiving fully what He wishes to bestow upon us, and then in freely giving to others from the store God has given to us. Our gifts are the crown of our communion with Him.

FRIENDSHIP IN SERVICE. What an offense was that of Christ's enemies when they charged that He was in league with the enemies of God, that He worked His miracles with the aid of devils, verses 14 to 26! He made it perfectly clear that He was of God by doing the works of God. We can make certain to the world our friendship with God in no other way. Our works will proclaim it.

Let us study Christ's service toward mankind. It is given for our imitation, for even the miracles, in their essentials of kindness and self-giving, may be copied by us. Are we doing the works of the Savior? Then we are His friends.

FRIENDSHIP IN OBEDIENCE. When the woman in the crowd cried out her tribute to Jesus, He answered with a call for obedience to God, verses 27 to 32. That meant also obedience to himself, as He went on to say, for He was greater than Jonah, and had the right to summon men to repent of their sins and to turn to ways of righteousness. We are Christ's friends, if we do what He commands us.

FRIENDSHIP IN PURITY. One of our Lord's most illuminating parables, though it is brief, is that of the eye, verses 33 to 36. If the eye is clear, the whole body, the entire life, is flooded with blessed sunlight, just as a brightly lighted lamp floods a room with its cheer. But if the eye is dim or blinded, then obscurity, or complete darkness fills the life, just as when, if a lamp goes out, the room is plunged into the blackness of midnight.

Keep thyself pure! Let no foulness tarnish the eye of the soul! Then shall the Light of the world pour His joyful rays into the farthest corner of your existence, and with it will come the fulness of His friendship, and the perfection of His peace and power.—Adapted from *Peloubet's Notes*.

PATIENT WAITING

Not now, my child—a little more rough tossing;
A little longer on the billows' foam;
A few more journeyings in the desert darkness;
And then the sunshine of thy Father's home!

Not now; for I have wanderers in the distance,
And thou must call them in with patient love;
Not now; for I have sheep upon the mountains,
And thou must follow them, where'er they rove.

Not now; for I have loved ones sad and weary;
Wilt thou not cheer them with a kindly smile?
Sick ones, who need thee in their lonely sorrow;
Wilt thou not tend them, yet a little while?

Go, with the name of Jesus, to the dying,
And speak that name in all its living power;
Why should thy fainting heart grow chill and weary?
Canst thou not watch with Me one little hour?

One little hour, and then the glorious crowning;
The golden harp strings, and the victor's palm,
One little hour! and then the hallelujah!
Eternity's long, deep thanksgiving psalm!

—Author Unknown.

WHAT SHALL THE END BE?

(Continued from front page)

ishment are clearly stated in a single verse, as follows, "Who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power." 2 Thess. 1:6-10.

This destruction of transgressors will be a simultaneous event. (Psa. 37:38; Isa. 1:28.) "He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy." Proverbs 10:29; 29:1. It is only "the righteous" that will go "into life" qualified by the adjective "eternal". The everlasting punishment of the wicked will consist in their aionian cutting off from life, or the deprivation of life. (Matt. 25:46.)

"The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him." John 3:14-16, 36; 1 John 5:11, 12. Those who will not come to Christ that they might have life, must ultimately perish, or be destroyed from among the people. (John 5:40; Psa. 1:6; Isa. 41:11; Acts 3:23; 13:38-40; Mark 16:16; John 3:18.) Escape will be impossible for those who wilfully and persistently neglect Christ, and His "wisdom, and righteousness, and sanctification, and redemption". (Heb. 2:2, 3; 1 Cor. 1:30; John 10:1-16.)

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12; John 20:31. To receive eternal life and never perish, it is imperatively necessary to hear the Master's voice, and follow Him, who is "the way, the truth, and the life". John 10:27-29; 14:6. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23; John 20:31. The goal to be finally reached will either be life or destruction. (Matt. 7:13, 14.)

God is love, and He has "set before you life and death . . . therefore choose life", that thou mayest live. 1 John 4:8; Deut. 30:19; Ezek. 33:11. "For what is a man advantaged, if he gain the whole world, and lose himself, or be a castaway?" Luke 9:25.

"Lost Eden tells what God thinks of sin. The deluge and the Dead Sea repeat the story. The sacrificial offerings and the crucifixion of the Son of God reiterate the testimony. The lake of fire will close the instruction to our race."

I am glad that "the second death" can be avoided by the penitent sinner, forsaking his evil way, and "the unrighteous man his thoughts"; and returning "unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Rev. 2:11; Isa. 55:6, 7; Ezek. 18:21, 30-32; 2 Peter 3:9; Ezek. 33:11-15.

GOD'S UNIMPEACHABLE WORD

THESE are great problems before the American people. These are problems which need purity of spirit and integrity of purpose such as we have never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought this incomparable and unimpeachable Word of God. If we cannot derive our strength thence, there is no source from which we can derive it, and so I would bid you go forward, if I may, inspired once more with the feeling that the providence of God is the foundation of affairs, and that only those can guide, and only those can follow, who take this providence of God from the sources where it is authentically interpreted.

I beseech all my fellow believers to ponder this matter. By the blessing of God, I ascribe to Bible study the help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. A soul that has been refreshed and made happy early in the morning meets the services, the trials, and the temptations of the day with a power far different from that of one that has had no spiritual preparation.—Woodrow Wilson.

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LOVE NEVER FAILS

By F. L. Austin

THE APOSTLE Paul had just been teaching the Corinthian brethren that the gifts of the Spirit were for the profit of the individual and for the profit of the brotherhood. In 1 Corinthians 12:7 he had concluded a reasoning by saying, "But the manifestation of the Spirit is given to every man to profit withal." Weymouth's *New Testament in Modern Speech* words it, "A manifestation of the Spirit has been granted for the common good."

Paul has mentioned specifically different gifts of the Spirit and the purposes for which they were given. He has also referred to the fact that, just as the various members of the human body are all needed and should all cooperate in action for the common good, so the members of the body of Christ, that is, of the church of God, are all needed, and that all should cooperate for the common good of all and thus for the good of each one.

After treating to some extent these truths, the apostle begins, chapter thirteen, by illustrating that there is no gift of the Spirit which is of any value to the one giving, or by the one used, unless that person is using the same as being prompted by love. Verse one reads in the Diaglott, "If I should speak in the languages of men and of angels, but have not love, I have become sounding brass or a noisy cymbal". That is, the gift of tongues so full and complete that one could speak in all the languages of mankind and also the language of the angels, if he is not motivated in the use of that gift by love, his entire gift and power is like the noise of ringing brass, or the clang of the cymbal. It amounts to naught.

There are those today passing through Christian experiences who crave a gift of the Spirit like unto the gifts that were bestowed by the Father upon the Christians of the first century. But the great fact is that unless such a gift is utilized and energized by underlying love, the gift would be naught. This is emphasized more as Paul goes on teaching: "Though I bestow all my goods to feed the poor," v. 3, "and though I give my body to be burned, and have not charity, it profiteth me nothing". The tense of the verbs here is said to have the meaning: Though I give my goods, that is, what I have and what I may ever get, to the poor. Not merely a single gift, but the result of life's work! Note that the teaching is, "It profiteth me nothing."

Paul would receive no reward of God though he should give the greatest of worldly goods to the poor, actually satisfy their hunger, actually warm their bodies with clothing—it would do Paul no good; he would derive no benefit; he would be entitled to no reward, unless such gift were prompted by love. The same is true with reference to the

sacrifice. Though he would sacrifice to the full extent of presenting his own body for burning, yet if that sacrifice were not based on love—love for God and love for man—it would afford Paul no benefit.

He then comes to the thoughts of verse 8, where he makes his hearers to drink even more deeply of the meaning and value of love. "Love never faileth." That is to say, love never ceases. God is never going to cut love short. God himself, in all of His omnipotence, omniscience, and manifestation, "is love". Love is as much a part of God as it should be a part of man. All God's works are based on, are the outgrowth from love—love for His creatures. Therefore, Paul says, love never fails, that is, never ceases, never comes to an end. There never will be a time when God or His creatures can dispense with love.

But as to the gifts of the Spirit, they all cease. There comes a time when those gifts are wholly unnecessary, will be discontinued. "They shall cease". "Knowledge, it shall vanish away".

The reason for all this, Paul instructs throughout these verses of the thirteenth chapter of First Corinthians, is that the human race, the world, the individual are in the infancy of youth. We know only in part. "We prophesy in part." We do so because of imperfection, both of self and of others. "But when that which is perfect (complete) is come, then that which is in part will be done away." They will be discontinued.

When man is complete, when he is fashioned like unto the glorious body of Christ, he will no longer need the gift of tongues, or of prophecy, or of any other spiritual gift. He himself will be perfect, complete. He will not need this aid, which Paul taught was then given to the spiritual man.

However, some things will continue. They will abide throughout all the ages of God's creation. "And now abideth faith, hope, charity, these three."—V. 13. Neither God nor His creation could exist, could perform, could accomplish, without these three characteristics:

Faith! How much could the Savior accomplish by returning to this sin-cursed, crime-agonized world, if He in leaving the Father's right hand should do so with no faith, no confidence as to what He was about to undertake? Faith, which is that "victory that overcometh the world", never fails, never ceases. It will be utilized by God, by His Son, by all those who are fashioned like unto Christ, by all citizens of the kingdom of God, by all who become part and parcel of the great new earth. It abides.

Hope! The desire and the expectancy of man. Does not God desire that the earth should be made new? Does

He not desire its fullness, its righteousness, its perpetuation? Does He not expect it?

Does not the Savior desire to visit the fullness of salvation upon those who are true to Him, who are righteous before God? Does He not expect to accomplish good? Does He not hope still, with expectancy? And so, hope also is another one of the ever abiding, the eternal, the unending characteristics that is at the foundation of all of man's reward and of all man's outcome.

Love! Has the Father ceased loving His Son? Does the Savior's daily intimate contact with the Father, being at His right hand, deaden His love for His God? Do not God and His Son love as sweetly and as intently now as of yore?

Will he, who comes to the fullness of salvation in Christ, love less when he comes to be surrounded with the Savior's glory? Will he love less when he sees dead ones, small and great, rising from their long and lonely slumbers of death, appearing before the face of that Sovereign of love? I say, will the saved one, will the glorified Christian, love less in those days than now?

No, love never fails. It will never cease. The world, the ages, heaven, earth, all are permanent upon "faith, hope, charity, these three; but the greatest of these is charity."

Fellow Christians, the Father having revealed to us through His beloved apostle Paul and by John and others, something of the gladness, of the magnitude, and of the value of love, as also of faith and hope, it would seem that we as individuals should exercise ourselves ever more and more to perfect, to test out, and to utilize these three great characteristics. It should never be a question of trying to compare our own personal development in these things with the development of others. Our motto should always be "Excellence", that is, that today we will each excel ourselves of yesterday, in growing up into Christ, who is our living Head in all things.

SOLOMON DEDICATES THE TEMPLE

(Continued from page 341)

At last the temple was completed, and the time of dedication arrived. It was during or immediately preceding the Feast of Tabernacles. The great day seems to have begun with a procession to the hill of Gibeon, five miles northwest of Jerusalem. There the ancient tabernacle of Moses was taken down, and all of its parts and its furniture and its vessels were borne by the Levites back to the city to be preserved in the new temple.

On returning to the city, the procession paused on Mount Zion, while the priests brought the ark from the tent which David had prepared for it, and then the great throng moved on toward the temple. On entering the outer court the multitude halted, while the priests bearing the ark passed on through the holy place into the holy of holies.

Here the ark was placed beneath the wings of the great cherubims in the center of the room. The staves were drawn forward so that the ends appeared through the veil which separated the holy of holies from the holy place, and then the priests retired. As they passed through the holy place, the great choir standing at the east side of the altar, where sacrifices were being offered without number, began to chant, "Oh, give thanks unto the Lord; for his mercy endureth for ever."

The mighty burst of harmony had scarcely reached the ears of the multitude standing looking on from without, when the cloud of glory, the cloud which the Israelites had not seen for ages—the cloud that had directed them through all their journeys in the wilderness, the cloud that enwrapped the glory of God, which no man could look upon—suddenly appeared and filled the house, driving the priests from their posts by its dazzling brightness. And all the people knew that Jehovah had taken possession of His temple.

At that moment, Solomon, standing upon the great scaffold before the altar with his face toward the holy place, recited the solemn words: "The Lord said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever." Then turning round toward the people, he blessed the congregation, and after addressing them briefly, he knelt and spreading forth his hands toward heaven, uttered a prayer which the world will never forget.

As he arose he said: "Arise, O Lord God, into thy resting place, thou and the ark of thy strength." There was a sudden flash. A great ball of fire dropped from heaven upon the altar, instantly consuming the sacrifices that were upon it, and the glory of God again filled the house. The meaning was plain. Jehovah had not only accepted the temple, but had accepted the dedication offerings of His servants also. No wonder the people fell upon their faces. When at last they came to themselves, they rose to their feet and joined the choir as they sang praises unto the Lord, saying, "For his mercy endureth for ever." Again Solomon blessed the multitude, and the great ceremonies for the day were over.

For seven days the offerings upon the altar were continued, and there were great feasts, and all Jerusalem was filled with joy and gladness.—*Selected by Lottie E. Young.*

MEMORIAL SUPPER IN 1931

ACCORDING to the calendar in vogue among the Jews in our Lord's time and still followed by that people, the fifteenth day of Nisan will fall this year on Thursday, April 2, beginning at sunset, April 1. The time for the annual observance of the supper in commemoration of our Savior's death for us and for the whole world will be Wednesday, April 1, after sunset, which will be the anniversary of the institution by the Lord of the feast, on the same night in which He was betrayed.—*Selected.*

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." — 1 THESSALONIANS 5:21.

THE LIFE OF JOSEPH

JOSEPH was one of the most outstanding of the Bible characters of which we have a record. He was one of the twelve sons of Jacob and the most beloved by his father.

Joseph's ten brothers had taken the flocks of Jacob into the hills of Dothan to graze. Joseph was seventeen. His father sent him to Dothan, sixty-five miles away, to take a message to his brothers.

When they saw him coming at a distance they planned to throw him into a nearby pit, but in the end sold him to some passing merchantmen, who were on their way to Egypt. Joseph was again sold by the merchants to a man named Potiphar, who was an officer in the army of Pharaoh, king of Egypt.

He soon made friends with his master, who put him in charge of his whole household. But Potiphar's wife became angry with Joseph because he would not do wrong as she wanted him to do. He was then cast into prison where he remained for several years. While in prison he interpreted two dreams—one for the chief butler of King Pharaoh and one for the chief baker. Two years later the king also had a dream. The butler then thought of the young man who had interpreted his dream while he was in prison.

Joseph was clothed in new garments and then brought before the king. The king asked of Joseph if he had the power to interpret dreams. And Joseph answered, "The power is not in me, but God will give Pharaoh a good answer." Pharaoh's dream represented seven years of plenty and seven years of famine in the land of Egypt.

Pharaoh was so pleased with the interpretation of the dream that he made Joseph second to himself in all his realm.

Thus we see how a boy of humble parentage rose to a high standing with those whom he served, by always doing the things which he knew to be right and putting his trust in the true God. Let us, as members of the Berean society, try to follow the good example of Joseph.

Bradley Crundwell. Age 12, California.

"IF WE CAN HELP ANYONE to be happier or more useful, we will be just that much richer ourselves. We only really own what we use or share."

JACOB AND ESAU

TWIN sons were born to Rebekah and Isaac. The first son born was hairy and they called him Esau; the other was named Jacob. As the boys grew Esau became a great hunter, while Jacob liked to stay home with his mother. Naturally Jacob became his mother's favorite, but Isaac loved Esau.

Jacob made some pottage, and Esau came from the field feeling very hungry. The food smelled good and he asked for some of it. Jacob said to him, "If you will sell me your birthright I will give you some." Esau was so hungry that he was ready to do almost anything to get some food, so he sold Jacob his birthright.

Isaac was old and could not see, and realizing that soon he would die, he called Esau and asked him to go and kill a deer and bring him some of the meat in order that he might bless him before he died. Rebekah heard this request and made plans that Jacob, her favorite son, might receive the blessing instead of Esau. She quickly prepared some meat, disguised Jacob by placing skins of goats upon his hands and neck, and then sent him to his father. Isaac did not know that it was Jacob instead of Esau so Jacob received the blessing intended for his brother. When Isaac found he had been deceived, he felt very badly. Esau was very angry and Jacob had to flee from that country.

Later Jacob was very sorry that he and his brother were enemies and sought his brother to ask his forgiveness. When they met both were so glad to see each other that they embraced and wept over the happy meeting, and then started forward on their journey together.

Lila Benny, Age 12, Grand Rapids, Michigan.

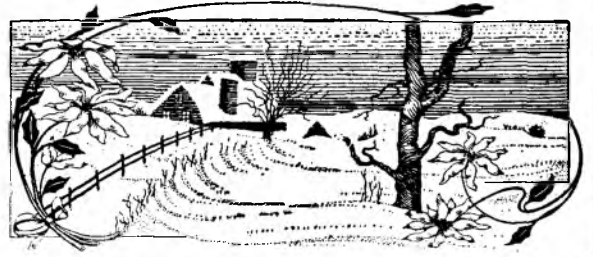
WE ARE always glad to receive contributions from our younger members. It shows active thought and study among them, which is encouraging to young and old alike.

BEREAN PAGE CONTRIBUTIONS

Illinois, 10; Ohio, 9; California, 4; Iowa, 3; Indiana, 3; Louisiana, 2; Michigan, 2; Texas, 1; New York, 1; Missouri, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



JESUS AMONG FRIENDS

ABOUT two miles from Jerusalem was the little village of Bethany. Here lived Lazarus, Mary, and Martha, very close friends of Jesus. When He was tired or troubled, Jesus often went to their home to rest. Mary would sit at His feet and listen eagerly to His words.

But Martha was always busy about the house. She worked hard to keep everything spotless and serve good food for her household. Perhaps she was overtired and a little nervous, so that it provoked her to have Mary sit while she worked. Anyhow, she came to Jesus, saying, "Lord, do you not care that my sister left me to serve alone? Tell her to come and help me."

Jesus replied, "Martha, you are anxious and troubled about many things. There is only one thing worth while, and Mary has chosen that better part. It cannot be taken away from her."

Now, what did Jesus mean?

It is necessary to eat and to keep things neat and clean, but how often people prepare and eat too much, and make too much fuss over the housekeeping. They do many unnecessary things. The things of God and His kingdom are so much more important and worth while.

ARE WE being Marys or Marthas?

JESUS AMONG ENEMIES

JESUS went to dine with a Pharisee who found fault with Him for not washing according to Jewish ceremony, before He sat down to eat. This gave Jesus an opportunity to reprove the greater faults of His enemies, the Pharisees.

He said, "Woe unto you Pharisees! You are clean on the outside, but your hearts are not right. You pay great attention to little things in tithing, even giving one-tenth of certain herbs, while you pay no attention to great things, really evil. You do not truly think much about the love of God. You should give time to all."

Then Jesus rebuked them for always choosing the best seats in the synagogue and making a great show in the markets. He called them hypocrites. They were not good, while they pretended to be, or wanted others to think they were.

A lawyer who sat at the table said, "Master, thus saying, thou reproachest us also."

Then Jesus did reproach them personally. He told them that they put burdens on other men that were hard to bear, burdens which they would not even touch themselves.

"Woe unto you, lawyers;" He said. "You have misinterpreted the law, and have kept others from understanding the truth."

These enemies were offended at the words of Jesus and tried to get Him to say other things—things that they might "catch him" and accuse Him of blasphemy.

ARE WE friends of Jesus or enemies of Him and of His friends?

SOMETHING TO DO

1. How were Mary and Martha rather like the Pharisees in Luke 11:42.
2. Read John 7:1-9; Matthew 10:34-39; 10:16-23; Romans 8:31-39.
3. Read John 15:14.
4. Tell how you can show that you are a friend of Jesus.

WE BELIEVE in cleanliness of life. "I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."—Romans 6:19.

REWARDS

If you start a smile,
If you dry a tear,
If you share a load,
Drop a word of cheer;

You have spent your day
Making hours worth while,
Though your only pay
Was a kindly smile.

But that little smile
Brimmed with wishes true—
Who knows when they'll come
Bringing cheer to you!

—Selected.

"You have never seen a happy face ugly."

With Our Sunday Schools

LESSON XI.—March 15, 1931

JESUS AMONG FRIENDS AND FOES

Luke 10:38 to 11:54

Devotional Reading: Psalms 86:1-7

GOLDEN TEXT

Ye are my friends, if ye do whatsoever I command you. — John 15:14.

A STUDY OF THE SUBJECT

Topic. Dealing With Friends and Foes.

I. Jesus Among His Friends. Jesus had many staunch friends among His followers, but it is doubtful if any of them were as close to His heart as the little group at Bethany. Thence He repaired anon when wearied with the labors of daily contact with the mobs and being constantly in the glare of publicity.

The picture given in our lesson is a very human picture. The practical Martha, bustling around with the housework and chiding her sister just as might happen in any home; Mary, thoughtful and more quiet, exulting in the privilege of sitting at the feet of the Master and drinking in of His instruction in the words of life eternal.

It is interesting to note the different ways in which the Master deals with different people. He does not allow friendship to keep Him from saying the things that ought to be said. The truest friend is that one who tells us the truth about ourselves, even though it may not be pleasant to take at the time. So when Jesus perceives that Martha is too much absorbed in material things, he tells her so, but gently, and kindly, and I cannot but think, with a smile playing about His lips as He said it. He loves them so much that He will not withhold from them the counsel that they need.

Is Jesus your Friend? What are the things He would tell you of yourself? He would surely be frank, and would conceal nothing you ought to know. Let us be like Mary, who chose the better part, and received her Lord's approbation.

II. Jesus Among His Foes. If a man is judged by the enemies he makes, then Jesus Christ's enemies were very significant. That He made foes so bitter as they were is testimony that He was faithful in all His ministry, for He might have chosen to placate the religious leaders at the expense of faithfulness to His message. But He chose to face them fearlessly and bravely expose their hypocrisy and corruption. See Him stand in the midst of the Pharisees and scribes, hurling in their faces the epithet "hypocrite" while they gnash their teeth in rage and seek in vain for some pretext to get Him out of the way! He would not yield an inch from what was right.

The service He performed for them was the highest that could come to man, only they were too conceited in their ignorance to recognize that fact. Had they but acknowledged their misdeeds and repented, even those wicked men could have been transformed from foes into friends. The great opportunity was theirs, and they let it pass.

Who are the people against which the Master would launch His Woes if He were here to-

day? He would doubtless find many classes in this wicked generation deserving of that stinging anathema. We can be sure His censure is fully as severe, though He be absent in person, as if He were here in the flesh. Let us number ourselves among the Master's friends. We may be either friends or enemies; it will make little difference to Him, but oh, what a world of difference it means to us!

PRACTICAL APPLICATION

Duty: The work of Jesus took Him among foes as well as friends. He never let anything or anybody stand between Him and duty. He always responded to the call of duty. No sacrifice was ever too great if duty demanded it. It is generally easy to perform a labor among friends, but when a task leads one into the enemy's territory, courage is required.

Have you ever stopped to thoroughly analyze your full duty in Christian effort? When you have done this, without that of performing the immense task, then weigh your ability to carry out your duty, and when this has been completed, mobilize your forces and abilities in a supreme effort to do your duty. God helping, your efforts will be a success.

Foes: While Jesus had many foes and worked among His foes, yet He never was a foe to any man. When He was reviled, He reviled not again. When falsely accused, He opened not His mouth. It is an ideal in character which none other has ever attained, yet many have nobly striven toward such and have reached that fineness of character that some day will hear, "Well done."

Foes

- loved will not be foes hated;
- need salvation as well as friends;
- are to be prayed for;
- can be turned into friends;
- are not always permanent enemies.

— C. E. R.

SENIOR AND ADULT CLASSES

Topic: Among Friends and Foes.

At the beginning of this lesson, Luke 10:38, we find Jesus at the home of Mary and Martha, who were His devout friends. And as we go on into the eleventh chapter, He is with His disciples and they ask Him to teach them to pray, which He does. In teaching them, He makes an illustration of the parable of "A Friend", showing how that the "friend" will finally grant the request because of his importunity. And so with God. We must "pray without ceasing", continually ask, go to Him as a Friend, which He is, as a child goes to his father.

Beginning with the thirty-seventh verse we

find Jesus talking with His foes. With them He used great plainness of speech. In verse thirty-seven the Pharisee asked Him to dine with him, which He did, but in the forty-fourth verse Jesus calls him a hypocrite.

Solomon says, "A man that hath friends must shew himself friendly," but James says, 4:4, "Whosoever therefore will be a friend of the world is the enemy of God."

Therefore, remember, that whosoever of you professed Christians indulge in with eager appetites, the pleasures and enjoyments of this world, do alienate your affections from God and admit His rival into your hearts instead of Him. — F. A. S.

JUNIOR CLASS

Topic: Friend or Foe.

What is the Golden Text for today? Where is it found? Who spoke these words? Whom does "ye" stand for? Name some of the things Jesus commands us to do. From last Sunday's lesson, what would you think Jesus wants us to do?

What is a friend? The title of our lesson is, "Jesus Among Friends and Foes." In the first part of our lesson it tells about Jesus among friends. Who are the friends mentioned here? Tell why you think these people are friends of Jesus. Which do you think was His better friend, Mary or Martha?

The Pharisees were considered foes or enemies of Jesus. They were always trying to find something wrong with Jesus. Verses 42 to 46 tell why Jesus termed these men as His foes. The remaining verses, 46-52, tell why the lawyers were enemies of Jesus.

If Jesus should come quietly into our homes, would we receive Him as a friend or foe? Give reasons for your answer. — V. C. T.

THE GOLDEN TEXT

"You are my friends if you do what things I command you." — John 15:14, Diag.

One is either for Christ or against Him. There is no middle ground. Those that are for Him will make every effort to do His bidding. They will want to please Him so that unconsciously they will become His friends. Mary and Martha were His friends, for they tried to please Him; the Pharisees were not His friends, as they never did His bidding and always tried to find fault with Him.

Christians are friends of Christ. The word "Christian" means follower of Christ and one could not necessarily follow Him without doing the things that He commanded. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled (or becoming His friends), we shall be saved by his life." Romans 5:10.

— L. A. R.

DOINGS AMONG THE CHURCHES

RIPLEY TO HEAR TRAINING CLASS

The members of the Training Class, ten in number, Mrs. Cooper and daughter, Margaret, will spend March 5 to 8 at Ripley, Illinois. Services will be held each evening, D. V., with three services on Sunday, sermons being given by different members of the class. The encouragement from these brethren is very much appreciated by the class, and we pray God's blessing will rest upon their efforts.

Sr. Harriet Reed, of Arkansas City, Kansas, well known and loved by many of our brothers and sisters, continues in very poor health. Her daughter, Sr. A. J. Chaplin, writes that some days she is quite comfortable, then for several days she is not able to be up. Let us remember her and those who care for her in our prayers.

Bro. Austin spoke on "Christ, the Son of God, the Son of Man," the second in a series of pre-Easter sermons last Sunday evening at Oregon, Illinois. The church was comfortably filled with a most attentive audience. After listening to this most stirring discourse, two young men, Rolland Wright and Allen Dietzman, came forward, making their decision for Christ. These young men have been students in the Training Class this winter, and the pastor and members of the church rejoice in their obedience to the Master.

NEW SUNDAY SCHOOL QUARTERLIES

We are now busily engaged in the publishing of the Sunday School Quarterly for April, May, and June. It is usual that the attendance of the Sunday Schools increases with April. Some schools that close for the winter months will open again for the spring months. These conditions usually demand more quarterlies beginning with the April number. We urge that those wishing a larger number of Truth Seekers' Sunday School Quarterlies for spring, or those who have not been taking quarterlies for the winter and wishing them for spring, will put in their orders immediately. Please do not delay one day. Your secretary, or superintendent, or leader can approximate the number needed and make the order at once. Again, please remember that toward the end of the quarter you are bound to miss some of the quarterlies. You then run short. Better make your order sufficient to take care of this regular deficit at the end of each quarter.

Please order today. The first section run through the press determines the numbers that can be supplied. This "first run" must be made soon.

EASTER OFFERING

No matter what comes—remember your God and your duty to Him. Do not shirk your obligations of service to His cause. Easter is a most propitious time for a special offering.

HERALD RECEIPTS

Mrs. A. J. Chaplin; G. A. Brown; Silas Overton; Mrs. Fannie LeCrone; James T. Fox; H. S. Hunt; Mrs. Pearl Zechiel; John F. Williams; Dorothy Hancock; T. C. Eggerking; C. E. Hatch; Mrs. E. C. Railsback; S. G. Elton; L. E. Whitehead; Philip McRae.

OUR PRAYER COLUMN

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."
—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. John Cochran,
Sr. C. E. Randall,
Bro. Roll Brewer,
Bro. Lloyd Eklund,

Knox, Indiana.
Mora, Minnesota.
Troy, Ohio.
Mora, Minnesota.

Sr. C. E. Randall has been a long sufferer, being afflicted with a severe case of arthritis. Her testimony will be found on the opposite page.

Surely Pleased

Writing in behalf of her father, Bro. Roll Brewer of Troy, Ohio, Sr. Louise Brewer says: "Sr. Gesin: Father was surely pleased to hear from you, and we have faith that our prayers will be answered, if it is for the best and is His will."

Strength and Heart for Service

To more than anything else, I attribute our successes in our cooperative work in the General Conference and the National Bible Institution to God's blessings in answer to prayer. I request that all believers in prayer will continually petition God for,

Guidance to the right performance and conduct of the work;

For much enlarged cooperation of the brotherhood in every phase of the work—spiritual, moral, and financial.

F. L. Austin, Sec'y.

FONTHILL, ONTARIO

According to reports received a very enjoyable social was held by the Bereans at the home of Sr. Railton last Friday evening.

Bro. Randall is at present residing at Sr. Railton's home.

The choir held an interesting practice at Bro. and Sr. Elliot's home the middle of the week. Easter music is receiving attention now, also selections for the May Meeting.

One and all please remember the time of our Annual May Meeting. It begins on Friday, May the twenty-ninth and continues through to Sunday the thirty-first.

Sr. McClelland has been indisposed for some time, and now we are sorry to report that her granddaughter, Marion, who resides with Sr. McClelland, is suffering with diphtheria. We all pray that God will strengthen this family in all their trouble.

NEWS FROM MORA, MINNESOTA

The work at Mora is progressing nicely. Though few in number, we are faithfully trying to do our duty in serving the Lord. We meet every Sunday evening for Bible study. There are two classes, the seniors and juniors. The interest is good and new ones have been coming in, which helps to build up. Though times are depressing we thank God for His goodness and mercy and protecting care. We have had wonderful winter weather, and we feel God has blessed the poor by giving such weather. Praise His name!

Our Ladies Aid met at the home of Sr. Graves on Wednesday afternoon, February 25. We had a splendid crowd and the afternoon was spent embroidering doilies, scarfs and pillow slips, etc.

Bro. Lloyd Eklund is at present suffering from a broken shoulder and the flu. Remember him in your prayers. Lloyd is a young man. He would be cheered with a card or a letter, junior Bereans.

Bro. A. R. Howard and Sr. Ed. Mayelin were called to the bedside of their father who suffered another stroke. He was very low, but no word has been received lately as to any change. They left last Thursday for Iowa by auto.

Sr. Arthur Ammerman is suffering from a bruised leg, received while in the poultry house gathering eggs. Her suffering is quite intense and she must spend her time on a chair. She has been active and now time seems long to her. We commit her to the Father's care.

A few neighbors and friends gathered at the home of Bro. and Sr. Fredlund on Sunday, February 22, to celebrate Sr. Fredlund's birthday. Everyone present had an enjoyable time. Pot luck dinner was served and visiting was the recreation for the afternoon. A small sum of money was presented her as a gift. Sr. Fredlund is liked by everyone who knows her. May God grant to her many more happy birthdays.

LOS ANGELES

Bro. D. B. Jackson reports that Mrs. Jackson is slowly improving from her recent illness in which no hopes were held for her recovery by the physicians. Home treatment and loving care are accomplishing much in her case.

Bro. and Sr. Wm. Laning of the Ripley, Illinois, church are spending the winter with their son, Dwight, and wife in Hollywood. We are glad to see them all at services, also Mr. and Mrs. Lee Laning. Then, too, we appreciate the help of these good sisters at our "Quilting Bees".

Bro. E. E. Rogers and family are now located in Los Angeles and we are sure that they will add more strength to our local work.

The Ladies Aid society is still busily engaged in quilting and our meetings seem to be enjoyed by members and visitors alike.

Last Sunday we were happy to welcome Sr. E. Knott, formerly of the Wenatchee, Washington, church, at our services. They have located in Huntington Park and we are looking forward to mutual benefit from our association together in the Master's work. A niece

of Pastor N. D. Titchenal, of Wenatchee, was also among our visitors last Sunday. We are happy to have those of like precious faith from other localities assemble with us for worship while visiting in our beautiful but wicked city.

The distressing unemployment situation seems to have put the clamps on our church building activities for a time at least. It has been thought best to postpone purchasing the lot which has been selected until conditions are a little more favorable with some of the brethren. We seem to be living in the time spoken of in Zechariah 8:10, "No hire for man nor beast."

Bro. G. E. Marsh is constantly delving deep into God's storehouse and bringing forth truths, both new and old, for our edification and spiritual growth. At our last Lynwood meeting, he gave us some timely advice from Deuteronomy 13:1-3.

GRAND RAPIDS, MICHIGAN

One of the most interesting recent developments in our Grand Rapids church work has been the conscientious, organized effort to sell the books which Sr. Boice so kindly donated. Streets were worked from door to door by our faithful band and hundreds of calls made, but the results to date have not been overly encouraging.

However, this church is not that easily discouraged, and we still feel that God will open up a way for lifting the present indebtedness and enlarging our building so that we can properly care for and teach the hundreds who come to Sunday School and church.

Quite a bit of sickness has prevailed, but attendance has held up well and we feel that definite results are visible.

A musical program sponsored by the Berean society on Friday night, February 20, drew a large crowd which enjoyed the various features presented very much. Such evenings mean much to the life of a church.

F. E. Siple, Pastor.

A CHANGE AT GOLDEN RULE HOME

After many months of looking around, the local members of the Board have been able to relieve Sr. Jackson from the maternity of Golden Rule Home. For over a year Sr. Jackson has been asking that she might be relieved. The nerve strain of carrying the responsibilities, plus the fact that she was alone in the position, has been too heavy for her. But she patiently continued, heart and soul, to do her best, until the Board could find someone with whom to relieve her.

Last fall it came to our attention that a Mr. and Mrs. Johnson of Mount Morris, but six miles from Oregon, who have had charge of a Home for the Brethren people of this district were making a change. After due consultation and inquiry, the Board made arrangement with them to take charge of Golden Rule Home. At first the plans were that the change could possibly be made the first of December. But it was soon seen that it would be better to wait until early in January. January 7 was the date set, but two or three days before that Mr. Johnson met with a serious accident in that one of his ankles was crushed, the joint bones being broken in several places. His recovery was rapid, and he is now able to make the move.

These good people are members of the Brethren Church. They come to us with the highest recommendation as to their faithful, devoted, earnest Christian efforts. Mrs. Johnson is regarded by all with whom she has been working for the past eight years, in the Home at Mount Morris, as especially gifted for the inside duties, and Mr. Johnson is reputed to be an excellent man for the outside work.

The change is being made upon Thursday of this week, March 5.

At this time we want to extend to Sr. Jackson our heartiest thanks and appreciation for her faithfulness in the diligent effort she has put forth to properly execute the duties of her position. She will be leaving in a few days for Waukon, Iowa, where she will take a short rest.

We also hope that Bro. and Sr. Johnson will be able to continue the work with as much satisfaction and advantage to all as has been our experience in the past.

MY TESTIMONY

By Mrs. Clyde Randall

I feel that it is my duty to God and that I owe it to Him at this time to give my testimony that it may be published in The Restitution Herald. My God bids me testify, and I must obey at His command. Willingly and gladly do I obey His command to make known that I have received health by faith in His Word. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

It is and has been my earnest desire to have the brethren pray for me that I might be restored. Words cannot express my longings to be healed, but God in His great mercy has heard my bitter cry, and He has answered by instilling in my heart that by faith I am healed. I have stepped out on the promise of God's Word, receiving by faith a body made whole.

We must have faith in order to please Him. In the Hebrew letter, the eleventh chapter and the sixth verse, we read, "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." Is faith sight? Oh, no, it is to trust God and believe what He has promised, not waiting till it has been accomplished.

You all recall the story of Joshua when God told him to take the city of Jericho. In the very beginning God said to Joshua, "See. I have given into thine hand Jericho." Joshua 6:20. In faith Joshua started out with his men, according to the directions God had given him, and they marched seven days before the walls fell and the city was taken.

Did it require faith? Oh, yes! Had Joshua just been idle and not done as God directed, the city would not have been captured. But Joshua's faith in God's word prompted him to believe. It was theirs but they must work to show their faith. When Joshua had done his part God fulfilled His word, or the thing He had promised.

God has promised me health. I, like Joshua, am marching out on God's word, by faith. When I have done my part, God will do His. I used to rejoice to think of the time when I would have perfect health, and I could testify to the Lord. But with careful and prayerful study, God has revealed to me faith, and now instead of waiting till the thing is accomplished, He bids me testify in faith to the effect of received health.

Dear ones, one and all, I still, with much earnestness, request that you all hold me up by your prayers. I feel I need your support, because through prayer great things can be accomplished. "Brethren, pray for me." Thank Him for health received by faith.

I will have difficulties, I know, but God has promised that He will never leave us nor forsake us. And with His hand in mine, I hear Him kindly whisper, "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." Isaiah 41:10.

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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 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.

BASKET WEAVE

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This is a beautiful book for your own use or for a gift. Prices range from \$4.25 to 10.50.

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"GETHSEMANE"

The Golden Rule Sunday School Class of the Oregon Church of God has at this time a few pictures of the painting, "Gethsemane", which shows Christ in prayer.

These pictures are very appropriate for Easter. A real value at One Dollar each.

Order from the chairman of the sales committee, John Denchfield, Oregon, Illinois.

AM I MY BROTHER'S KEEPER?

By C. E. Lapp

SHORTLY after the creation of Adam and Eve, two sons were born to them. The name of one was Cain, and the name of the other was Abel. Abel was a man that looked after the flocks and herds and delighted in his occupation. Cain, his brother, was a farmer by practice and raised all kinds of fruits and things that belonged to the vegetable kingdom.

One day each of the men brought an offering before the Lord: Abel, a sacrifice from one of the flock, and Cain, a presentation of the products of his labor. God accepted Abel's offering and rejected Cain's, which of course made Cain angry, and he became jealous of his brother. This anger and hatred finally led to the murder of Abel by his brother, Cain.

God came to Cain one day and asked him of his brother's whereabouts. The question brought forth another question which has been used hundreds of times since, in an effort to relieve the offending one of all possible responsibility. That question Cain asked of the Lord was: "Am I my brother's keeper?"

Little did Cain realize that this question would be quoted by so many following him, who are trying, as he did, to relieve themselves of every and all responsibility concerning their brother. Little did Cain realize that almost six thousand years afterwards people would still be saying, "Am I my brother's keeper?" For people are saying the same thing today. Am I responsible for the actions of my brother?

According to the Bible, we are responsible for our brother's actions, in so far as our actions influence his life. Many times in life we do things in which there is no real harm, as far as we ourselves are concerned. But if our brother did the selfsame thing, he would be led away into sin and away from God and Christian influence. Possibly we are stronger and would be less easily led away than our weaker brother. If so, we should be careful that we do not set a bad example for those about us who might fall because of their weakness.

Paul spoke to the Corinthian brethren, in the eighth chapter of his epistle to them, about eating meat that had been offered to idols. He told them that idols were nothing; hence meat offered to idols amounted to nothing. That is, the meat neither became good nor bad, because it had been offered to idols. He also stated that a Christian who considered the meat in the same light was doing himself no harm to eat of such meat. The harm came when a weaker brother saw him eating of that meat that had been offered to idols, and it caused him to fall.

Paul very plainly tells us that if we cause a weaker brother to fall, we are sinning against Christ, because He died for that sinner as well as for us. Then if we cause a weaker one to fall because of our neglect or wrong example, we shall receive the greater condemnation, not only because

our brother falls, but because we sin against Christ.

Is your life measuring up to the yardstick given by Paul? He said, "If meat maketh my brother to offend or sin, then I will eat no meat."

The great majority of us never think about our weaker brother but only about ourselves and the things that gratify our own selfish lusts. If we want to do a thing, we never stop to think about what effect it may have on some other person who is not as strong as we. We simply go ahead, regardless of others, seeking to gratify our own selfish desires.

Let us beware lest we, through our everyday living, cause some other person to fall, and thereby sin against Christ. And let us say with Paul, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8:13.

THE ANSWER TO PRAYER

By Ednah Cooper

THE WORDS of Christ to His disciples were: "Therefore, I say unto you, What things so ever ye desire, when ye pray believe that ye receive them and ye shall have them." I wonder how many Christian people today really and truly believe and practice the above statement.

I have in mind a family, not at all rich in this world's goods, but rich in love toward each other and God. The baby daughter in the family became seriously ill. For six long weeks she lay between life and death. All that human hands could do was done for her. Kind neighbors and a good doctor cared for her.

After the first illness was over, another of a more serious nature lay hold upon her. The family doctor advised getting a nurse. Knowing the financial condition of the family, he hesitated in his request. One evening, a good brother and his wife, in the church, came and told these grief stricken parents to get a nurse for the baby, and they would gladly pay her.

Daily prayers had been offered for this child to be made well, if it was in accordance with God's will. There is no doubt in the minds of the members of this family but that God directed these people to offer their services, and thereby the child's life was saved. They asked, believing that they would receive, and they did receive.

In other instances, people sometimes pray for one thing for years. Just because they don't receive an answer at once is no sign that God has forgotten them. They must, "rest in the Lord and wait patiently for him".

When we pray to God, we must come with forgiveness in our hearts, for our fellow men. And then God can forgive us. Most of all, we must come, believing that we shall receive.

The study of prayer and its answer is one which we may carefully consider with profit.

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WHO SHALL BE ABLE TO STAND?

By Samuel E. Haney

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.”

THE HUMAN race in general and Christendom in particular are at the parting of the ways, and how few—even among enlightened Christians—give the subject adequate consideration, the mass of mankind being content by an occasional cursory thought. Man is now in a momentous period, not to be dreaded by those who are right with God, but a “time of trouble”—ere long—which will cause excruciating mental and physical suffering as the lot of all others. This condition will cause people to “seek death” and to “blaspheme God” for what they will call His injustice, disregarding the price He paid—the dearest to His heart—that a “way” might be opened for everlasting life, including detailed instructions. But God, who made the universe, will not compel man to accept His Son and to obey the Word.

Man is so accustomed to regarding his Creator as the “God of love” that he overlooks the fact that He is also the God of wrath. No one can biblically peruse this word “wrath” in both Testaments and observe man’s apathy on the subject and come to any other conclusion. Scriptural history is equally confirmatory of these godly attributes.

Let us examine a few pertinent texts, lest we become drowsy as the result of looking at others as they gape, and yawn, and even sneer at the “God of wrath” phase, which God has so numerous and forcefully exemplified, particularly in Noah’s and Lot’s days, and that which befell the Jews in 69 A. D., to which Jesus openly referred on two occasions.

“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?” “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!” Matt. 3:7; 23:37, 38.

“From a far land they are coming, from the ends of the world—’tis the Eternal and the forces of His fury, to ruin all the earth! Shriek away! ’tis close, ’tis the Eternal’s day, as a mighty blow from the Almighty; then shall all hands grow limp, all hearts shall melt, and mortals be dismayed; seized with pangs and throes, they writhe like a woman in labour, staring each at the other aghast, their faces aflame. Here is the Eternal coming, pitiless, in anger and in blazing wrath, to lay earth desolate and destroy sinful man.” Isa. 13:5-9, Moffatt.

“But the Eternal is the real God, a living God, an everlasting King; earth trembles when He rages, no nation can endure His wrath.” Jer. 10:10, Moffatt. “Then the kings of the earth, the magnates, the generals, the rich, the strong, slaves and freemen every one of them, hid in the caves and among the rocks of the mountains, calling to the mountains and rocks, ‘Fall on us and hide us from the face of Him who is seated on the throne and from the anger of the Lamb’; for the great Day of their anger has come, and who can stand it?” Rev. 6:15-17, Moffatt.

“The nations were enraged, but thine anger has come; the time has come for the dead to be judged, the time for rewarding thy servants the prophets, and the saints who reverence thy name, both low and high, the time for destroying the destroyers of the earth.” Rev. 11:18, Moffatt. “Rejoice for this, O heavens and ye that dwell in them! But woe to earth (‘its inhabitants,’ A. V.) and sea! The devil has descended to you in fierce anger, knowing that his time is short.” Rev. 12:12, Moffatt.

“The seventh angel poured out his bowl in the air; then came a loud voice out of the temple of heaven from the

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EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"Give ear to my words, O Lord, consider my meditation. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee."

PRAYER

OUR hearts are touched and quickened by the sentiment that continually reaches the office as regards the efficacy and the benefits of prayer. That men ought to pray always, and not to faint, was affirmed by our Savior.

In Gethsemane's lonely garden our Savior went forward alone in prayer to God. As the intensity of the occasion came upon Him, He labored and strove in prayer and devotion to abide ever close and closer in the heart of His God. He only sought to know for certainty that He was approaching that experience in His life which was God's own purpose and intention. He asked not for relief; He sought no amendment; He merely sought God's purpose and then declared that God's wish was the one which should be respected and regarded far above His own.

Did prayer aid Him? Did prayer relieve Him of the awful ordeal?

Yes, prayer aided Him. It brought to Him an angel to give Him strength. It aided Him in firmness of decision. He went forward, not in His own power, but in the power of Jehovah.

No, prayer would not remove from Him the ordeal through which He must pass. It was God's purpose that He, God's well beloved Son, should, with the Father's consent and according to His wish present himself in behalf of the world that was resting beneath the awful condemnation of sin's curse, death. For man, for the life of man, God sought of His Son, His Son's freewill offering unto death.

No, He was not released. Yes, prayer strengthened Him.

And prayer will bring you, dear brother, sister, into a closeness of communion with God that will enable you also to say with fullness of heart, "Not my will, but thine, be done."

REJOICING

WE ARE greatly rejoiced because of the definite and substantial progress that is being made by different local churches throughout the country. Visible progress is

being revealed in a material way. In every instance, so far as distant inspection is able to estimate, these material works are the works of faith. They reveal faith that is action.

Reference is made to the definite progress that has been made in the last few years in the matter of church edifices. Several new buildings have been erected. Others have been appropriately remodeled, all this with a view to providing better and more effective plants in which to promote Christian work. In addition to what has already been done, there are ground rumblings to the effect that we may, in the near future, expect a new and much needed building in a very important center.

Reference is further made to the greatly increased strength that is being manifested in the matter of noticeable increase of pastorates with our churches. These pastorates tend to establish continuous and progressive work in each church thus provided. They provide regular weekly services for the education and exhortation of the youth and the aged of the community. They give regular continuous programs that can but influence for good, not only the membership concerned, but friends and neighbors of the respective communities.

Again, the success of these efforts reveals to the membership of each respective church the fact that with earnest proper diligence and devotion, the congregations are really able to do, in a material way, far more than they had previously presumed was in their power.

Let the good work go on. Let brotherly love continue. Let faith reveal itself by the works which it materializes.

EASTER

RAPIDLY are we drawing close to another Eastertide when anew the Christian world will reconsider the ministry of our Lord, especially those days of its climax; will live again in their minds and hearts the week of our Lord's passion, His steady and unflinching advance unto the hour of His great sacrifice, when He gave His life for us. After the hard shock and the depression of thought that we experience as we ever more truly comprehend something of the

(Continued on page 362)

ANNUITY BONDS

ANNUITY bonds, taken out in favor of the National Bible Institution, have been gradually increased unto the amount of \$7,500, the present balance being \$6,250.

What are these amounts?

They are amounts represented by different ones who have had our religious cause at heart, who have desired to do all possible for this cause, but who have needed the use of their funds as long as they should live. By investing in an Annuity Bond, they are obtaining the yearly interest thereon, and so long as the Annuitant lives, the amounts which they respectively take out in bonds, unless otherwise authorized by them, is invested by us in high class municipal or industrial bonds.

Thus the Annuitants are protected during life with a double protection; that of the National Bible Institution plus that of the bonds which the National Bible Institution purchases. At the death of the Annuitant the amount of the bond becomes the sole property of the N. B. I.

The purchase of these bonds amounts to an outright gift to the N. B. I. for the furtherance of its religious work, with the condition of semiannual interest during the remainder of life. There is no legal interference after one's death. The gift is already complete.

There are a large number of our people who have means, and who really expect to devote a given portion of their means to this religious work. And yet they have not as yet realized the advantages of this means of procedure. We suggest that right now, as we are approaching Easter, immediate application be made for an Annuity Bond of a stated amount. Write to this office, state the amount, your age, and what you must needs expect by way of interest earnings semiannually, June 30 and December 31. Information will immediately be given by private letter relative to the matter, and the inquirer can then immediately decide whether he or she can complete the transaction.

While these Annuity Bonds are of no immediate value to the N. B. I., yet they do become valuable in time, and in the meantime they become a prospective asset which can be relied upon.

We urgently suggest that one and all who can see in the Annuity Bond the realization of their wishes, will take this matter up, if perchance a substantial Easter offering may thus be announced to the encouragement of all.

Address National Bible Institution, Oregon, Illinois.

—o—

“I believe God answers prayer,
Answers always, everywhere;
I may cast my anxious care,
Burdens I could never bear,
On the God who heareth prayer.
Never need my soul despair,
Since He bids me boldly dare
To the secret place repair,
There to prove He answers prayer.”

COMPLETE STEWARDSHIP

THE PARABLE of the Good Samaritan is one of the finest illustrations of complete and practical stewardship that we can find. It illustrates (1) the stewardship of *time*. The Samaritan did not hesitate to interrupt his journey and to disarrange his plans at the call of need. It further illustrates (2) the stewardship of *ability*. He was not a physician, but he knew the “first aid” of the day. He made good use of such skill as he had.

It also exemplifies (3) the stewardship of *possessions*. The Samaritan gave the use of his donkey; he gave his food; he gave his money. And all these to an entire stranger, belonging to a hostile race. And so primarily it illustrates (4) the stewardship of the *love of God*. The Samaritan “had compassion” on the wounded man. He carried God’s tender mercy in his heart, the mercy that had been shown to him, and that he was glad to show to others.

All these forms of stewardship should be active in the Christian life.—Adapted from *Peloubet’s Notes*.

—o—

AN OPEN LIFE

THE ONLY way for a man to escape being found out, is to pass for what he is. The only way to maintain a good reputation, is to have a character which deserves it. It is easier to correct our faults than to conceal them. It is easier to repent of sins than to cover them. Half the labor it costs to serve the devil on the sly will enable us to serve the Lord openly and aboveboard. Secret sin ends in public shame. Judas began with pilfering slyly, and ended with treachery and suicide, which was ‘known unto all the dwellers at Jerusalem.’

An open life is the only true life. Secret sin is the great mistake of mankind. God is *for* the penitent, no matter how low he may have fallen, and *against* the hypocrite, no matter how high he has climbed. It will be small comfort for a man who plunges into hell to think, “No one suspects that I am here.”

Of all the fatal delusions which the light of the great white throne shall dispel, the delusions of those who sin in secret will be among the saddest. The dark record of their sins will be produced. The hidden stains will be revealed. “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

But that day has not yet come. The longsuffering of God is salvation. Some men’s sins, confessed, pardoned, and forsaken, “are open beforehand, going before to judgment.” Let ours be thus judged in time, and put away. The Lamb of God has borne the load; let our faith take hold upon the great Sin-bearer, and rest in Him.

Then life will be a reality, and not a sham; and the heart a living power, not an empty shell. And whether men know us or not, God will know us, and prosper us, and bless us to the end.—*Selected by Rufus A. Curtis.*

THE GREAT TEACHER

O, the Savior's seamless garment,
Plain and useful its design,
Can it be such simple raiment,
Covered Thy dear form divine?
Not in robes of regal splendor,
Was the Son of God arrayed,
But in a plain and seamless garment,
By some humble toiler made.

To this Man of plain apparel,
Came a motly multitude,
Scribes, and Pharisees, and others,
Some self-righteous, none were good.
By the seaside, on the mountain,
And at Jacob's ancient well,
He told of His coming kingdom,
Where the pure in heart shall dwell.

Oft in parables He taught them;
Mighty miracles He wrought;
Stilled the tempest, healed diseases,
And the dead to life He brought.
As He told the gospel message,
And the hard of heart reproved,
Some were melted to contrition,
Others were to malice moved.

Still the world loves not its Savior,
Many turn away from Him,
And today but few are worthy,
To touch His plain garment's hem.
Just the "little flock" is willing
To take up the Master's cross,
To endure its toil and sorrow,
And to bear its shame and loss.

Not for them the costly raiment,
Not for them the priceless gem;
He who wore the seamless garment,
An example is to them.
Soon the Savior will be coming,
In fair robes of righteousness,
And when He appears in glory,
He His "little flock" will bless.

By Alice B. Curtis

"God's love is like His sunlight, diffused throughout the heavens, catching the hills and crowning them with ruddy gold and deep purple. So it seems, it is easy for God to love some people—men and women whose faith makes them dear to Him. But the sun creeps lower, down the hillsides, further and further, until it lifts even the mists in the valley below. God loves the good, the pure, the true. But His love rises higher that it may reach down lower. And it reaches even *me*."

WHO SHALL BE ABLE TO STAND?

(Continued from front page)

throne, crying, 'All is over,' followed by flashes of lightning, loud blasts, peals of thunder, and a mighty earthquake, the like of which never was since man lived on the earth, such a mighty earthquake it was—the great city was shattered in three parts, the cities of the nations fell, and God remembered to give Babylon the great cup of the wine of the passion of His anger. Every island fled away, the mountains disappeared, and huge hailstones fell from heaven on men, till men blasphemed God for the plague of the hail—it was fearful." Rev. 16:17-21, Moffatt. It is interesting to read these texts from other versions.

One reason for so many minimizing the effect of God's wrath is a delusive hope of leniency which is the result of the lack of clear, unbiased recognition of the estimate God places upon the blood (life) of His dear Son—the awful price He paid for man's redemption, and the indescribable suffering endured by our Redeemer that He might become the Chief Shepherd of His humanly defenseless "sheep". No one can trifle with the precious blood of Jesus Christ with impunity. It is an everlasting life or an everlasting death proposition. Read 2 Cor. 2:15, 16.

Always remember in studying prophecy that God, and His now immortal Son, never have occasions to change their characteristics, not to alter their predictions. See Psa. 119:89; Heb. 13:8. And also remember the fact that man is facing "a time of trouble, such as never was".

However, all in due time will understand that God's abhorrence of sin and disobedience to His Word, and His appreciation of righteousness and faithfulness to be His attributive phases produced by the conflict of two contending forces, namely, sin, and God's plan for man's escape from its effect—everlasting death. Yes, history and prophecy prove God's wrath to be as severe and merciless as His love is manifested by patience and clemency—all depending upon our status with Him. Read, Gen. 6:5-13 and 7:1.

Read more about God's wrath; then visualize His love for us, so copiously manifested by the bleeding, crucified Christ that a "way" might be provided for man's escape from everlasting death and the pending trouble. Read Jeremiah 13:13-15.

Jesus desires to be both Guest and Host (John 15:7 and Rev. 3:20) to establish a spiritual relationship which is superior to the natural relationship as eternity is superior to time. It is the begetting of immortality.

"And He with us will all things share;

Since I am Christ's and Christ is mine.

Why should I have a care?

For Jesus is a Friend of mine."

"THE CUSTOM OF DATING from the birth of Christ was introduced in 526 A. D."—S. E. H.

THE LETTER TO THE EPHESIAN CHURCH

By Lyman Booth

IN REGARD to this epistle, Paley says, "While it does not appear to have ever been disputed that the epistle before us was written by Paul, yet it is well known, that a doubt has long been entertained concerning the persons to whom it was addressed. The question is founded on some ambiguity in the external evidence. Marcion, a heretic of the second century, as quoted by Tertulian, calls it, 'The epistle to the Laodiceans'. The name 'Ephesus', in the first verse, upon which world singly depends the proof that the epistle was written to the Ephesians, is not read in all the manuscripts now extant. I admit, however, that the external evidence preponderates with a manifest excess on the side of the received reading."

The same writer proceeds to argue from the internal evidence, that the epistle could hardly have been written to a people with whom Paul had resided for three years. And it must be acknowledged that in this respect it more resembles the epistle to the Romans, and that of the Colossians than those epistles which the apostle wrote to the Corinthians, Galatians, Philippians, and Thessalonians, in which there are constant allusions and appeals to what had passed when he resided among them.

The external evidence shows a decided excess in favor of the received reading and in this article is adhered to, though it may be assured that the change of the word "Ephesus" for "Laodicea", or the omission of it entirely would not detract from the abundant instruction contained in the epistle. It has been stated that if this epistle was directed to the Ephesians, it is difficult to understand how the apostle contented himself with a general salutation. But there are no particular salutations in the epistle to the Galatians, because to have sent particular salutation to individuals in churches, where the apostle was so generally and intimately known, might have offended those who were neglected. Besides, to have mentioned everyone of note would have taken too much time and space.

In writing to the Romans it was quite different. He was personally unknown to most of them, and hence he could take particular notice of all his acquaintances. The successful ministry of the apostle in that renowned and licentious city of Ephesus, and his solemn charge to the elders of the church, which were collected there, have been considered before. Some years after, he wrote this epistle during his imprisonment at Rome, and probably at the close of it, to firmly establish them in the doctrine of the gospel, to guard them against errors, to excite them to a holy conversation, and to arouse their interest in their Christian warfare.

This epistle and the two that follow it, which also were written during his imprisonment, and probably about the same time, are remarkable for a peculiar pathos and ardor

or rapture, as some have called it. This is generally attributed to the extraordinary consolations enjoyed by the apostle, during his suffering for Christ's sake. His mind was, no doubt, greatly enlarged to a remarkable degree in writing to those whom he had no occasion to rebuke, and with whom he was not under the necessity of engaging in any dispute. So that entire confidence of friendship took the place of that caution, reserve, or sharpness, which were necessary in the three preceding epistles.

The title "Epistle to the Ephesians" is not found in
(Continued on page 358)

THE NEED FOR WATCHFULNESS

THERE has always been a necessity for watchfulness by the people of God. Unless interested and watchful, how can we know what is taking place around about us on every hand? The sleepy and indifferent simply cannot know; only the wide awake and alert see the trend of events. So at the close of the Jewish age only those who were awake and watching realized the presence in their midst of the Son of God, our Lord Jesus Christ.

We have heard Him described as the Sun of Righteousness, who came "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace". Luke 1:79. Any who were blind and sleepy did not know that the Sun of Righteousness had arisen in their midst; yet much is implied in this title belonging to the Lord Jesus.

The sun is the source of light for all the earth. When the sun shines it is daytime; light abounds everywhere; it is possible to see clearly and distinctly. But when the sun goes down darkness comes; an inky blackness the eye cannot penetrate spreads over everything.

Light is associated with truth and righteousness, "God is light, and in him is no darkness at all." (1 John 1:5.) Darkness is descriptive of error, wrong doing, ignorance, sin, and death; Satan being spoken of as "the power of darkness"—so dark and altogether bad that there is not a particle of light in him; all his deeds are evil.—Colossians 1:13.

Two thousand years ago, in fulfillment of the prophecy by Malachi, the Lord Jesus began to shine upon the Jewish nation, who were in the darkness of sin and death. As the natural sun gives light and is the source of light to the earth, so Christ is a powerful Light, the true Light sent from God, as the apostle John says, "which lighteth every man that cometh into the world." He said of himself, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." "I am come a light into the world, that whosoever believeth on me should not abide in darkness."—John 1:9; 8:12; 12:46.

LOVING OR HATING THE LIGHT

The Jews had been told to watch for the Light that would arise. Faithful testimony and just reproofs drew
(Continued on page 359)

THE CHRISTIAN LIFE

By Ednah Cooper

THE CHRISTIAN life is often referred to as a walk. It is an active, purposeful life. Like a walk, it has a beginning, a continuance and a goal.

The walk of the Christian begins after he has repented and has been baptized into Jesus Christ. He rises from the waters of baptism to walk in newness of life. All of his habits, while he was yet in sin, are forever cast aside. He looks to Jesus for help, strength, and guidance.

While the walk is continued, there are many duties for a lively Christian. He must be submissive, not trying to rule over the other members of Christ's body with whom he associates. He must love all of his brethren, to the extent that he is willing to undergo great sacrifice for them, whenever need be.

He should abstain from the very appearance of evil. In so doing, he will cause the people of the world to see Christ in his actions, and they, influenced by his deeds, might be caused to obey their Master.

A Christian should be unselfish, always putting others before himself. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them," Jesus commanded.

Under all conditions a true Christian should be happy, joyful and contented. If there is anyone who should be all of these, it is the Christian; for he has the assurance that all things work together for good to those who love the Lord. In everything that happens in his life he should be able to see the hand of God, working for his good.

Meekness, firmness, steadfastness, gentleness, and long-suffering should also be uppermost in the heart and mind of the follower of Christ. He must ever be watchful lest he stray from the paths marked out for him.

His language should not be idle words or gossip, but the word of Christ should dwell in him. He should teach and admonish those outside of Jesus, and uplift his brethren, by songs of praise and thanksgiving unto the Lord, who has chosen him for His child.

Many and rich are the promises given to the overcomer who has walked in the ways planned for him. In Rev. 3:21 we read, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." These are the words of Christ and what a blessed promise it is! It is surely worth forsaking all worldly enjoyments.

How glorious it would be if everyone who starts the Christian walk could continue therein all of his life, so that at the close he might say as Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

May we, who have taken upon us the name of Christ,

search our hearts to see if we are so living that we have made our calling and election sure. Thus will we reach our goal.

THE LETTER TO THE EPHESIAN CHURCH

(Continued from page 357)

some of the manuscripts, and from the absence of personal greetings and any indications of personal intimacy, it has been thought to have been a circular letter, of which copies were sent to several adjacent churches in the province of Roman Asia (see Col. 4:16). Ephesus was to Asia as Corinth was to Greece—the great port, to which flowed the commerce of the east and west. The inhabitants were noted for their culture in magical arts, and the fanatical worship of the Asiatic Artemis, the personification of exuberant natural production. Her temple, owing to its magnificent structure and extraordinary embellishments, was one of the wonders of the world and was the center of worship, as that of Solomon was to the Jews. But the three years' sojourn of Paul weakened its power to a great extent, till the annual Pan-Ionic festival brought about a temporary reaction (see Acts 19).

The date and object belongs to a period of Paul's first imprisonment and was written from Rome in A. D. 63. It was not evoked by any relapse or special errors on the part of the members of the church at Ephesus, but was written to firmly establish those who had left heathenism, and who had been made partakers of the foreordained election of all members of the church in general, in the holy faith. Its purpose was to contrast their present higher life with their former estate in the degradation of sin, and also to exhort them to walk in a way worthy of that high calling in Christ Jesus.

The epistle, like the Colossian letter which it greatly resembles, falls into two general divisions. Three chapters are doctrinal; three are moral and practical. Under the doctrinal, the apostle thanks God for the glorious inheritance to which the Ephesians had been called, and which had been magnified in the death, resurrection and exaltation of His Son. He also enlarges on the mystery of the call of the Gentiles to the participation in Christian privileges. He also dwells on the union of Christians with God and with each other, and prays that the Ephesians may be strengthened by the indwelling of Christ, that they might more and more realize their high vocation and its responsibilities.

In the practical section, he exhorts to unity (4:1-15), to a higher Christian work in conformity with the mind of God. He urges them to walk in the steps of Christ (4:17-32), to consecrate to Him all their actions in the various relationships of life, as husbands, wives, children, parents, slaves (5:6-10); and to put on the whole armor of God as the only safeguard against evil, in themselves and in the world around them. (6:10-24.)

THE NEED FOR WATCHFULNESS

(Continued from page 357)

the attention of the Jewish nation to himself as that Light—some to believe and accept Him as the Light of life to themselves, others (the vast majority) to hate the Light because it showed them to be evil in the sight of God. Therefore they sought to quench the Light, to put it out altogether, by bringing about the destruction of the Lord Jesus.

Our Lord caused the light to shine in Galilee and Judea by steadfastly proclaiming that the kingdom of heaven was at hand; by preaching against sin and evil doing, and by warning those in darkness to turn to the Light. This true Light burned brightly for three and a half years, never once flickering or being dulled, until He gave His life for the world, to chase away the dark night of sin and death.

The condemnation pronounced in Eden was to everlasting death. Nothing had been or could be done to lift the sentence. As a decree of God it could not and can not be altered. But by His death, on the cross, Jesus gave himself as the price to redeem or buy back the world from that condemnation which must always stand against sin. Then, having given the "ransom for all," Jesus, the true Light, was able to offer a real hope—the prospect of a resurrection and eternal life. The light of the cross is an effective means of salvation; we, looking at it, rejoice in the richness of the mercy of God who sent His beloved Son to die for us.

THE ENLIGHTENED MUST SHINE

Conditions are attached to obtaining eternal life. We must allow Christ to shine into our lives, we must accept the gift He so freely offers, by giving our hearts to Him. The heart is the very center of the being, and giving the heart to the Lord means giving ourselves entirely to Him, placing our affections on Him, making Him the very Center of our lives. When we do this the Lord enters into our hearts and minds and dwells there.

As light makes things visible to the eye, so the light of truth illuminates the eyes of our mind, revealing the grace and beauty of God's character. It lifts us up to things above, bringing eternal life so clearly to view that we can understand and grasp hold of it. And we must be constantly on the watch that we do not lose our grip.

Having received the light, the duty becomes ours to reflect it. The Lord Jesus placed this duty on all disciples. "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16.

A candle must be lit and placed in a prominent position to shine to the best advantage; otherwise it is simply wasted, being of no use to anyone. The Christian can readily apply this to himself. The Lord Jesus has commanded us to let the light of truth shine for others to see, and they realizing its importance, in their turn come to the

Lord to be illuminated with the truth. Manifestly, since this is God's way, if those who have it do not let the light shine, then others cannot see or know the glory of God.

A light is meant to shine when it is dark. The world is a very, very dark place spiritually, and the number who really love the truth is small. How carefully, then, they need to guard their lights so that they shine with a bright and steady glow.

THE ENLIGHTENED MUST WATCH AND PRAY

The Lord gave many parables showing the necessity of being awake and watchful, and faithfully carrying on the work He has given us to do. Those servants who neglect their work, or fall asleep, or injure their fellow servants will not receive His "well done". Constant prayer is needed; "Pray without ceasing."—1 Thessalonians 5:17.

All through the Christian experience a continual fight must be waged against sin, both that which arises within ourselves from our own imperfections and that which assails us from without. The Lord warned His disciples to "watch and pray, that ye enter not into temptation."—Matthew 26:41.

Being tempted is one thing, and to enter into temptation is another thing. All who are seeking to serve God when tempted or tried are given an opportunity to prove their love and loyalty. To have an evil suggestion placed before one is not a sin, but an opportunity to reject the wrong and triumph over it.

"Blessed is the man that endureth temptation (trial); for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12.—*Selected.*

"For the LORD is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land.

"O come, let us worship and bow down: let us kneel before the LORD our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."

"O come, let us sing unto the LORD: let us make a joyful noise unto the rock of our salvation.

—*Psalm 95:1, 3-7.*

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ZIONISM GIVES PALESTINE NEW LIFE

By F. L. Austin

IN AN address before an Omaha congregation at Jewish Community Center, Mr. Jacob de Haas, a Jewish leader known internationally, called attention recently, according to a press clipping, to the fact that "the Zionist movement, which originated in 1881, has revolutionized Palestine by the impetus of the last decade." The press report quotes Mr. de Haas to the effect that "Palestine, in 1922 desolate and disease-ridden, has been transformed. Agriculture and the dairy industry flourish; more than thirty-two hundred small industries have been established; miles of modern hard-surfaced highways have been constructed; unsanitary conditions are being overcome, and the automobile and the telephone are being used widely."

Speaking of the electrical development in that land, the clipping refers to the statement of Mr. de Haas to the effect that "A hydroelectric plant with a potential power equal to that of Niagara Falls has been set up on the banks of the Jordan." Then in citing some of the other commercial advances the clipping continues, "A million dollar plant for the production of potash and valuable minerals from the waters of the Dead Sea already has shipped its first consignment of potash." Mr. de Haas is referred to as predicting "that Palestine will be self-supporting within ten years."

"Since 1922," the press report continues, "more than eighty thousand Jews from other nations have immigrated into Palestine. Their progress, however, is attended with difficulties arising from the clash of modern civilization with age-old customs. The friction between the Arabs and the Jews offers perplexing problems."

Referring to the relation of the American Jew to the Zionist project, Mr. de Haas' address is referred to as indicating "that Zion is the feeding source for the imagination, the culture, and the outlook of the modern Jew, and that curtailment of American aid is reflected in Palestine's economic condition. Only fifteen percent of the maintenance of Palestine comes from the government. Voluntary aid, mostly from America, finances the rest."

And so the great work of the restoration of Palestine forges onward! How accurately the mind of man, as inspired by the God of heaven, peered through the mists of thirty and forty centuries from the days of Abraham, and foretold of this great, impressive, and convincing rehabilitation of the Promised Land.

Well does the writer recall how the press and the rostrum pooh-poohed the thought of the effort put forth by Dr. Herzl and others in 1881, when the initiative to this move was made. Capital, statesmen, editors, lecturers were as one in thinking kindly of Dr. Herzl, and at the same time forcefully declaring the impossibility of the realization of his dream.

But God has again revealed and assured that Israel will be regathered, that this regathering will take place in the last days of Gentile dominion, as contrasted with the days of God's dominion through Israel.

The time is not far distant when once again God, working in and through Israel, will take unto himself and His beloved Son dominion over all the earth. Gentile misrule, sin's awful havoc, will be put down and from Jerusalem, from the city of our God will eventually go forth the laws and the dominion that will control old earth, "from sea to sea and from the river to the ends of the earth".

"THE point which Jesus sought to teach in the home of Mary and Martha is the value in human life of the principle of proportion. To that which is essential, necessary, lasting, give the primacy. Enthroned that in your heart, and let the other things, the things not needful, group themselves about as they will."

AN EASTER OFFERING

AGAIN AS Secretary of the General Conference and as one who has his finger more or less upon the pulse of our Christian activity and its results, I desire to call your attention to our annual custom of Easter offerings.

By this is meant that every Christian, from the oldest in age to the youngest in age, will endeavor to come to a deeper and closer realization of Christ's unspeakable free-will offering in behalf of sinful man. That offering is of untold value and benefit to mankind and especially to those individuals who most truly accept Him.

But let no one forget that Christ's free offering was of untold and indescribable benefit to himself. There is no way for the finite mind to measure the benefits which our Savior reaped from the gift of His life. Without first laying down His flesh nature, it would have been impossible for Him to have received the Spirit nature. Without the latter, He could not have inherited His Father's unlimited life, and power, and dominion, and ability, and all things that were awaiting Him. Coming into possession of these unspeakable possessions, our Savior also is in position to extend them to His faithful followers.

As we come to the anniversary of this wonderful offering of our Lord, offering that was made at such untold cost, it seems only good and proper that every would-be Christian should seek to render for himself an offering to the Father, commensurable with his or her personal ability. Like that of the Savior, the offering should be one that can be used in the interests of others. But again like that of the Savior, the offering given in the proper spirit to God, will be of such benefit to self as could not possibly be derived in any other manner.

Let us habituate ourselves so that we will make regular and commendable offerings to our God. In this let us again remember Easter.

THE HIGHER PATRIOTISM

By G. Eldred Marsh

TODAY the American people are celebrating the one hundred ninety-ninth anniversary of the birth of George Washington, the Commander in Chief of the Revolutionary forces and the first president of the United States. It is but natural at such a time that our minds should be directed to matters pertaining to patriotism and the welfare of our country.

Together with reverence for himself, with respect for parents, with devotion to duty, God has implanted in the hearts of men a *love of country*. Among civilized peoples love of country is as universal as is love of God and love of home. Well may the poet question:

"Breathes there a man with soul so dead,
That never to himself hath said,
"This is my own, my native land?"

To honor the flag, to respect and to obey the laws, to cherish the institutions of the country that has given to us and to all the world so great a degree of liberty, of opportunity, and of material blessings, is but the fruitage of intelligent appreciation. It is not a sense of duty that arouses within us patriotic impulses, but an appreciative understanding of all that our country has done for us in the past, and will continue to do for us in the future. It is not mere sentiment that actuates us to stand with bared heads as the flag goes by!

How any citizen of this great country of ours can watch the caressing winds billow the folds of that grand old banner and not be thrilled with a fervency of emotion, I cannot understand. For the flag of our country means more than thirteen stripes of red and white; more than forty-eight stars in a firmament of blue! That flag stands for a principle—a principle bearing on the life, the liberty, and the eternal happiness of men—the *right to worship God according to the dictates of conscience!* And so long as it shall continue to protect us in the exercising of that right, so long as it shall assure to us an open Bible, the privilege of teaching it to our children, to our neighbors and to our friends, so long as it grants to us the right of peaceable assemblage for worship, that flag deserves the loyal support and honor of every American follower of the

Lord Jesus Christ!

Further, speaking from an altogether human standpoint, after a comparative study of the governments of the world now in operation, I am convinced that that of the United States is the most beneficent and satisfactory of any form of *human* government mankind has ever known. Not perfect! No! For nothing conceived in the minds of men may be said to be perfect. But taking into account mortal

limitations, I believe that the government under which we live is, in many ways, the best government under which man has ever lived, aside from the theocratic government of the kingdom of Israel.

Speaking of a government much less worthy of respect than our own, Paul said: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."—Romans 13:1. God has ordained that civil power shall repose in the hands of established governments of men. And because God has so ordained, the laws and ordinances of the nations, when they do not conflict with the clearly expressed will of Jehovah, are binding upon the consciences of His people.

Paul speaks with his customary clarity upon the reason why God requires loyal obedience to civil law. "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good

..."—Romans 13:3-4. To recognize in the officer of the law "a minister of God" ordained of the eternal Father for our good, is to place the matter of the Christian's observance of law, and his entire attitude toward his government upon the plane of *spiritual duty toward God*.

In spite of evil men being placed in positions of authority, in spite of all the errors to which human government is of necessity exposed, the rulers of our nation recognize with Gladstone that "the purpose of government is to make it easy to do right, and hard to do wrong!" And the general aim of the legislative, executive, and judicial

"MY COUNTRY!"

"My country 'tis of thee,
Sweet land of liberty,
Of thee I sing:"
This is our song today,
For thee we still shall pray,
Until our Lord for aye
Shall reign as King!

"My country" then shall be,
As boundless as the sea,
And war shall cease:
All men shall know the Lord,
And shall obey His Word,
His grace shall then afford
An endless peace!

"Our father's God! to Thee,
Author of liberty,"
To Thee we pray:
Our lamps keep burning bright,
Our hearts pure in Thy sight,
"Protect us by Thy might",
Till that glad day!

branches of the government is directed to that end.

Paul continues to place the seal of divine approval upon hearty obedience to civil law. Referring further to those in authority, he says: "He is a minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake."—Rom. 13:4, 5. Our loyal support of our country becomes a matter of conscientious obligation to God; it becomes a spiritual service, a religious duty.

The apostle is still speaking of the Christian's attitude toward the Roman Empire, and, incidentally, toward all governments: "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."—Rom. 13:6-7. Tribute, custom, fear (respect), honor—these are "due" to the authorities of whatever nation affords protection to the disciple of the Lord.

If Paul could admonish the Christians of his day to be loyal subjects of the heathen emperor of Rome, how much more should we be admonished to be loyal to the United States of America, a government that acknowledges our Bible to be the most holy of all material things, the only object worthy of a place above the flag; a government that in every court of justice holds the name of our God as supremely sacred, and provides heavy punishment for anyone who ventures to take that name in vain; a government that has placed within its fundamental law a provision guaranteeing to us and to our children the unrestricted right to worship God, and to exercise the rites of our religion!

If the Apostle to the Gentiles, looking joyfully forward to the coming of Christ and the establishment of the kingdom of God on the earth, could at that time claim citizenship in pagan Rome, how much more should we, living under a government favorable to the Christian religion, gladly acknowledge our allegiance to that government, until the new and righteous government of the King of kings is established upon the earth in fact!

Until that glorious day shall dawn, we are required to strive for the good of the nation in which we live. "I exhort therefore, that, first of all, supplication, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."—1 Tim. 2:1-3. When we recognize our civil authorities as "ministers of God for our good," we are glad to pray for them. It should be a regular part of our worship; for in praying for them we are praying for ourselves, and for our own best interests.

The United States is one of the departments of God's future kingdom. We expect to live here throughout eternity as joint heirs with Jesus Christ of the empire of God in the earth. These very lands, over which now floats the tri-color of France, the crosses of St. George and St. An-

drew of England, the stars and stripes of America, and the banners of all nations—these very lands, I say, are to "become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," and we shall reign with Him! So we are moved to love this land of ours—ours, both present and future—and to be deeply interested in its welfare and in the welfare of its people.

"When the Son of man shall come in his glory, . . . and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left" (Matt. 25:31-33), I believe that this dear land of ours, will be among the first of the nations to say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths".—Isa. 2:3. "My country" of today shall become "my country" of tomorrow, and the King shall place the laurel wreath of divine approval upon the standard from which floats the most gracious of all earthly banners, *the Stars and Stripes of America!*

May God bless and keep our country, until the King shall come! Amen.

E A S T E R

(Continued from Editorial Page)

awfulness of His death, we will then quickly enter the rejoicing occasioned by the remembrance of His resurrection.

Easter in memory of resurrection, in memory of victory over death, in memory of the first establishment of life immortal, is perhaps after all the Christian's day of greatest gladness, his day of greatest rejoicing, his day of greatest evidence of the unfailing and infallible word of God.

We pray and exhort that every church and every Sunday School of our number will immediately put forth diligent and earnest effort to provide for and realize the greatest possible amount of spiritual uplift, of encouragement to faith, of encouragement to fellow men on this day.

Let us be sponges; let us absorb every good possible of the Father, of His Son and of His Word. But in addition let us remember that this alone will do little, if any, good to any individual.

The real benefit to the Christian comes, not alone by absorbing, but by absorbing to the end that he may be the larger, and the stronger, and the more able to give, to serve, to sacrifice, to toil in the Master's vineyard.

After all service is the thing that counts. Paul's exhortation to "present your bodies a living sacrifice, holy, acceptable unto God", was not made so much for the direct benefit that would accrue to God, as for the direct and positive benefit that such a sacrifice will bring to the one who makes it.

By reading, by prayer, by worship, by devotion, by service, let us prepare to make the coming Easter most beneficial.

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"HASTE NOT! REST NOT! CONFLICTS PAST, GOD SHALL CROWN THY WORK AT LAST."

AN ENCOURAGING RESPONSE

DEAR BEREANS: I just received a letter from Sister Cronk and wish to extend an extract to those interested, for I know that there are many who are.

"It is hard for me to write, but we have come through the winter well thus far. I have received letters from seven different states and Canada, and such lovely letters! They would cheer anyone."

Dear Bereans, keep up the good work. This sister is worthy of all these good messages of cheer and consolation. So may it bestir us to send such messages to more lonely shut-ins. I thank you in behalf of her and the Bereans of Michigan for these letters.

Yours in Christ,
Mrs. Ada Huff,

Michigan Berean Social Correspondent.

REORGANIZATION AT RIPLEY

THE Ripley Berean class has recently reorganized, the younger children being placed in a junior class of their own.

The new officers of the senior class are: president, Lawrence Howell; vice-president, Mrs. Mary Burnett; secretary and treasurer, Lorene Fey; assistant secretary, Florence Howell.

ILLINOIS BEREAN REPORT FOR JANUARY

Dixon (Senior): Membership, 12; average weekly attendance, 6; interest, good. Studying about the makings and duties of Christians.

Dixon (Junior): Membership, 12; average weekly attendance, 11; interest, good. Studying from Matthew 14.

Dixon (Junior, second division): Membership, 6; average weekly attendance, 5; interest, very good. This is a new class of junior Bereans made up of the smaller tots.

Elizabeth Ford, Sec.

Oregon: Membership, 22; average weekly attendance, 18; interest, very good.

Ruth V. Gesin, Sec.

Ripley: Membership, 25; average weekly attendance,

17; interest, good. We have our Berean each Sunday morning except the second and last Sundays. On the second Sunday we have preaching service, and on the last Sunday we hold a social meeting.

Mrs. Lorene Fey, Sec.

Salem: As there were several cases of small pox in Martinsville, the Marshall Bereans did not meet during January.

Edna H. Wood, State Sec.

The above report is very incomplete. We would like again to stress the point that the secretaries of local societies would greatly aid our state secretary in her work, if they would send in a report of the month's work promptly. With only a printed card to fill in, it should not be such a great task for anyone and would make our state report much more interesting. We would like also to have a report from other states from time to time.

HAMMOND, LOUISIANA

The Hammond class has held five meetings since January 25, 1931, all of which have proved very interesting. There are sixteen members enrolled with an average attendance of thirteen members and five visitors.

On February 2 it was suggested that the class have a special fund for the purpose of helping to build a church, which was voted on and unanimously carried.

Everyone is enthusiastic and we hope that the interest and membership will continue to grow.

Anna Mae Bottolfs, Sec.

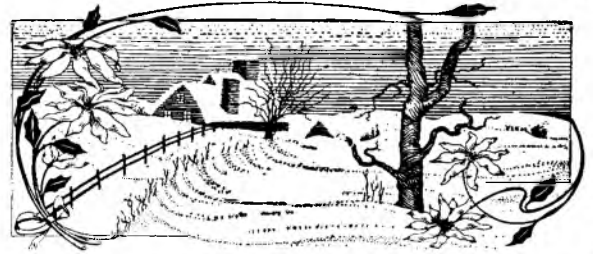
BEREAN PAGE CONTRIBUTIONS

Credit is given to Illinois for an article published in THE HERALD of January 20. This was "A New Resolution", by Frances Rossiter, which was published on another page, as the Berean page for that week was full.

Illinois, 13; Ohio, 9; California, 4; Iowa, 3; Indiana, 3; Louisiana, 3; Michigan, 3; Texas, 1; New York, 1; Missouri, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE USE AND ABUSE OF GOD'S GIFTS

JESUS wished to show the people the danger of caring too much for money or the things of this life, and so He told them a parable.

He said the ground of a certain rich man brought forth very large harvests. The man had so many good things that he was troubled to know where to put them.

He did not share with his poor neighbors; he did not even ask God what he should do with his wealth. He forgot that God gave him all his good things. He made up his mind to keep all his harvest for himself and have large barns built in which to store it.

Having such great wealth, he planned to live a long, merry life, having just as good a time as he could. But his selfish plans were spoiled, for that very night he died, and he had to leave all his wealth.

He was very poor in God's sight then, for he could take none of his treasures beyond the grave. And he had not laid up treasures in heaven.

Jesus told His disciples that they should always be ready and watching for His coming. He told them to be like faithful servants who, with their lights burning, wait for the return of their absent master.

He said that the master who would come home and find his servants watching for him, would be pleased with their faithfulness and would bless them.

Jesus said the unfaithful servant will not be found watching for him, for he will be spending his time in eating and drinking and abusing his fellows. The master will come when he is not expected, and will see his evil deeds and punish that servant for his unfaithfulness.

Jesus warns us all to be faithful about our work, so that when He comes for us, we will be ready. He says no one knows when He will come. The warning to all is, "Be ye therefore ready."

ARE WE watching and trying to be ready?

SOMETHING TO DO

1. How is this lesson a temperance lesson?
2. Read 2 Corinthians 6:14-18; Matthew 6:19-24.
3. Learn Luke 12:37.
4. Tell how a person can watch.

WE BELIEVE in clean living:

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Romans 6:22.

A CHILD'S MORNING PRAYER

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

Dear Father in Heaven: At the beginning of this new day, I thank Thee for the sun which always returns to light my way, for my home where I have been kept safe through the night, for my family and the friends who will be with me all this day, for work, and play, and love, and laughter. Help me not to forget Thee, but to look up often in thankfulness.

Make me strong today to do what is right. Keep me from any untruth, and from anger, and from selfishness. Let me speak no unkind word to my playmates, nor bring sorrow to my parents or friends. But when night comes, may I be happy in knowing that I have made others glad. Amen.—Rev. R. W. Barstow.

HOW TWO HEARTS WERE MENDED

"Yes you did, too!"

"I did not!"

Thus the little quarrel started,

Thus by unkind little words

Two fond friends were parted.

"I am sorry."

"So am I."

Thus the little quarrel ended,

Thus, by loving little words,

Two fond hearts were mended.

—Jewels.

"Let us be kind!

The way is long and lonely,

And human hearts are asking for this blessing only,

That we be kind.

We cannot know the grief that man may borrow,

We cannot see the souls storm-swept by sorrow,

But love can shine upon the way, today, tomorrow—

Let us be kind!"

With Our Sunday Schools

LESSON XII. — March 22, 1931

THE USE AND ABUSE OF GOD'S GIFTS

Luke 12

Devotional Reading: Matthew 6:19-24

GOLDEN TEXT

And be not drunk with wine, wherein is excess; but be filled with the Spirit. — Ephesians 5:18.

A STUDY OF THE SUBJECT

Topic. The Right Use of the Blessings of Life.

Basic Truth. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works." Matt. 16:26-27.

Outline. I. The Responsibility of Stewardship. II. Watching for the Master's Coming. III. Drunkenness.

I. The Responsibility of Stewardship. The rich fool of our Lord's parable is by no means alone. It would seem as though he is a type of the world in general, and strange to say, apparently, of many of our Lord's followers. The Master left His servants in charge of His goods, and each one has a work to fulfill, a stewardship to discharge. Too many people think as the rich fool did, that their lives are their own, to do with as they please.

But a false balance on the books does not denote prosperity; it merely deceives. Likewise, great wealth on earth does not necessarily indicate that all is well, if there is a deficit in the spiritual account. That was the trouble with the rich man; he perhaps did gain the whole world, but he lost his own life in the doing. And — where was the profit?

II. Watching for the Master's Coming. We are to watch for our Lord's return, not with telescope to eye, but by being always ready for Him to come, by so administering our stewardship that we would not at any time be ashamed to have Him suddenly appear and ask for an accounting. It is at His coming that His servants are all to be rewarded for the manner in which they have served. Therefore that day is the day for which Christians of all ages have longingly looked. That servant alone watches for His Lord who performs his service each day conscientiously and well. Blessed is that man, for his reward is sure when the chief Shepherd shall appear.

III. Drunkenness. It is astounding how many people who are followers of Christ uphold the drink traffic in these days. One would suppose that the consumption of alcohol was directly beneficial to a man the way some people come to the defense of drunkards. If we are to make right use of God's gifts, we certainly cannot give ourselves over to drunkenness, nor even endorse the practice on the part of others, and still call ourselves faithful and wise stewards.

The Lord Jesus Christ in many places warns us against the evils of drunkenness. He said that this will be one of the signs of His com-

ing. We ought to by all means be watching, lest He come and find us unprepared. Let us lend our efforts against liquor, as did our Lord before us, and thus be giving meat in due season as good stewards.

If we can turn one soul from the error of his way and make him see the emptiness of his life without Christ, we shall save him from death at Jesus' coming, and the reward will be more than worth while.

PRACTICAL APPLICATIONS

Every normal person is endowed with one or more gifts. These gifts are of varying natures. The orderly use of the individual gifts of all members of a congregation will make a mighty force for righteousness. Few people use the gifts they possess. An interesting and very profitable session can be spent in surveying the gifts or talents possessed by the members of the class. Organize these forces. Put them to work in a systematic effort. Every talent will become better by usage.

Discover how many of your scholars possess one or more of the following gifts:

- A talented singer;
- Musician;
- Able to pray;
- Money maker.

Add others to list.

Point out how these gifts may be misused to one's own misfortune and the detriment of others. If people fail to use their gifts to God's glory, can it be said that they are "hiding their light under a bushel"? The sin of omission is as great as the sin of commission. Are you committing the former by failing to use your gifts in God's work? — C. E. R.

THE GOLDEN TEXT

"And be not drunk with wine, by which comes debauchery; but be filled with Spirit." — Ephesians 5:18.

Being "drunk with wine" or "filled with Spirit" are opposites in the extreme. The wise man tells us, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1. He also says, "Be not among winebibbers; . . . for the drunken . . . shall come to poverty." And how true it is, for whoever knew a rich young man that could keep his riches and be a drunkard?

To be filled with Spirit is different. That makes for "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19. Paul and Silas no doubt were filled with Spirit when they prayed at midnight and sang praises unto God so that the

other prisoners heard them. — L. A. R.

SENIOR AND ADULT CLASSES

Topic: Obedience to Law.

It has been said that "Order is heaven's first law." Without law all would be chaos. The sun, moon and planets swing within orbits; seasons go and come; flowers bloom, fade and die, all in accordance with divinely appointed laws. Man is no exception, and being a social being, must design laws to regulate his conduct in his relation to his fellow man. As a natural outgrowth of this, we must have authority and obedience.

When man transgresses these laws, he becomes guilty and subject to the penalty. In 1 Peter 2:13 we read, "Be subject to every ordinance of man for the Lord's sake; whether to the king, as supreme; or unto governors, as sent by him for vengeance on evil doers and for praise to them that do well."

The Christian is also subject to another and higher law, "The law of the spirit of life in Christ Jesus." Transgression of this law is a life after the flesh which cannot please God, but is enmity against Him. The reward of obedience to the Spirit is life; the penalty of transgression is death. — F. A. S.

INTERMEDIATE CLASS

Topic: The Sin of Drunkenness and Gluttony.

The twelfth chapter of Luke describes the life of the person who lives only for himself, spending every bit of his energy in laying up wealth. A story is found in verses 16 to 20 telling of a covetous man whose fields yielded such a big harvest that he had to pull down his barns and build greater ones. Then suddenly one night, just as he had made up his mind to rest and enjoy his money, he died. What good was all his money then? It went to those who had not cared for him in life.

Suppose this man, instead of working to hoard up money, had spent his life in doing good for others whenever he had a chance, using what money he had to relieve the needy and suffering. When he came to die, he might not have much money, but what a treasure he would have in his friends and in his service to them! And he would also be "rich toward God", for in keeping God's laws he would be laying up a reward in the life to come.

To be covetous and grasping, oppressing the poor and needy, closing one's eyes to others' sorrows, is just as great a sin in God's eyes as drunkenness. We build our characters when we are young. Let us not build that sort of character. — M. G.

DOINGS AMONG THE CHURCHES

The article by G. Eldred Marsh entitled, "The Higher Patriotism", found on page 361 is the synopsis of a sermon delivered on Washington's birthday, in the church at Los Angeles of which Bro. Marsh is pastor. The accompanying song, also from the pen of Bro. Marsh, was used at the conclusion of their service. They are published at the request of several who were present. Do not overlook this interesting message.

Bro. and Sr. Chas. Stedman, who have been living in Miami, New Mexico, in an effort to improve Bro. Stedman's health, are now at home at Moorefield, Nebraska. Sr. Stedman writes that Bro. Stedman's condition was so improved that they ventured to return home. But they have been home only a month, and there has been a noticeable decline in his health. How much we need the great Physician!

Sr. Sue Williams, who is at present with her daughter, Sr. Drummond, at Ashton, Illinois, has been seriously ill with pneumonia. The last report is that she is slightly improved and the doctor states that she is out of danger, unless something unforeseen happens.

On next Sunday, March 15, Bro. C. E. Lapp expects to be with the congregation at the Plum River (Illinois) church for services both morning and evening.

TRAINING CLASS NEWS

Last week the class began the study of 2 Corinthians in their Bible work. As a side work in our English, we have been memorizing outstanding passages of Scripture. Most of the members are now able to repeat well over a hundred verses.

Last Sunday night Roland Wright and Allen Deitzman of Oregon, Illinois, our new class members, came forward in answer to Bro. Austin's invitation. They were baptized Wednesday night at the church. We are all glad that these two fine young men have taken this step which will mean so much to them in their lives.

GRAND RAPIDS, MICHIGAN

Our church folks have been very busy canvassing the section near the church for the sale of the Visitor, and in preparing for a pancake supper to be given at the Godwin school basement on St. Patrick's Day. We surely have a loyal band of workers.

We regret to report the painful illness of our beloved Sr. Skeels for the past two weeks. Verging very close to pneumonia, the disease weakened her seriously, but we are glad to say that she seems much improved at this writing. Bro. and Sr. Skeels celebrated their fiftieth wedding anniversary on Christmas, and she has enjoyed remarkably good health, not having called a doctor for herself for twenty years. May she soon be back at her place in the church.

New faces are constantly being observed in the audience, especially at the Sunday night services, which is very encouraging to the pastor. Another lady, Mrs. Phenix, came forward for baptism on March 1, adding further joy to our group.

F. E. Siple, Pastor.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. John Cochran,	Knox, Indiana.
Sr. C. E. Randall,	Mora, Minnesota.
Bro. Roll Brewer,	Troy, Ohio.
Bro. Lloyd Eklund,	Mora, Minnesota.
Bro. Thomas Weldon,	Thorold, Ont.
Sr. Cordelia Gray	Lanark, Ill.
Sr. H. L. Leeper	Arkansas City, Kans.

Sr. Leeper requests the prayers of the brotherhood for her baby daughter, aged three months, whose life is despaired of by the doctors.

Sr. Gray who has been ill for several months is gradually growing weaker.

Brethren, let us remember these suffering ones when we petition our heavenly Father, that He will strengthen and uphold them in every trial. His grace is sufficient for every time of need, if we but call upon Him. "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Prayer changes things.

GROWTH AT CLEVELAND

On Sunday the first of March, the writer had the pleasure of celebrating his second anniversary as pastor of the Church of the Golden Rule by receiving into the membership of the church five new members who had requested recognition as workers with us.

All are of mature age, and have been active workers in the Church of God for many years. They will bring to us a definite addition of working strength, and we trust the influence of their decision will be equally as far reaching in the moral effect on many others.

Those who were given the right hand of fellowship are, Sr. Jennie Salisbury, Bro. and Sr. George B. Alldridge, and Bro. and Sr. Howard H. Hawkins. May the Lord bless our united efforts unto greater accomplishments for Him.

M. W. Lyon.

INDIANA REPORT FOR FEBRUARY

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

Money received: Pleasant View, \$21.00; Rensselaer, \$30.00; Plymouth, \$12.00; North Salem, \$6.00; Burr Oak, \$10.00; Hillisburg, \$19.33; Conference Board, \$16.17.

Expense, \$14.50.

J. H. Anderson.

A FAREWELL AND A WELCOME

On Friday evening, February 27, members and friends of the church at Oregon, Illinois, to the number of fifty, assembled at Golden Rule Home to bid Sr. Mary Jackson farewell. The evening was spent socially and after light refreshments, Bro. Austin spoke of Sr. Jackson's three and one-half years of devoted service as Matron of the Home. During that time Sr. Jackson has endeared herself to all by her kindly sympathy and cheerful friendliness. As Executive-secretary, Bro. Austin gave words of praise to her for the efficient manner in which she has conducted the Home, and he stated that he regretted exceedingly that her health is such that her resignation is necessary. Bro. C. E. Lapp spoke in behalf of the Training Class, expressing the good will of the young people toward Sr. Jackson and their appreciation of her "mothering" of them during their stay at the Home last year. Bro. L. E. Conner, as a member of the General Conference Board, also gave tribute to Sr. Jackson's efficiency, in a speech which was especially appreciated by all present.

On Friday evening, March 6, brethren and friends gathered again at Golden Rule Home to welcome the new Superintendent and Matron, Mr. and Mrs. Leslie Johnson. We trust that under the new management, the high standard of the Home will be upheld and that each will cooperate for the good of the other.

Sisters F. L. Austin and Leila E. Whitehead, of Chicago, and Bro. and Sr. L. E. Conner, of Dixon, were present at the farewell gathering for Sr. Mary Jackson at Golden Rule Home.

OREGON IN THE WEST

The quarterly meeting of the Northwestern Conference will be held April 4 and 5, 1931, at Felida, Washington. Everyone is invited.

We are glad to report that Sr. H. B. Cramer is gradually recovering from a stroke of paralysis. She is at the home of her daughter, Sr. A. W. Darby, 834 Gantenbein, Portland, Oregon.

Bro. and Sr. D. H. Hathaway and daughter, Hene, have returned from Felida, Washington, where they looked after business matters and visited the home of Bro. E. C. Hathaway. They were away a week.

We are glad to learn that Sr. Lela Taylor has earned another promotion. Sr. Taylor is now floor lady in charge of nine girls in a Newberry store at Los Angeles, California.

Sr. Caples of Vancouver, Washington, is ill of neuritis.

Sr. Wallace Woolf has had as a guest, her mother, Sr. Taylor.

Sr. Flora Hogue and husband are operating the Hogue Dairy, which is located several miles north of Corvallis.

We were pleasantly surprised Sunday morning when Sisters Louise Sullivan and Mimmie Rogers of Eugene, Oregon, dropped in for Sunday School. We hope that these sisters and others will make this a habit.

Miss Helen Flikart has attended Sunday School for several Sundays at the Church of God.

Bro. H. B. Hathaway has returned to Corvallis. We have just learned that Sr. Cramer will be moved to Corvallis as soon as she is able to travel. She will be at the home of Sr. Anna Cady.

NORA ALICE PATTON

Nora Alice Patton was born in Hardin County, Iowa, on May 11, 1862, and died at her home near Holbrook, Nebraska, on February 25, 1931.

She was married to Thomas Patton on February 8, 1880. To this union five children were born, four sons and one daughter: Herbert of Palisade, Neb., John, Earl and George of Holbrook, and Minnie Fletcher of Omaha. These and Myrtle Virgin of Omaha, an adopted daughter, were all with her during her last illness.

She came with her husband and family to Furnas County, in 1884. Here they resided for a year and then moved to Surprise, Neb. They returned to Furnas County in 1888 and settled near Holbrook, where she resided until death.

She united with the Church of God in 1889 and has lived a true consistent life. Besides the children she leaves four brothers and a sister: Almus Adams of Omaha; John of Longmont, Colorado; Ed. of Barter, Iowa; Mannie of Gifford, Iowa; Mrs. Cora Levee of Compton, California, several grandchildren and great-grandchildren and a host of friends.

Funeral services were held in the Church of God, conducted by Elder Grover Gordon, assisted by Bro. Arthur Hornaday. She was laid to rest in the Holbrook cemetery by the side of her husband who preceded her in death sixteen years.

DONALD STUART McLEOD

Donald Stuart McLeod, the youngest son of Bro. and Sr. Norman McLeod of Holtville, California, was stricken by diphtheria and after a very short illness died at his parents' home on February 27, 1931. Little Donald was born in Los Angeles on September 11, 1929. He is survived by his parents and three brothers: Kenneth, Malcolm, and Duncan; his grandparents, Bro. and Sr. E. C. Railsback of Los Angeles; and more distant relatives. The loss of their little son comes especially hard at this time owing to the recent bereavement of the family in the death of Bro. McLeod's mother, who died in January. The brief funeral service was held at the grave side in Pomona Cemetery.

O the wondrous, mystic power
Of the touch of little hands;
How they play upon our heart-strings
As the waters kiss the sands.
How they soothe and bless and comfort,
With each tender sweet caress,
Till the weight of daily burdens,
And our toils and cares grow less.
Now those little hands lie folded
On the pulseless snowy breast;
And we've brought him here to Jesus,
In His arms to sweetly rest.
Safely sheltered in the darkness
Till eternal morn shall break,
And the gentle voice and tender
Softly whispers, "Child! Awake!"

G. Eldred Marsh.

JOHN ELLIOTT

Bro. John Elliott, for more than thirty years a resident of California, died at his home in Santa Ana, February 23, 1931, aged 83 years. He is survived by his widow, Mrs. Emily Elliott, and two daughters, Miss Elsie Elliott of Santa Ana, and Mrs. Mary Dahn of Waterloo, Iowa. Bro. Elliott was born in Wisconsin, November 4, 1847. While a resident of Iowa in his young manhood, he responded to the call of the gospel of the kingdom of God as presented by the Christadelphian brethren and was immersed. He continued deeply interested in all that pertained to the advancement of the cause that was so dear to his heart up to the time of his death, and was highly regarded for his sincere Chris-

tian character by all who knew him.

Early in January of the present year Bro. Elliott fell, breaking the bone of his leg just below the hip. He was removed to the hospital where the best of treatment was provided, but owing to his advanced years, he lacked the strength necessary to recover from the shock. The writer was called upon to address the numerous friends who met to pay their respect to his memory, and found a peculiarly applicable text in Psalm 37:37: "Mark the perfect man, and behold the upright: for the end of that man is peace."

G. Eldred Marsh.

MRS. W. S. TOMLINSON

Mattie S. Sutherland was born in Huron County, Ohio, March 20, 1869. She was married on July 27, 1893, to Walter S. Tomlinson, and they made their home near Cleveland, where they lived all of their married life.

Early in life she yielded obedience to the gospel of Christ, being baptized by Bro. M. Joblin in the fall of 1889. She was a niece of the late Bro. J. N. Shouards, who was one of the early defenders of the faith in this locality.

Death resulted with unexpected suddenness on March 2, 1931, from cancer, which an operation had failed to eradicate. She leaves behind to mourn her loss, her devoted husband and daughter, Ruth, one sister and two brothers.

Sr. Tomlinson was always one of the most ardent and loyal workers the Church of God had, and her cheerful presence will be sorely missed among the gatherings of the saints. When, less than two years ago, the writer enjoyed the pleasure of her company on the trip to conference at Oregon, he little realized that he would soon be called upon to serve in such an opposite capacity.

Funeral services were conducted from the home, near Chagrin Falls, Ohio, by the writer, assisted by Bro. Geo. Alldridge, on March 4. An overflowing house and a large and beautiful floral offering paid silent tribute to a life which had commanded the respect and admiration of all whom it touched. Sorrowing hands laid her gently to rest in beautiful Lakeview Cemetery, until He who is the resurrection and the life shall come to swallow up death in victory.

M. W. Lyon.

HERALD RECEIPTS

Mrs. Chloe Sims; Mrs. Eva Collins; B. Frank Boyer; Leota B. Hanson; Willis Roose; Mrs. John Taylor; Mrs. Emily Blackwell; Floyd Kessler; G. E. Coats; Mrs. Anna Wertz; Paul M. Hatch; S. T. Shirley; Mrs. H. A. Smith; Mrs. Earl Bowen.

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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 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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"GETHSEMANE"

The Golden Rule Sunday School Class of the Oregon Church of God has at this time a few pictures of the painting, "Gethsemane", which shows Christ in prayer.

These pictures are very appropriate for Easter. A real value at One Dollar each.

Order from the chairman of the sales committee, John Denchfield, Oregon, Illinois.

MEETING LIFE'S PROBLEMS WITH THE BIBLE

IN TAKING the Bible as your aid in meeting the problems of life, you are running no risk, making no experiment, but availing yourself of the best tested help in all the world. You are adopting the world's manual of living. The dictionaries constantly need revision and enlargement, but the Bible is as it stands, the comrade of the people of past ages, as it will be the life companion of all the generations to come.

Whoever would use the Bible, therefore, in the meeting of life's problems, must in the first place become at home in the book. His natural start will be to read it straight through from cover to cover. It is a big book, a blessedly big book, but this will not take so long as you may think. Bestow on the Bible only as much time as you give to the ephemeral novel or the still more perishable newspaper, and you will become familiar with it before you realize how much you have accomplished. There are sixty-six books in the Bible, but most of them are very short; many of the shortest are most precious and of the greatest practical assistance.

As you read the Bible straight through for the first time, you will get an introduction to many books whose loveliness and strength you had not known. Perhaps it will be Ephesians, perhaps Hosea, perhaps the Gospel of Mark, perhaps Deuteronomy, perhaps Acts. Whatever book it may be that attracts your special attention, that is the one next to claim intensively your time and thought.

Find some good commentary upon it. Book of the ages as it is, yet the Bible comes from another race, from ancient times, out of strange customs, and contains much that needs explanation of scholars before the full meaning of its words is clear to you. You cannot get along without commentaries. A very little time spent in really understanding a book of the Bible will make it a new and wonderful force in your life.

Having the commentary, you are then to read with it that book of the Bible over and over, until you have observed all the commentary has to offer and have opened up every line to your clear apprehension. Having done this, discard the commentary, and for many days read the book alone, repeatedly, until you are thoroughly at home in every part of it.

For the practical application of the Bible I want to recommend four methods. The first is the reading of the Bible by topics. You will seek to familiarize yourself with the leading verses and passages of the Bible bearing on some one theme, such as sorrow, or immortality, or courage, or wise speech. To this end you will need some book which classifies Bible texts and passages topically.

The second method is Bible marking, which renders your copy of the Bible trebly significant to you. The plan I advocate is simply placing in the margin letters which stand for different topics, as "sr" for sorrow, "im" for

immortality, "cr" for courage, "sp" for wise speech, to take the themes mentioned above. Make your own list of contractions, and if you use cross references, placing under each contraction the page where the next verse occurs, you will be able to read the Bible by topics.

The third method is Bible memorizing. This is the most helpful of all, because it places at your instant disposal the parts of the Bible that mean the most to you, whether the book is at hand or not. I think most of the plan of chain memorizing—committing to memory a series of Bible verses on matters most likely to come up often, such as worry, difficulty, temptation, work, envy, or perseverance. With these passages in mind, you can say them over to yourself in the wakeful night hours or in times of sickness, or you can use them to cheer, encourage, and help those who need such aid. This is like a first-aid kit in a battle, or like emergency medicines carried in your automobile as you journey, worth at times a whole apothecary shop at home, far out of sight and reach.

The fourth method is, of course, putting in practice the Bible with which you have thus made yourself acquainted. Make every day a Bible day. Read the book in long stretches, and keep on reading until you have come to some verse or passage which seems to fit exactly into your present need. Go forth into the day, determined to put it into practice, and at nighttime review the day in the light of the verse to see what you have done with it. It may be the familiar Prov. 15:1, "A soft answer turneth away wrath: but grievous words stir up anger." Most days furnish opportunity for the practical application of that proverb!

Add to this fruitful meditation over your Bible the great aid of prayer. If you have doubts, the Holy Spirit will remove them; if perplexities, the Holy Spirit will show you the way through them; if fears, the Holy Spirit will give you courage and good cheer. Place prayer alongside your Bible. Medicines are to be taken with water, and the Bible medicines with pure water of prayer. Never expect to get the most out of the Bible by yourself. It is God's book. God will interpret it to you if you ask Him. God will enforce it. God will bind its truths upon your heart and seal them in your life.

"Fear the man of one book" is an old saying. The meaning is that any one wise book, well mastered, will give its master a character to be respected, an influence to be heeded. I think the saying was originally used with regard to the Bible; at any rate, it applies preeminently to it. Men of this one book are men of light and leading. They are the real rulers of the world. Men look to them for counsel and aid at all times, as they look to no others.

The time to set out upon this Bible mastery is youth. It is better late than never, of course; but the Bible is so massive a volume; it ranges so far; it lifts itself so high; it extends to such depths, that you cannot begin too soon to work upon it and let it work upon you. Make it your friend in youth, and it will conduct you to a sagacious, prosperous, strong, and blessed old age. Nay, it will go with you endlessly, and will be your companion through all the long reaches of eternity.—*By Amos R. Wells.*

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Your Status in the Kingdom

By Samuel E. Haney

"For I say unto you, Among those that are born of women, there is not a greater than John the Baptist: but he that is least in the kingdom of God is greater than he."—Luke 7:28.

THE PERSONNEL of the inhabitants of the kingdom of God has always been a perplexing question to most Christians, despite the many definite, elucidating texts on the subject. The Lord is here drawing a comparison between the degradation of the race, as the result of sin, and the exalted characteristics of that portion of earth's inhabitants, residing under the regime of King Jesus, who had experienced the "change" of 1 Corinthians 15:51 and 1 Thessalonians 4:13-18.

Although none greater than John has been born of woman, he sinks into insignificance when compared with one who is least in the kingdom of God. No language contains words that can excel this superlative picture of the exalted standard of righteousness and holiness of earth's inhabitants of the next age. There should therefore be no question as to Jesus' object in here bringing to our attention these antithetical conditions produced by sin against righteousness.

When Jesus assumes control of the affairs of this old planet, there is going to be a thorough housecleaning. All parasites of society, business, etc.—everything proved to have been inimical to righteousness, peace and life—will be forever eradicated.

"A froward heart shall depart from me; I will not know a wicked person. 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 ('be able to endure', Rotherham). Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me, ('attend me', Roth.). He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry ('not be established', Roth.) in my sight. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."—Psa. 101:4-8.

This is to be the work of King Jesus, reigning on His father David's throne, and of those reigning with Him. See Luke 1:32; Rev. 2:26, 27; 3:21; Isaiah 28:21, 22; Romans 9:28.

Even those of us who have experienced the difference between the bleak winds of a barren, dreary winter, and the sweet, balmy, summer breeze of eventide, fall far short of correctly foreseeing the discrepancy between the old and new order of things, and of visualizing the rapid and radical spiritual and material revolution to be wrought in bringing about a "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

John saw "a new heaven and a new earth: for the first heaven and the first earth were passed away; and there shall be no more sea"—Rev. 21:1.

How restrictive and exclusive the new order of things is to be! "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life". Rev. 21:27.

In these strenuous days of moral depravity, what a comfort it is to know of a certainty pleasant things to be permanently enjoyed in the near future—none to injure, nor kill! The Christian who is not enjoying just such a glorious anticipation is either designedly or indifferently ignoring God's provisions for the present emergency. He says to you and me: "A stainless highroad shall appear, its name The Sacred Way; no soul unclean shall tread it, no impious foot shall wander o'er it: no lions shall ever haunt it, no wild beast shall leap on it; but on it the redeemed shall walk, those whom the Eternal has set free; they come home to Sion singing, crowned with an unending joy; joy and gladness overtake them, sorrow and sighs forsake them"—"None shall injure, none shall kill, says the Eter-

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EDITORIAL

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F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"For none of us liveth to himself, and no man dieth to himself."—Romans 14:7.

FAITH OR SIN

“WHATSOEVER is not of faith is sin.”

Thus concludes one of Paul's reasonings to the Romans, where in chapter fourteen he is exhorting those strong in faith to protect and strengthen those who are weak therein. Although he claims that the individual who is truly in Christ is free from all bondage and all restraints imposed by carnal nature, yet he exhorts repeatedly that the faith of the weak brother, "for whom Christ died", shall not be destroyed by the liberty which one stronger in faith chooses to exercise. His conclusion in verse 23 is, "Whatsoever is not of faith is sin".

His Death Was Their Death. Writing his second epistle to the Corinthian church, Paul instructs in 5:14, "For the love of Christ overmasters us, the conclusion at which we have arrived being this—that One having died for all, His death was their death, and that He died for all in order that the living may no longer live to themselves, but to Him who died for them and rose again."—Weymouth. Here as elsewhere Paul teaches that he who accepts Christ in deed and in truth becomes, in principle, dead to the old carnal dominion over man.

In Romans 6: 3, he announces that those who are baptized are baptized into Christ's death. Here, to the Corinthians, he writes, "If one died for all, then were all dead." Or as Weymouth puts it, "His death was their death." That is, if Christ died to sin, Romans 6:10, so those who in Him die, likewise die to sin. His death is their death.

But death, whether natural or figurative, only prepares the individual for life, even life of a different order. Therefore Paul writes to the Corinthians, in his second epistle, 5:15, "They which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Life in Christ is made possible only by previous death. "Baptized into Christ's death." "His death was their death."

Not Unto Themselves. As the individual accepts death in order to receive life, even new life, even life as a "new creature in Christ Jesus", this all having been made possible by Christ's death for us, Paul's just conclusion is that those which thus come to new life should no longer "live unto themselves, but unto him which died for them, and rose again." Their whole being, their whole aim, their

whole activity should be devoted unto Christ who died for them and rose again. And thus not only is made possible but also is brought to pass their new life—a life in Him.

Faith Conquers. Such a devotion, dedication and consecration unto Christ can be exercised only by implicit faith. He who by faith in Christ renounced and killed off the old life, and who by faith in Christ appealed to Him to be lifted unto Christ's own new life, has done so wholly and truly because of his faith. Also he who thus lives the new life in Christ is taught by Paul that he cannot live such life excepting as prompted, directed, instructed of Christ himself.

In other words, everything that that individual does from early morn till late at night should be a work that is prompted by the individual's faith in Christ. New life in Christ, lived justly and completely, leaves no room for any work whatsoever that is not the work of faith.

If Not of Faith It Is Sin. Indeed, as stated at the beginning, "What soever is not of faith is sin." The very fact that the individual does act upon his own carnal initiative, the very fact that he thus holds himself aloof from God's guiding Spirit and Word is conclusive that the individual is prompted, not by God nor by his faith in God, but by his own purely carnal judgment. This leaving of God, letting go of Him, even for the moment or the hour to labor for carnal self, this turning away from God is the act which is in itself sin.

There are but two possible leadings; one from God, the other from man himself. He who turns to serve self rather than God is in that respect turning to sin. Faith in God submits every aim, every earnest desire, every meditated labor, to God for His approval.

"Whatsoever is not of faith is sin."

YEA, YEA; NAY, NAY

How wavering is man's judgment! Yesterday he made a social, or business, or political decision; today he reverses it.

After all, that is the best he can do—for he cannot, with any accuracy, foresee, or see. Could you have correctly foreseen, you would not have purchased that farm

or that house a short time ago. Neither would you have invested in stocks, nor bonds, nor other properties—no, nor even silver.

But God wavers not. His word is not Yea, and then, Nay.

Nor does our Savior waver. He moved always by implicit faith in His Father. When He began a work, it was

under God's guidance. There were to be no changes—no reverse decisions. Read 2 Corinthians 1:17-20.

Faith in God imposes all upon Him. Man reserves nothing in himself. When all is placed with God or Christ, and man follows divine guidance, there is no place to waver, no place to change to "Nay". To do so would be to withdraw faith and to turn again to self.

GETHSEMANE, GABBATHA, GOLGOTHA

GABBATHA—the pavement. No one knows just where it was located. It seems to have been the last court to which our Lord was taken to receive his final sentence from Rome. We could linger here a long time. It is the place of great suffering for our blessed Lord.

The hour had come when the rabble approached Christ, led by Judas, into the garden. Judas knew this place well. Here Jesus declared: "This is your hour and the power of darkness". Luke 22:52-53. For ages the wrath of man against God had been pent up, but now it must break loose! Here the mighty torrent of hatred was poured forth against the spotless One.

Someone has said: "In John's Gospel, more than in the synoptic Gospels, we find what was *subsequent* to the anguish of Gethsemane, the details fully corresponding with the character of the Gospel—the Gospel of Deity—and the 'Burnt offering' aspect of our Lord's voluntary sacrifice."

After Judas kissed the Lord, the priests and emissaries of Satan and the rulers came to seize Him. The Lord calmly said: "Whom seek ye?" They answered Him, "Jesus of Nazareth." He answered as a flash: "I am HE"! But no hand was laid upon Him. The Yahveh of the Old Testament had said, "Go tell them I AM has sent you." Israel had then heard the great name! But Christ's, "I AM", awed them! This flash of His glory made them fall to the ground!

Gethsemane is over. Christ is ready to drink the cup of Calvary! Blessed Sufferer! Again He says: "Whom seek ye?" They say: "Jesus of Nazareth." He then says: "If ye seek me, let these (my dear disciples) go their way." And why? That the Scripture might be fulfilled: "Of whom thou gavest me, I have lost none." The Shepherd must be smitten, and the sheep will be scattered (Zech. 13:18).

Power and glory were right there! But Peter didn't sense that, and he took his sword to protect his Lord! Peter loved Christ tenderly, affectionately, but he did not appreciate Christ's place in the Old Testament prophets. Christ was perfectly obedient and showed Peter that the sword is only a weapon of destruction, if used.

Judas' hard and profane heart, and Peter's carnal energy were out in bold relief there! Oh, the pity, love, tenderness, holiness, sinlessness of the Son of God in the presence of that mob!

He allowed himself to be bound, "led as a sheep to the slaughter; and like a lamb dumb before his shearer, so he opened not his mouth". Acts 8:32. Taken, as John alone tells us, before Annas first, in quiet dignity He referred to the testimony of His *words*, and when one, more open in his contempt and profanity, struck Him, the holy Sufferer bore the insult without a murmur, Peter in his epistle bearing witness that when "persecuted he threatened not"! Oh, that we might drink more deeply into His Spirit.

From Annas He was sent to Caiaphas, the man who had given counsel to the Jews that it was expedient that one man should die for the people. He would offer Him up at the Roman altar to ensure their peace and favor with Rome. The Holy Spirit, however, turned the words to better account, using it as prophetic of a Savior, the result of whose work would "gather together in one the children of God scattered abroad". John 11:5, 21.

Before the ecclesiastical court the council sought *false witnesses* against the holy Prisoner "to put him to death". How base and wicked can men be, and yet withal deeply religious and apparently genuinely zealous! Here he was charged with "blasphemy"—later, before Pilate, the charge was "rebellion"! The charge before Caiaphas was a real one, "He has made himself the Son of God".—John 19:7.

They had been stung to madness by His words in the parable of the vineyard (Matt. 21), and knew the implication of the words, "This is the heir; come, let us kill him and seize on his inheritance." Now they were carrying out their base purpose, and were ready to swear anything, or do anything, if only He might be put to death. Under oath, He was commanded to reply if he was "the Christ the Son of God." To this He could give but one answer, "Thou hast said."

Thus He became His own witness, maintaining the truth of His own previous testimony, and gloriously, eternally, added: "Henceforth shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

This was characteristic of the testimony of Matthew's Gospel. There we find the heads of the nation lashed to fury against the Savior, their unrestrained passion surging against Him, while they cried, "He is guilty of death." The high priest—as if in holy horror—rent his robe, and declared the trial ended. The farcical trial ended, the Holy One was condemned, the full tide of evil passion which had been the true incentive, flowed forth unrestrained.

He then came before Pilate. Entire submission and
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GOD'S WORLD

I'm glad I am living this morning,
Because the day is so fair,
And I feel God's presence so keenly
About me, everywhere.

The heavens declare His glory,
The trees seem to speak of His power,
And I see His matchless beauty
In each small growing flower.

The rocks all tell of His wonder;
In the hills His strength I see;
And the birds are singing His praises
In the songs that they sing to me.

I read in the daylight His greatness,
And the night speaks again of His power;
The raindrops talk of His kindness
In each refreshing shower.

Oh, I'm glad to be living this morning,
In a world of beauty so rare,
Where the God of heaven is hovering
About me everywhere.

—Mildred Keeling.

NAMES THAT LIVE

How soon oblivion buries the names of the dead! There are men, yet living, who are forgotten by the world, though a few years since their names resounded far and near. How many names are known of the myriads who lived in the dark ages? How many persons are remembered who lived five hundred years ago? Of the five millions whom Xerxes led to Greece, each had a father, a mother, a birthplace, and a name, but how many are now recollected?

Less than thirty names are left on record of all the myriad hosts that peopled the world before the deluge. How few names are recorded among those contemporary with Abraham, and Moses, and David! And yet, through all those ages and generations, the world was teeming with life, and tumult, and activity, and swarming with a restless, ambitious, fame-seeking multitude.

And of the world's proudest conquerors, what remains? A broken statue, a crumbled marble slab, an ancient ruin, or a rusted and battered "copper", over which some withered, gray-haired antiquary pores, till he finally concludes that somebody, with some sort of an outlandish name, lived sometime, he does not know when, somewhere, he cannot find out where; and did something, he is unable to ascertain what.

Such is fame, O mortal! You seek it; you gain it; you

glory in it; but you cannot keep it. The next tide washes your footprints from the strand. Your voice dies away—an empty tremor lost in silent air. Your record is sponged off the blackboard, to make room for new stories of heroes, harlequins, and fools.

Your poster, large and elegant as you please to make it, is hustled into the rag bag, and some new attraction is posted where it stood so prominently. And you are dead, buried, and your boundless aspirations find their utmost limit. A little earth covers you; a little worm devours you; and the great headlong world rushes madly over you, or carts your mouldering bones away to the potter's field, and runs a railway track across your grave.

And yet there are names that live. Cain is not forgotten. Pharaoh, buried in the Red Sea, needs no monument to record his history. Herod, the murderer of innocents, and Pilate, the crucifier of the Lord, are held in remembrance. Even Porphyry, and Celsus, and the imperial apostate Julian, are not entirely unknown, for the advocates of that gospel which they derided, have preserved some faint memorials of men who otherwise would have sunk below the soundings of human recollection.

But who would covet the fame of Balaam, or Jezebel, or Judas Iscariot, or Caiphas the high priest? And yet, many have sought notoriety, and found themselves notorious; have grasped for fame, and plunged into infamy.

There is a true fame, which often comes unsought. The dark-skinned Cyrenian, "the father of Alexander and Rufus", started for Jerusalem one morning, humble and unknown. But when rough soldiers laid upon him the rugged cross of the wearied Son of God, and compelled him to bear it, they twined immortal honors round his unknown name. Though nineteen centuries have rolled away, the song still rises:

"Must Simon bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

There were many who gave gifts and sounded trumpets before men, to make sure that their charity should not be forgotten. Who they were or what they gave, we know not. But sharply outlined in the memory of mankind, stands the figure of the pale widow, who cast her two mites into the treasury chest, beside which Jesus sat with observant eyes.

There was, no doubt, many an honorable councilor in Jerusalem, and many who had been seeking for honor all their days. But all are forgotten save one, and his fame rests not on his learning, or his law, but on his going at twilight to beg the body of a Nazarene, who was crucified between two robbers, bearing it tenderly away, and laying in in his own new tomb.

There were many daughters of Jerusalem, no doubt, who had pride, and vanity, and love of fame, but they have no record like that of her whose grateful tears were shed on Jesus' feet, and whose precious ointment was poured upon His sacred head. Wherever Christ's gospel has been

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DID JESUS PERSONALLY PREEXIST?

By George B. Alldridge

FORTY-FIVE years ago the writer was under the care of a Hindu oculist, named Goolab Shah. His assistant and interpreter, Eli Buck, was educated and informed regarding various religious doctrines and beliefs of the most prominent faiths including his own, namely, Mohammedan.

One day after treating my eyes, he said, "Mr. Alldridge, how many God's do you worship?" For a moment I felt embarrassed. A Unitarian minister present, who was also a patient, began to laugh.

I replied, "Eli, one God, of course."

He answered, "Why then are you sending missionaries to India who teach us or rather are trying to, that you worship three Gods, God the Father, God the Son, and God the Holy Ghost?"

By this time I was on my mettle and, rather warmly, I replied, "Because this is a great mystery. Why are you making fun of it?" My Unitarian friend now burst out laughing uproariously. I said, "What are you laughing at? You are no better than the heathen."

He countered, "Where ignorance is bliss, 'tis folly to be wise."

But Eli saw I was uneasy, and so he began to press his point. "Are your Gods immortal?" he asked.

This to me was an easy question, and so I quickly said, "Yes".

Then he said, "Can an immortal being die?"

I said, "No".

Then he stunned me by saying, "Did Jesus, God the Son, die?" What could I say?

I meekly replied in a low tone of voice, "Yes". Then I became garrulous and launched forth along the lines so well known and used by those who are known as "Trinitarians".

After I stopped for want of more arguments, he said these words that are now still fresh in my mind, "Young man, you do not know your Bible."

"What! I exclaimed, "me, a Christian, and do not know my own Bible?"

He spoke now very quietly and said, "No, you do not; neither do your missionaries. At college we read your Bible and compared it with our Koran. Our Bible to us is far more comprehensible than yours, if the doctrines you teach are contained therein."

Recovering my eyesight, the next year I came to the United States. I united with the Presbyterians and was active in Sunday school and church work. In matters theological my mind was ill at ease, and so I began to drift. I tried the Christian Alliance, at whose head, at that time, was Rev. A. B. Simpson, a godly and sincere man.

Besides the trinity question, the question regarding the nature of man demanded a solution, and so the "Millennial Dawn" people, at their head the late Pastor Russell, looked

good to me. For twenty years I was associated with them, always active. But one day I came across some Christadelphian literature in the public library. A new world of thought opened up before me and with the blind man of old I could say, "This I know, where I was blind, now I
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ETERNAL REWARDS

By M. W. Lyon

NO QUESTION can be of greater personal significance to a man than the question of his eternal welfare. This being the case, it is indeed regrettable that the issues of eternity are so shrouded in obscurity that the average man knows not where to turn or what to believe. The Scriptures do not justify the existence of the multitudes of conflicting beliefs, which result in the confusion of religious thought that we have today, for the Book is very decisive on this point, and admits of no uncertainty as to what its statements mean.

It sets before us very clearly two, and only two, destinies which any man may expect to reach. One is eternal life, endless preservation of being; the other, death, or the cutting off of all being. "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. This presents the two alternatives: according to our conduct in this life, we either "perish" or we receive "everlasting life".

Now it must be apparent to every thinking person that to live and to perish are diametrical opposites, and that each is exclusive of the other. Therefore, when the Scripture states that sinners are to perish, to be blotted out, to be burned up root and branch, to be as though they had not been, it does not mean that their lives are to be preserved eternally, either in hell or any other place. For if they were to be preserved in eternal conscious misery, in the very nature of things it would necessitate their having eternal life, which the Bible emphatically reiterates over and over again is reserved for the righteous alone.

The great question for every man to answer is not *where* he will spend eternity, but rather *if* he will spend eternity. Apostate theology, assuming the inherent immortality of the human soul, insists upon eternal bliss and eternal torment as the issues of life, denying pointblank the clearcut assertions of Scripture, which state these issues to be eternal *life* and *death*. The belief in universal immortality is the fundamental error which is the root of more chaos in religious thinking than any other one doctrine. Only when one comes to understand the Bible doctrine of conditional immortality, or life only through Christ, is he in position to understand even the simplest and most elemental truths of Scripture.—Editorial in *Golden Rule News*.

BAPTISM

By Roland Wright

BAPTISM is the divinely appointed memorial of the resurrection of Christ. The fact of the gospel is that "Christ died for our sins," and that He was buried, and rose again on the third day, to be our Savior. (1 Cor. 15:3, 4.)

Baptism is a profession of faith in Christ, who went into the grave for us and rose again to life. It is the great lesson to teach the truth that the sinful must die to sin and the world, and be resurrected to a new life of righteousness. Baptism is the means by which the believer confesses the work of grace in the heart.

The Scriptures teach the essential condition necessary to baptism:

"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.

"What doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest." Acts 8:36, 37.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

Thus it is seen that instruction in the gospel, belief in Christ, and repentance are the conditions to precede baptism.

The experience of which baptism is the sign is thus stated:

"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."

"As many of you as have been baptized into Christ have put on Christ."—Galatians 3:27.

In Colossians 2:12 we find, "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."

In this ordinance commanded of God, the believer is following the example of Christ, who, when baptized by John in Jordan, said, "Thus it becometh us to fulfil all righteousness."

The scriptural form of baptism is shown in these texts:

"Jesus, when he was baptized, went up straightway out of the water." Matt. 3:16.

"They went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8:38.

"Therefore we are buried with him by baptism into death: . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Romans 6:4, 5.

The meaning of the word, baptize, is to immerse or plunge beneath. Scriptural baptism therefore is a burial "in the likeness" of Christ's burial, as the lifting up of a believer from the watery grave is a likeness of the resurrection of Christ.

THE BOOK OF BOOKS

THE BIBLE is the great life book. There is no other book like it. It stands alone in the world's vast libraries as the only volume worthy to be taken as a guide through the tangled paths of earthly existence. This is true for many reasons. This book alone has the divine stamp upon it.

Further, the Bible is the combined literature of the world's most religious race, the race whose history was peculiarly guided by God, manifestly God's people. This Bible-forming race produced a Savior, who became a Jew and ministered primarily to Jews, that He might ultimately gain the whole world. No other book has such a romantic, such an exceptional history.

The Bible is the most beautiful book in the world. It is the foundation of the world's greatest music, greatest architecture, and much of its greatest literature. It is no wonder that it has been and is the foundation of the lives of the world's greatest men and women.

No book but the Bible fits intimately and strongly into the needs and the problems of daily life. Whatever may be your trouble, take it to the Bible, and you will find help. Whatever perplexity may assail you in life, use the Bible, and it will bring you the only wise solution for it. Whatever success and joy may be granted you, the Bible will intensify it and teach you how to receive it with poise and how to make it permanent.

Nothing comes in life that is too great for the Bible. It has been and is the guide for the mightiest of earth's rulers, the keenest of earth's thinkers, the finest of earth's noble characters. There is nothing too small for the Bible. It is the comrade of the schoolboy as well as of the President. It aids in the kitchen as well as in the senate chamber. It fits the small affairs of time as well as the vast affairs of eternity.

All this, though it may seem absurd to the unbeliever in the Bible, is the happy, daily, and assured experience of the uncounted millions who have tried it, the uncounted army of the Book which is increasing every year. After all these centuries, the Bible remains the most popular book in the world, sold annually by millions while other books sell at best by the hundred thousand and then are speedily forgotten. Every year more copies of the Bible are made than the year before, to find their way into reverent and delighted use.

The Bible is no amulet to hang about the neck, no charm to be chanted in an emergency. It appeals to reason and judgment, and is to be won as a life friend only by diligent study. You may place a Bible on a table in every room of your house, but that will be fruitless unless you read it constantly, study it earnestly, and so imprint it upon your mind that its wisdom becomes instinctive with you.

—Selected.

Do NOT forget to send in those names and addresses of your friends for a copy of the **Easter RESTITUTION HERALD**. The cost is only Five Cents each.

SCANNING THE WEATHER SKY

By F. L. Austin

METEOROLOGISTS are stationed at frequent intervals over the land to keep a weather-eye upon the heavens. Their usefulness is to report in advance prospective weather conditions. Shippers of live stock are informed several days in advance as to how to prepare their stock for long shipment to market. Information is sent out which enables farmers, manufacturers, and others to anticipate weather conditions and to plan their labors accordingly.

The work of these public servants, though they make many erroneous predictions because of their inability to wholly and entirely comprehend weather conditions, is of great usefulness throughout the country. Many people habitually turn first to the weather report of the daily paper in order to ascertain what may be expected.

In a much larger way, looking upon a much broader field, and looking forward to even more momentous changes upon the world, there are other men and women, stationed throughout the country, who are scanning, not the astronomical meteorological heavens, but who are scanning the movements of society, the conditions of world business.

They are scanning human activity in general and by using the "keys" as given in the inspired Word of God, they are endeavoring to point out what may be anticipated in the way of the times in which we live and of approaching times. The reports of these people may have little direction and information relative to crops and seasonable weather for pleasure or for labor; but they do have wonderful bearing and indication as to new conditions that are likely to arise in the world, conditions which must eventually affect for weal, or for woe, the entire earth.

In the *Jewish Missionary Magazine* one, Mr. Thomas M. Chalmers is quoted as having reported as follows: "A great darkness is spreading over the earth, the darkness of coming judgment. It will be a judgment of war, famine, pestilence, earthquake, and other horrors. The multiplying inventions of men in the conquest of the earth, the sea, and the air are all hastening the crisis. Satan seizes upon them, manipulates them to his own deadly purposes, and deceives men into glorying over their achievements to the ignoring of God. It is said that the nations of Europe are far better prepared for war than in 1914.

"Unemployment is preparing the minds of millions for the deadly teachings of communism. The Russian peril is imminent, with Russia spending millions to broadcast her foul propaganda over the earth. With France fearful of war, Germany growing stronger daily and cherishing revenge in the minds of millions, with Italy restless for empire, the old world is shaping the stage for such a stupendous conflict as never was waged in all her history."

The *Jewish Missionary Magazine* is merely referring to conditions abroad in the earth as seen by that publication. When those conditions are compared with Bible predictions, prophecies pertaining to "the last days", they should

breathe warnings to those who have faith, not so much in man's discoveries as to weather conditions, but faith in the revealed Word of God, which centuries ago foretold of human and social conditions that would prevail in the closing years of the Gentile era of dominion.

The one outstanding circumstance that has been prophetically announced is to this effect:

From the chosen nation Israel, which turned so ruthlessly away from her God centuries ago, God took sovereignty and dominion. In turn He gave sovereignty and dominion to the Gentiles. At first He placed Babylon as the leader of the Gentiles, to exercise dominion over Gentile and Israel alike. At the time when He thus changed the sovereignty from the power of His chosen nation to the power of those who were beyond the pale of His chosen nation, He distinctly declared that such Gentile sovereignty should continue throughout a long period, after which it would be returned from the Gentiles to Israel.

When General Allenby, under the light of the morning dawn of that quiet December day in 1917, without the firing of a gun or the drawing of a sabre, marched his army through David's gate into the old city of David, and took possession of it in the name of England and of the allied powers, he did a thing which the world, as a whole, little understood. Since that day Gentile nations have been conferring, and agreeing, and assisting along the line of rehabilitating the Jewish element of the Israelitish nation within the boundaries of the God-given land which surrounds Jerusalem, the city of God.

More rapidly and more securely than much of the world realizes, this reestablishment has been progressing. This does not mean to say that the Jewish people are returning to Jerusalem to abide there for all time. Far from it! Prophecy is definite that they will yet again be torn from their land. But it does indicate most definitely that the word of God, revealed to Daniel and others twenty-five hundred years ago, is being fulfilled.

Comparisons of scripture with scripture, as the weather man compares one meteorological fact with another, reveals to us that in this process of changing from Gentile world sovereignty to Israelitish world sovereignty, there will be many serious conflicts, the results of which will be the veritable upheaval of society and of conditions in general. These conflicts are not all to be conflicts of national war. Many of them, in fact most of them, will be conflicts in society, conflicts which will lead up to international war, and which will lead to appalling results.

A short time ago Mr. Roger Babson, reputed to be one of the best statisticians of the day, who gathers facts regarding finances, industries of all kinds, social conditions in general, the status of nations, etc., etc., all with a view to giving valuable information to the captains of industry, that they may the better decide as to the proper port for heading their ships of industry, in order to load easiest with gold, gave an address before a select and intelligent audience at which time he issued warning to American investors of the great possibilities of war between Italy and

(Continued on page 378)

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* by upon the other side.—*Unknown*.

YOUR STATUS IN THE KINGDOM

(Continued from front page)

nal, on my sacred hill."—Isaiah 35:8-10; 65:25, Moffatt.
 Are we—you and I—fortified by proper credentials
 (the wedding garment) of admission to this Sacred Way?
 Are we going to allow doubt to hinder us enjoying in ad-
 vance what God has promised? Or perchance are we ex-
 pecting to be forcibly "set free" from self and this sin
 cursed world later on?

Any one in doubt or fear should pursue Nicodemus'
 method, namely, a private interview with the Teacher of
 teachers. The truth of Jesus' instructions to Nicodemus is
 applicable to all. "Except a man be born again, he cannot
 see the kingdom of God."—John 3.

The Lord's parable in Matthew 22:1-14 emphasizes the
 result of disobedience to His instructions. God hasn't two
 or more plans of getting into His kingdom, one effectual in
 the beginning and another in the closing of the Christian
 era.

Though you and I should be least in the kingdom, we
 shall be greater than the greatest born of women—the flesh
 only—simply because we will have been "born again", "of
 the Spirit".

DID JESUS PERSONALLY PREEEXIST?

(Continued from page 373)

can see."

After reading *Elipsis Israel* by the late Dr. Thomas and
 instruction from other sources, one verse made it all clear
 to me: "Howbeit that was not first which is spiritual, but
 that which is natural; and afterward that which is spirit-
 ual. The first man is of the earth, earthy: the second man
 is the Lord from heaven." 1 Cor. 15:46, 47. I laughed
 with joy to myself and thought, "How much I would like
 to meet my friend, Eli Buck."

How clear and comprehensible God's Word is, if we
 just read it as it is written. Read Isaiah 55:7, 8. So I be-
 gan by reading the Trinitarians' greatest stronghold, Col-
 ossians the first chapter. We must first read verses 12 and
 13: "Giving thanks unto the Father, which hath made us
 meet to be partakers of the inheritance of the saints in
 light: who hath delivered us from the power of darkness,
 and hath translated us into the kingdom of his dear Son."
 Note the order: first—natural darkness; second—kingdom
 of light.

We had better read on. "In whom we have redemption
 through his blood, even the forgiveness of sins: who is the
 image of the invisible God, the firstborn of every creature."
 Note the order: first—natural redemption through His
 blood; second—spiritual—the image of the invisible God.
 Now we can read intelligently, thanks to God through His
 apostle, Paul.

First let us go back a minute and read Gen. 1:1 and 2.
 "In the beginning God created the heaven and the earth,"
 etc. Now I can understand Jesus' words, "My Father
 worketh hitherto, and I work." John 5:17. Note the or-
 der: first—God created all things natural, pertaining to
 the worlds. Read Isaiah 40:12-15, 25-28; second—the new
 world, spiritual. His Son is honored by being its Creator.
 Read 1 Cor. 2:12-16.

Now let us read on in Colossians 1: "For by him were
 all things created, that are in heaven." V. 16. If He cre-
 ated the literal heavens and all things therein, then He cre-
 ated the angels and all the mighty hosts of heaven.
 "Heaven is my throne," etc., Isa. 66:1, 2; 45:18, all that
 are in the earth, visible and invisible.

Now note what follows: "Whether they be thrones, or
 dominions, or principalities, or powers: all things were cre-
 ated by him, and for him." Let us read Matt. 28:17-20.
 "And when they saw him, they worshipped him: but some
 doubted (why?). And Jesus came and spake unto them,
 saying, All power is given unto me in heaven and in earth,"
 etc. Read on. Now, my preexistent friends, if Christ cre-
 ated all things before He came to earth as a human being,
 then, pray tell me, what more could God bestow upon Him?

Let us go back to Colossians again and read on. "And
 he is before all things, and by him all things consist." What
 say you, before Gen. 1:1-2? But let Paul tell us: "Christ
 the firstfruits; afterward they that are Christ's at his com-

ing. Then cometh the end (What end? There is no end to what God created, for 'the earth abideth for ever,' Eecl. 1:4), when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." Now, do you not see why Jesus is creating thrones, dominions, principalities, or powers, etc? It is to put down those now existing that are not of God.

Now, what does John know about all this? Read his epistle. 1 John 1:1: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life."

Wonderful! Well, that explains John 1:1: "In the beginning was the word, and the word was with God, and the word was God."

What does Bro. Luke, the good physician, say to this? Well, read his gospel. Luke 1:2: "Even as they delivered them unto us, which from the beginning." Just a moment, is Gen. 1:1, 2 meant? I mean the beginning that John, Peter, and Paul talk about. "Which are most surely believed among us" (now read on and don't interrupt with questions), "were eyewitnesses, and ministers of the word."

That is what John on the Island of Patmos meant, when he said that Jesus was the Word of God. Rev. 19:13. Yes, but did not Jesus say, "Before Abraham was, I am"? John 8:58. Surely He did. Do you wish to know how to understand this? You, who are living in the twentieth century, with access to all wisdom of the ages should not be in such darkness.

Jesus had been talking about the resurrection from the dead and life eternal. Abraham was dead, also all the prophets. Jesus knew that God would raise Him from the dead. Hence, then, before any other member of the human race, Jesus became the first immortal Being. So He was before Abraham, Noah or Abel. Read John 8:56.

Then you may wonder what to do with John 17:5: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Do nothing with it, but rejoice in the fact that it is part of God's Word, remembering Paul's words to Timothy, and "study to shew thyself approved unto God," etc. 2 Timothy 2:15. Let it remain just where it is, and let God's Word explain it.

Suppose we read verse 22: "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one". So the glory Jesus prayed for, is perfection and oneness with God. Hebrews 11:39, 40 will help us out: "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."

Have we not already read Colossians 1:15, "Who is the image of the invisible God, the firstborn of every creature"? This explain Romans 2:7: "To them who by patient continuance in well doing, seek for glory and honour and immortality, eternal life." So Paul was not ashamed

of the gospel, for it was by it that Christ brought life and immortality to light. 2 Tim. 1:10.

"All have sinned and come short of the glory of God"—perfection. Rom. 3:23. Christ, by His obedience and loyalty to God, won it, God having at His resurrection, bestowed it upon Him, the first of His new creatures.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 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. 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." Heb. 2:9-11.

"But to the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:8, 9.

"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.

NAMES THAT LIVE

(Continued from page 372)

preached, this has been told as her memorial.

Do we covet fame? It will come most surely to those who cease to seek it. Before honor is humility; and he who braves the scoffs of earth today, shall win eternal honors in the days to come. Time works its changes, and men to-day run around the world to find marble white enough for a monument to those whose names a little while ago were a curse, a hissing, and a by-word on their lips. They stone the living prophets, and glorify the dead ones.

A man needs two lives, one to do right in, and the other, after the smoke and dust have cleared away, to have men find him out and appreciate him. Well, the servants of God will have two: a short life of shame, and a long life of glory; a brief day of sorrow, and an endless year of gladness; a transient night of weeping, and an eternal morning of smiles and songs.

We can wait, then, for our honor; we can bide the time of our reward. We can bear the cross of sorrow here, in hope of that enduring day of rest that draweth nigh.

Our truest path to honor is the path our Savior trod. Linked with Him, our fame is certain, and our glory sure. He will grant to us, not merely the compensations of time, but the rewards of eternity. Are we ashamed of Him here? He will be ashamed of us there, in that day when His gracious smile will outweigh the worth of worlds. Do we confess Him here? Then He will confess us before His Father and the holy angels, in that day when heaven shall pour forth the whole multitude of its angelic hosts to grace the advent of the Judge of quick and dead, and witness the cor-

onation of the King of kings.

Then shall the rebuke of God's people be taken away from off all the earth. Then shall the shame of God's people be turned to endless honor. Then shall names long forgotten and deep buried in the reeking slime of slander and reproach be found written on the spotless pages of the book of life, or graven amid the gem set walls of the city of our God. Those names shall live; and they who wear them shall live also, and live forever more.

"Who suffer with our Master here,
Shall then before His face appear,
And by His side sit down;
To patient faith the prize is sure,
And all who to the end endure
The cross—shall wear the crown."

Selected by Rufus A. Curtis from "*Readings for Leisure Moments.*"

SCANNING THE WEATHER SKY

(Continued from page 375)

France. His reading of the weather signs were to the effect that Premier Mussolini of Italy may consider it necessary to declare war on France in order to prolong his own period of political power. Such a criminal reason for declaration of war would not be the first in history's experience.

Mr. Babson also indicated that France is hoarding great stores of gold, outstripping every other nation in that respect and that this of itself has tendency to provoke to jealousy other nations, which jealousy may at any unforeseen moment throw those nations into combat. Likewise, looking in the direction of Russia, this great financial weather man discovers a large standing army which is at the bidding of a government that is not altogether restful, and which government seems to have its eyes cast in the direction of China, as though desirous of striking a blow there and overpowering that dragon nation.

Referring to the individual capitalists throughout the world, he sees other conditions which also must be taken into consideration, as we look ahead in the world's pathway. He suggests that it is altogether possible that those financial leaders who control great quantities of world supplies, such as, cotton, rubber, steel, copper, wheat, etc., may be guilty of doing their best to precipitate conflicts among the nations, in order to get a larger and more remunerative outlet for their goods.

Preparations for war are amazing. Prof. Gilbert Murray is reported as having told a League of Nations' meeting held at Glasgow University a short time ago, that a certain powder has been invented, a teaspoonful of which scattered through the air would be sufficient to put to death a million people. Imagine a war with a fleet of airplanes, traveling at a speed of more than one hundred miles an hour, capable of traveling seven hundred miles without alighting, each loaded with two tons of this powder and

each one distributing this death-dealing chemical throughout its seven hundred mile flight!

The pictures revealed in Revelation 9 to 16 do not begin to be so startling or impossible of actual fulfillment as does this report which is now given to the world.

"Watchman, what of the night?" As the termination of all this "time of trouble such as was not since there was a nation" is to be brought about by the coming of our Lord Jesus Christ, the conditions of individual, social, and national wickedness, and criminality suggest a continuation of the present almost unbelievable social, industrial and national unrest, which can but bring about world wide conflict, till He shall come "whose right it is" to subdue and rule. This was long ago pointed out by God's inspired prophets.

If God foretold these things, and we see that society and nations are apparently traveling in the direction of these things, why should not our religious weather men broadcast the report that an expected storm of great dimensions and of great intensity might be expected? And when such storm does come, why should not one and all expect another fulfillment of prophecy, namely, the coming of Him into whose hands world wide dominion is by the God of heaven, to be placed?

GETHSEMANE, GABBATHA, GOLGOTHA

(Continued from page 371)

perfect calm were His. The charge: He made himself God's Son. Next, He declared He was King. The Romans were angry. Oh, what trumped-up false charges!

Into the Praetorium, the Jews would not enter, "lest they be defiled, that they might eat the passover". What solemn mockery! Throughout this whole scene it was evident that Pilate sought to quiet the people and to release Jesus, recognizing that "for envy they had delivered him up." He was evidently conscious that the Prisoner was no ordinary one. His silence made "the Governor marvel greatly."

This impression was greatly deepened by the varied happenings; his wife's dream and message, the extreme malice of the Jews, and the unwavering claim of the holy Prisoner that He was the Son of God—all awakened in the mind of this ambitious ruler alarm and misgiving. But the world had too great a hold, and to be a friend of Caesar was more to him than justice and truth. He, however, labored to find a way out of the dilemma, again and again stating that he found no fault with Him. But the voices of the scribes and elders prevailed, and when the choice was given, "Barabbas or Jesus?", there was no hesitancy on their part, such as evidently Pilate hoped. Their decision was made, "Not this man, but Barabbas". Thus the fatal choice was made, and the decision of the nation finally recorded. "We will not have this man to reign over us."—Selected.

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"LET US THEREFORE FOLLOW AFTER THE THINGS WHICH MAKE FOR PEACE, AND THINGS WHEREWITH ONE MAY EDIFY ANOTHER."—ROMANS 14:19.

STRIFE

IN THIS day and age when we see and are drawn into so much strife, we often stop and ponder over the difficulties which confront us. Sometimes when struggle and bickering encompass us, we wonder why such things have to be. Then is the time we have to send out for reinforcements, as John the Baptist did, when he sat in prison and began to doubt whether the Man whom he had heralded really was He who was to come. Then is the time when we are tempted to lay down our cross and take the easy road—if there be such a road in this complex life.

Let us consider scripture on the subject. From what does strife proceed? "Hatred stirreth up strifes."—Prov. 10:12. "He that is of a proud heart (greedy spirit) stirreth up strife."—Prov. 28:25. "Whence come wars and whence come fightings among you? come they not hence, even of your lusts (pleasures) that war in your members?"—James 4:1.

What are the contentious called? "A fool's lips enter into contention, and his mouth calleth for strokes."—Prov. 18:6.

Should we avoid those who stir up strife? "I beseech you brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned and turn away from them. For they that are such serve not our Lord Christ."—Romans 16:17, 18.

What is the result of strife? "For where jealousy and faction are, there is confusion and every vile deed."—James 3:16. "But if ye bite and devour one another, take heed that ye be not consumed one of another."—Ephesians 5:15. They who do the work of the flesh, of which strife is one, "shall not inherit the kingdom of God."—Ephesians 5:21.

Let us check up on our lives, and let us see how much we are contributing to the strife and works of the flesh. Let us not quiet our conscience by saying to ourselves that these verses mean the other fellow, not ourselves. If we are at fault, let us acknowledge it and start right. "Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." "But put ye on the Lord Jesus Christ; make

not provision for the flesh, to fulfill the lusts thereof."

If our acquaintances are given to strife what should be our attitude toward them? Let Scripture give the answer: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans 15:1.

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."—Romans 13:10. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."—Romans 14:19. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Colossians 4:7.

Let us all strive for this peace!

Ada Simpson, Grand Rapids, Michigan.

HEREIN IS LOVE

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

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

—Selected.

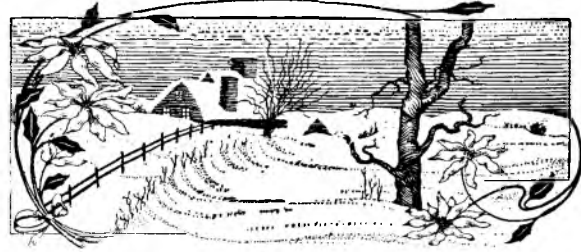
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THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



REVIEW

LET'S GET busy and learn a real worth while chapter. And let's make it the thirty-fifth chapter of Isaiah. Make that an object to accomplish during the next three months.

A portion of this chapter is the Scripture Lesson Text for this lesson. This very first verse tells us that in the next age the blind shall see, and the deaf shall hear. How wonderful that will be! Also, those who are lame shall not only walk, but leap; and people who cannot talk will not only talk, but sing.

In that time there will be plenty of water, even in the desert. There will be a highway called, "The Way of Holiness", which will be safe and free from every evil thing.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: . . . and sorrow and sighing shall flee away."

Can you picture a time when no one will be sad, sick, or worried? Now read the rest of the chapter and find what other changes will take place, and what other words of comfort and promise there are.

By learning this chapter you may always have a happy thought to help you over some trying time, or that you may use to comfort another in his discouragement.

SOMETHING TO DO

Fill in the blanks:

1. Zacharias and Elisabeth named their boy
2. was the fore runner of Jesus.
3. Jesus was born in and then later lived in
4. When Jesus was twelve years old, He went to the in
5. Jesus was baptized by in the
6. Jesus healed and
7. As ye would that men to, do ye also to
8. anointed Jesus and washed His feet when the did not.
9. Good seed is and good fruit is
10. Jesus sent His helpers by to and
11. Your neighbor is

12., and were friends of Jesus;, and were enemies.

13. The rich man lost his possessions because he was

14. Jesus was a great, and

15. I am going to learn 35.

"If our love for God we'd show,
And His loving favor know,
His commands we must obey,
Truly serve Him every day."

—Junior Quarterly.

"OUR SAVIOR WAS BORN in Bethlehem, a village of great antiquity situated six miles south of Jerusalem and mentioned in Genesis 48:7 under the name of Ephrath."

THE GOLDEN RULE

DAVID looked out of the window and saw his sister Jean's doll lying on the ground under the cedar tree. It was just beginning to rain, and David had a feeling that he ought to go out there and pick up that doll and bring it in. But he didn't want to. It was a new doll, and David knew that a good wetting would spoil its face and ruin its clothes. Still, he did not want to go and get it, because he was angry with Jean for going to town with Aunt Alice, when he hadn't been asked to go. Of course there was no reason why Jean should stay at home just because there didn't happen to be room enough for both of them in the car that afternoon. David quite forgot the week before, when he had been asked to go with Uncle George to the ranch, and Jean had been left at home.

"It would serve her right for the rain to ruin that doll," he said to himself, "because I heard mother tell her not to leave it out of doors."

But in spite of that the feeling grew stronger and stronger in David's heart, until his feet ran with him out to the tree to pick up the forgotten doll. How surprised he was then to find his own new cap lying there beside the doll.

"My new cap would have been ruined," he said, "if I hadn't remembered about the Golden Rule and felt that I ought to do for Jean what I would want her to do for me."—Selected.

With Our Sunday Schools

LESSON XIII. — March 29, 1931

REVIEW: JESUS THE WORLD'S SAVIOR PREPARATION AND POPULARITY

Isaiah 35:5-10

Devotional Reading: Isaiah 35:5-10

GOLDEN TEXT

How God anointed Jesus of Nazareth with the Holy Ghost and with power:
who went about doing good, and healing all that were oppressed of the devil;
for God was with him. — Acts 10:38.

Lesson I. Luke 1:8-17, 80. The Birth of John the Baptist.

Summary: John the Baptist stands at the transition time of the ages to usher in the long-promised Messiah of Israel and of the world. His birth, therefore, was the most significant thing that had happened for many centuries. God's direct intervention in connection with his birth and the miracles done witnessed of these things to the people. His growth to manhood took place in the deserts, far from the corrupting influence of the cities, and thus was he prepared for the great work before him.

Lesson II. Luke 2: 40-52. The Childhood of Jesus.

Summary: Like John, the world's Messiah appears to us first as a helpless child, and we see Him developing in the home those characteristics which ought to be the heritage of every boy and girl. In every way He was the example of what a child ought to be, for he was obedient and faithful in all things. Even at the age of twelve He had grown in wisdom and judgment to such an extent that He could hold His own with the learned servants in the temple.

Lesson III. Luke 3:7-17.

The Ministry of John the Baptist.

Summary: Like a meteor in a startled sky, John appears out of the wilderness under the power of the Spirit of God, denouncing with terrible accusations the prevailing wickedness of the times. Under his withering fire of condemnation, multitudes of those who flock to hear him forsake their sins and turn to the Lord. The voice of one crying in the wilderness, he prepares the way of the Lord, going before Him in the spirit and power of Elijah, and making ready a people prepared for the Lord.

Lesson IV. Luke 4:1-13.

Jesus Tempted.

Summary: The first act of the Lord after His baptism must needs be His test under temptation. For forty days without food in the wilderness, He withstands the ordeal of passing through every manner of test that man could sustain. Triumphant at its close, He conquers the three great final temptations and receives the blessing of the Father above. Thus He qualifies for the mighty work before Him, having been tempted in all points as we.

Lesson V. Luke 4:38-44; 5:12-16.

Jesus the Great Physician.

Summary: Fulfilling His great mission to bless all the families of the earth, Jesus begins by going about all Galilee and Judea healing all manner of sickness and disease

among the people. The few recorded miracles that He performed give us only an inkling of the untold multitudes which He released from the bondage of suffering. These prefigure the universal scope of His healing power in the age to come, when, under the magic touch of the Great Physician, all sickness will be banished from off the earth.

Lesson VI. Luke 6:27-42.

Jesus the World's Teacher.

Summary: Jesus' works of healing were secondary and introductory to His teaching. His words, spoken as none ever spoke before, were the wonder of His hearers. His teachings are revolutionary, setting up a new standard of ethics, a new ideal of life. They challenge the best that is in us, teaching us to follow in our lives the standards He set up in His.

Lesson VII. Luke 7:36-50.

Jesus the Friend of Sinners.

Summary: As Savior of the world, our Lord reaches the peak of His service to mankind. He saves His people from their sins, and thus from disease, ignorance and death and all that follow in their wake. In His attitude toward sinners, He demonstrates the great love of the Father, drawing them to himself by the sheer force of His tender compassion for those who have gone astray. He not only forgives sins; He frees us from any further service thereto.

Lesson VIII. Luke 8:1-15.

Jesus Bearing the Good Tidings.

Summary: The message of Jesus was that of the coming kingdom of God which He himself will one day establish. Everywhere He went He published the glad tidings of the kingdom of God, and urged men to repent in preparedness for its coming. That will be the day of which the prophets spoke, when all the earth shall be filled with the glory of the Lord, and His will be done as it is in heaven. The seed of this gospel planted in the hearts of men brings forth in their lives the fruits of faith and righteousness.

Lesson IX. Luke 10:1-11, 17, 21, 22.

Jesus Sending Forth Missionaries.

Summary: Organizing His disciples for more extended work, Jesus sent out first the twelve apostles, and later seventy picked workers, to precede Him in certain fields of labor. They went with the power to perform mighty works of healing in His name, and this strengthened their own faith, too. The gospel work is essentially missionary. Jesus' followers ought to seek by every means possible to flog abroad the glad story of the coming kingdom.

Lesson X. Luke 10:25-37.

The Good Samaritan.

Summary: It took many hard blows by the Master to make any impression against Jewish racial exclusiveness and their abiding contempt for all other peoples. One of these thrusts was the parable of the Good Samaritan picturing the love for one's neighbor exhibited by one of an alien race toward those who hated them. It is beautiful in its portrayal of brotherly love, and is a lesson for the ages warning against cold hearted selfishness.

Lesson XI. Luke 10:38-42; 11:42-46, 52-54.

Jesus Among Friends and Foes.

Summary: In the quiet home at Bethany we witness Jesus among some of His dearest friends. We see the loving sisters, Mary and Martha, whom He does indispensable service as a true friend should, by correcting their little failings in a kindly way.

We see Him, then, engaged with the Pharisees and scribes, who are relentlessly seeking His death and striving to find some charge with which to accuse Him. Defying their enmity, He condemns their hypocrisy with stern words, warning them of judgment. Thus amid friend and foe alike, Jesus is true to the Father, His mission, himself, and to all of those, friend or foe, with whom He comes in contact.

Lesson XII. Luke 12:16-21, 41-48.

The Use and Abuse of God's Gifts.

Summary: To all those waiting for the Lord's return He left a charge to keep. If we misuse His inheritance and waste His substance we are unfaithful stewards. If we build for this life only, taking no thought for the next, we are but fools. The use of strong drink is an abuse of one of God's gifts. It is unfaithful stewardship. It is the service of lust, not service to God. It defles our bodies and deranges our minds, making them unfit for service either to God or man.

THE GOLDEN TEXT

Jesus was always found doing good, never evil. He taught; He preached; He healed; He fed; He forgave sins and raised the dead. He could do this because God was with Him. Nicodemus, a ruler of the Jews, recognized this when he came to Jesus by night and acknowledged that He was a Teacher from God, because he said no man could do those miracles without God being with him.

None other than the Father could give the Son the power to do all that He did. By this power, He proved that He was the long looked for Messiah. — L. A. R.

DOINGS AMONG THE CHURCHES

OUR EASTER OFFERING

The following have already contributed to our annual Easter Offering for the furtherance of our Gospel effort.

Mr. and Mrs. F. L. Austin	\$25.00
Silas M. Claypool	2.00
Mrs. Olive Wood	5.00
Ruchie Alexander	1.00

The past week we have been remembered with two or three generous gifts from faithful sisters, living in the eastern and western extremes of the country, besides those from brethren nearer headquarters. To all we would say that these are but one of the answers of our daily prayer to God for blessing upon His work. May His blessing attend all who faithfully serve Him in their several capacities.

Sr. Cleora Randall of St. Cloud, Minnesota, is spending a couple of weeks' vacation visiting at the home of Bro. and Sr. Chas. Gesin of Oregon, Illinois. Incidentally, the smile of Bro. John Denchfield is broader.

Marjorie and Roger Richey, the small children of Bro. and Sr. Sylvan Richey, have been very sick with tonsillitis. Marjorie is better, but Roger is very sick yet. Marthell, the two year old daughter of Bro. and Sr. Chris. Hutchings, has the flu. She is some better at this writing. These three children are the grandchildren of Bro. and Sr. John W. Hutchings of Martinsville, Illinois.

Word has been received by Bro. Paul C. Johnson of the death of his cousin, Bro. Leland Roose, of Charter Oak, Iowa. Bro. Roose was a son of Bro. and Sr. J. E. Roose of Sac City, Iowa. He was at one time well known in Berean circles, having been treasurer of the National Berean Society for a while. Many friends will be grieved to learn of his death.

Following is an excerpt from a letter received from Sr. Mary Petty, of Sac City, Iowa, who writes to tell us how much she enjoys The Herald: "I have been a member of the Church of God ever since I was eighteen years of age and now I am past eighty. The older I get, the stronger my faith grows. I think the N. B. I. is a great blessing to us, educating the young men for the ministry." Thanks, Sr. Petty, such words of encouragement help wonderfully.

A REPORT FROM RIPLEY

The people at Ripley have had the pleasure of getting a little acquainted with the Training Class. On March 5th one car load arrived in time for services that evening, Bro. John Denchfield being the speaker. The next day the other car came accompanied by a gentle snow fall. Bro. Harvey Krogh spoke Friday evening. Then we were wrapt in the largest storm of years. But on Monday we began to dig our way out, and that evening in wagons and sleds we made our way to church for meeting. We had a double service, Bro. Cecil Smead and Bro. Richard LeCrone being the speakers. We continued Tuesday evening with a double sermon, Sr. Lucille LeCrone and Bro. C. E. Lapp delivering the discourses. This gave six members of the class an opportunity to speak to us. The quartet did its part very nicely, which was appreciated by all.

Large crowds attended each service. Each

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. John Cochran,	Knox, Indiana.
Sr. C. E. Randall,	Mora, Minnesota.
Bro. Roll Brewer,	Troy, Ohio.
Bro. Lloyd Eklund,	Mora, Minnesota.
Bro. Thomas Weldon,	Thorold, Ont.
Sr. Curdella Gray	Lanark, Ill.
Sr. H. L. Leeper	Arkansas City, Kans.
Bro. Albert Singer,	Niagara-on-the-Lake, Ont.

Sr. Dessie Benn of Dayton, Ohio, writes us that Bro. Brewer is resting better at night now, though there is no apparent change in his condition otherwise. The family are all being strengthened by the united prayers of the brotherhood.

speaker gave an excellent talk, and the manner in which they are proclaiming the gospel surely speaks of the work being done by their teachers and themselves, likewise. We had one of the most enjoyable meetings we have ever had. However the snow broke in to some of our plans, calling our attention to Paul's letter to the Romans. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." The snow seemed to serve as a blanket to draw us nearer to each other and gave us more time to become better acquainted with these young people. Now, as their first trip is in the past, leaving us pleasant memories, we are looking forward in the near future to another sojourn at Ripley. We hope the Training Class enjoyed being in our midst as well as we appreciated the opportunity of trying to entertain them, as it was very much of an inspiration to us to see such a fine bunch of young people, striving to serve their Master. May the Lord bless them in His service is our prayer.

Tessa Laning, Sec.

We wish to thank the Ripley people for their kind hospitality and their interest in the work. It has been an inspiration to us, and something that we will not soon forget.

H. Krogh, Sec.

CHICAGO SERVICES

On next Sunday, March 22, Bro. C. E. Lapp will, the Lord willing, speak for the Chicago brethren at the Austin-Whitehead home at 5439 Ohio Street. Sunday School begins at ten o'clock. The preaching service follows at eleven.

ORDERS FOR EASTER HERALDS

Mrs. Catherine Townsend; Morris Kent; Mary A. Petty; Mrs. M. Shea; Ruchie Alexander; Silas Claypool; A. H. Zilmer; Mrs. Elizabeth Hutchings; J. A. Patrick; Mrs. W. Houston; Hanna M. Barber; Mrs. Chas. Jewell; Pauline Klepinger; J. W. Macallister.

A TIMELY WARNING

The article by Bro. Rufus A. Curtis was worthy of the place it occupied on the front page of The Restitution Herald of March 3. In these days when a concerted effort is being made in many churches to disregard the lasting nature of the punishment for sin, it is expedient that we should be solemnly warned of its awful penalty, "everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:6-10.

G. Eldred Marsh.

DIXON ACTIVITIES

The attendance at church at Dixon has been very good during the past month. A number of visitors have been attending the meetings, and have expressed their appreciation of Bro. Conner's wonderful sermons. Communion services are conducted on the first Sunday of each month.

The Sunday School attendance has been good considering the number of sick among our members. Little Billy Dunbar has been very low with an attack of pneumonia, but at this writing is much better, and we hope will soon be able to attend Sunday School again. Sr. Emma Kelly has been quite ill, but is now much improved. Sisters Rilla and Anna Drew have also been confined to their home, but are able to be up and around.

Grace Drew, Sec.

GRAND RAPIDS, MICHIGAN

Much interest and effort have been put forth in several special features of activity lately, and the earnest, unselfish spirit has demonstrated what a splendid group of workers we have here.

We are happy to say that Sr. Skeels is steadily improving and will likely soon be back in her accustomed place. Mrs. Ladwig, treasurer of the Dorcas society, has been taken seriously ill with complications. After a thorough hospital examination she is now being cared for at her mother's and we pray for her recovery.

Aside from minor illnesses the rest of our number are in working shape as this is written, and we are all rowing hard to keep the gospel ship in its true course.

The Michigan conference is to be held at our church between the Sundays of June 21 and 28. Plans are being worked out for a good Bible school and conference period, and the Grand Rapids church issues a cordial invitation to those who can to come and spend that week with us.

F. E. Siple, Pastor.

HERALD RECEIPTS

Mrs. Alice Bassett; Mrs. Ada Simpson; Mrs. H. G. Pier; Mrs. J. H. Pier; R. F. Underwood; Mrs. James Kincheloe; Jessie W. Donaldson; L. B. Boggs; F. W. Ficken; Mrs. M. Shea; Mrs. George Barton; R. C. Stilson; Mrs. Elizabeth Frier; Mrs. Mary Calkins; Mrs. Frank Henry; Mrs. Lorena Thompson; Mrs. P. N. Benn.

FONTHILL, ONTARIO

Bro. Singer is still confined to his bed and will greatly appreciate being remembered in prayer.

Bro. Weldon is slowly, but surely, gaining strength from day to day. He is enjoying short drives now, when the weather permits.

Another young winter arrived in our vicinity last week. Some of our choir members were practically snowed in, necessitating the cancelling of our meeting together this week.

A fair number braved the inclement weather last Sunday night to hear Bro. Randall's splendid sermon, "A Better Christianity." Those who were unable to attend missed many practical helps for everyday life.

M. V. BURNSIDES

On Sunday, March 1, we conducted the funeral of Bro. M. V. Burnside, in the Brush Creek (Ohio) Church of God. Bro. Burnside was baptized into Christ fifty-seven years ago. He spent his life near the Brush Creek church. His wife died in June, 1929. He leaves a large family of children, all grown. He was past eighty-seven years. Bro. Burnside was a blacksmith by trade, a true upright Christian. We hope to meet him in the kingdom.

J. H. Anderson.

For only One Dollar you can buy a picture of the painting, "Gethsemane", which shows Christ in prayer. Only a few left. Order immediately from the Chairman of the Sales Committee, John Denchfield, Oregon, Illinois.

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 restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38,

and a consecrated life as essential to salvation.

John, in his first epistle, says, "God is love," and then proceeds to tell us how God manifested His love toward us. How? "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

It was the Father who sent Jesus to be the Savior of the world. He was the Father's Messenger. "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." He was sent on an errand of love, and divine compassion. "God sent not his Son into the world to condemn the world, but that the world through him might be saved."

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"GETHSEMANE"

The Golden Rule Sunday School Class of the Oregon Church of God has at this time a few pictures of the painting, "Gethsemane", which shows Christ in prayer.

These pictures are very appropriate for Easter. A real value at One Dollar each.

Order from the chairman of the sales committee, John Denchfield, Oregon, Illinois.

TRACTS AND BOOKS

TRACTS

Name	Pages	Dozen	100
The Reasons Why	2	\$0.05	\$0.30
Essential Truths	1	.05	.30
God's Promises, by Anna E. Drew	2	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
Who Owns the Wool?	4	.05	.30
The Coming of Christ, S. J. Lindsay	2	.05	.30
What Is a Christian, J. W. Williams	4	.10	.60
Where Do We Go When We Die?	4	.10	.60
Immortality of the Human Soul	4	.10	.60
Shall Never Die	4	.10	.60
The Voice of Prophecy	4	.10	.60
Immortality	4	.10	.60
Did Christ Pre-exist? R. H. Judd	4	.10	.60
The Thief on the Cross, F. E. Siple	4	.10	.60
What Do the Scriptures Teach? Judd	6	.15	.90
What Must I Do to Be Saved?	4	.10	.60
Hell, What Is It	8	.20	1.25
The Coming of Christ, R. A. Curtis	6	.20	1.25
The Rich Man and Lazarus, F. E. Siple	8	.20	1.25
A Few Thoughts	8	.20	1.25
Baptism, S. J. Lindsay	8	.20	1.50

Name	Pages	Each	Dozen	100
God, R. H. Judd	16	.04	.30	1.75
The First Resurrection, Wm. Leask	20	.05	.40	3.00
A Letter to a Friend	32	.10	1.00	8.00
Where Are the Dead?	36	.05	.50	4.00

Name

Pages Each Dozen

The Resurrection, J. L. Wince
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BOOKS

Name

Pages Each Per 6

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Sin, A. H. Zilmer, paper covers	84	.25	
Destiny of Russia and Signs of the Times, W. H. Wilson, board cloth	96	.25	\$1.25
Book of Revelation Made Easy to Understand, W. H. Wilson, board cloth	96	.25	1.25
Ancient Mysteries, George Johnston	116	.50	
Christ in the Old Testament, R. H. Judd, paper	88	.40	
The Way of Life Eternal, Lyman Booth, paper	88	.40	
Student's Text Book, Wilson, board cloth	200	.45	2.60
The Visitor, Boice, paper	212	.50	
The Mystery of Iniquity, Booth, paper	220	.75	
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THE LETTER TO THE PHILIPPIANS

By Lyman Booth

PHILIPPI, so named from the great Macedonian king who founded it, was situated in Macedonia, north of the Archipelago, on the great high road between Europe and Asia. It was the scene of the last great struggle of the Roman Republic against despotism, where Brutus and Cassius, defeated by Augustus and Anthony, committed suicide. Hence it became a Roman colony, with full rights and citizenship, governed by Roman magistrates and laws—a miniature of the imperial city. The Jews were few and had no synagogue, but they were allowed “a place of prayer”, outside the city gate on the banks of the Gangites.

Paul first visited Philippi about the year fifty-two A. D. At “the place of prayer” (Acts 16:13) he converted Lydia, a proselyte of Thyatira. Here, too, through healing a damsel possessed with a spirit of divination, he came into collision with paganism, and was brought before the magistrates on a charge of creating a disturbance in the colony, and with his companion, Silas, was scourged and imprisoned. During the night, however, they were miraculously delivered, the jailor was converted, and a faithful Christian community was founded.

Twice again he visited his grateful converts—first awaiting at Philippi in an agony of suspense the arrival of Titus from Corinth (2 Cor. 2:13; 7:5, 6), then afterwards lingering behind to keep with them the paschal feast on his way to Asia Minor in A. D. 58 (Acts 20:5, 6).

The manner in which the apostle and his associates were led to pass over from Asia into Europe and to begin their labors at Philippi, in Macedonia, as well as their success and the persecution by which Paul and Silas were driven thence, have already been considered. The apostle had once afterwards visited Philippi, though few particulars are recorded. This epistle was manifestly written from Rome and during the latter part of the apostle’s first imprisonment in that city. Nearly twelve years had passed since he first preached at Philippi, but the conduct of the Christians there had uniformly been so exemplary, and their grateful affection to him so fully evinced, that he had only to rejoice over them with heartfelt gratitude, while he uttered his prayers for them, and affectionately urged them to persevere and press forward in their heavenly course.

He gave them some cautions against deceivers of certain descriptions, whose base conduct and awful doom, he declared in most expressive terms, are joined with his exhortations. He gave, nor even implied, no word of censure against any of the Philippians, but expressed unqualified commendation and confidence.

It is very evident that Epaphroditus, who had been sent with a supply of money to the apostle at Rome, and who

seems to have been a pastor, perhaps the principal pastor of the church, conveyed the epistle to Philippi. He had either by his journey to Rome, or by his zealous labors in assisting the apostle when in that city, brought dangerous sickness upon himself. The tidings of this so affected the Philippians, and their sorrow, when made known to Epaphroditus, so distressed him, that the apostle was induced to send him back sooner than he had intended, though to his own inconvenience.

The subjects treated in this epistle need not be anticipated. It is undeniable that the epistle was sent not long before the two years of the apostle’s imprisonment were ended, which the Oxford Bible supposes to have taken place about the close of A. D. 65.

The members of the church at Philippi always retained the greatest gratitude for the apostle (Phil. 4:10). It was one of their members, Epaphroditus, who was sent to Paul at Rome during his imprisonment, with a liberal contribution for his necessities, which sum had been sent by a loving church (Phil. 4:18). Here he was laid low by a very serious sickness and nearly lost his life. On his recovery he was filled with anxiety to return to his friends at Philippi, who were in much distress over his illness. Paul also was anxious that he should rejoin them in order to quiet their alarm, and so he returned, bearing a letter from the great apostle, in which he poured out his warm affection to a grateful church.

In the analysis of this epistle we find first, that the apostle expresses heartfelt thankfulness for all he had heard of the constancy of the Philippians under persecution, and for their liberality towards himself (1:1-12). He then dwells on his own personal circumstances, and on the results of his imprisonment as tending to the spread of the church (1:13-30).

He next exhorts the Philippians to unity, dwelling on the humility of Christ as the great Exemplar (2:1-18), and expresses his intention to shortly send Timothy to them. He refers to the recent illness of Epaphroditus (2:19-30), and then digresses into a warning against Judaizing teachers and evil workers (3:1-21). Next he urges two female converts of distinction, who had fallen into strife, to reconciliation (4:1-3). He exhorts all members of the church to a holy and consistent life (4:4-13), and concludes with a salutation from the Christians in Caesar’s household (4:14-23).

Look, my child, do you see these little empty vials? They are all insignificant, cheap things, of no value in themselves. But in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials; it is that which they contain that gives them value.

Your daily life or work, the dishes washed or the floor swept, are homely things, and count for little in themselves. It is the sweet patience, or zeal, or high thoughts that you put into your work that shall last. These make the contents of the vials or your life.—*Dessie E. Benn.*

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THE CROWNING DAY

By G. Eldred Marsh

“When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the pass-over, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.”—John 19:13 to 15.

PART ONE

THIS tumultuous episode from the concluding events of the Savior's life presents a most striking contrast to its opening chapters. Those earlier pages tell of a night-shrouded hillside, overhung with stars; of shepherds drowsily watching sleeping sheep; of travelers making their silent way across the desert sands; of a humble home; a man, and a woman with a Baby in her arms.

Those earlier pages tell of peace, and quietude, and safety. They tell of *an accepted Prince*, and of rich gifts poured out in worship at His feet. But here we have a different picture. As we read, the entire history of the Son of God unrolls before our eyes.

We hear the voice of Jesus, pleading with the multitude on the shores of Galilee. We watch as the blind are made to see, the deaf to hear, the lame to walk, the dead to live again. We behold One standing with hands outstretched in pity as He cries: “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.” Luke 13:34, 35.

And now they have rejected Him! They have demanded His death! “He came unto his own, and his own received him not.” John 1:11. But more than that, not satisfied with rejecting Him as their rightful Prince, “they cried out, Away with him, away with him, crucify him . . . We have no king but Caesar.”

Our Lord was then rejected, and by the Jews denied; His message was neglected by those for whom He died. “But soon He'll come in glory; the hour is drawing nigh, For the *crowning day* is coming by and by!”

But must the Jews alone bear the odium of His rejection? Is no one else guilty with them? It is reported that the Jews are planning to review the trial of Jesus before their newly formed Sanhedrin, to discover if possible just who was responsible for His death.

Without waiting for that decision, I myself am willing to plead guilty, *guilty before God for the death of His Son!* For “Christ died for *our* sins”—the sins of the Gentiles to whom Paul addressed these words—“according to the scriptures.” 1 Cor. 15:3. “In due time Christ died for the ungodly . . . Christ died for *us*.” Rom. 5:6, 8. I cannot claim exemption for myself, “for all have sinned, and come short of the glory of God.” Rom. 6:23.

I am the sinner for whom Christ died! His death was made necessary because of my transgressions. Therefore I am guilty of bringing about the death of the Son of God!

Having been rejected by the Jews as a nation, the Apostle says, “Lo, we turn to the Gentiles.” Acts 13:46. The rejected King of the Jews was then presented to the Gentile world for their acceptance. And for nearly two thousand years, He has been pleading with them, even as He pleaded with Israel at the beginning: “Repent, for the kingdom of heaven is at hand.” Matt. 4:17.

Thus He stands before all mankind, announcing him-
(Continued on page 394)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879
 F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

“That ye may know . . . what is the exceeding greatness of his power to us-ward who believe, . . . which he wrought in Christ, when he raised him from the dead.”—Ephesians 1:18-20.

THE MYSTERY

“**H**ow that by revelation he made known unto me the mystery; . . . 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”. Thus Paul breaks the news to the brethren of the Ephesian church that at least a part of God’s purpose had by Him been kept secret until the time when made known to Paul. Eph. 3:3-7.

And is not this true of many of God’s revealed purposes? To Abraham much was told that Adam never heard of. To Moses God revealed still more of His intentions. To Isaiah, Daniel and others God revealed further and added truths, truths which He had always in mind, but which were kept to himself until the time came when they should be made known.

Through our Savior God not only revealed but also demonstrated still other mighty truths. He revealed more through Paul, through John. And shall we not truly expect that with the return of our Lord and Master startling revelations from God, secrets, mysteries till then, will be revealed?

FELLOW HEIRS

“**T**HAT the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.” Here in verse 6 Paul reveals what that particular mystery was which he mentioned in Ephesians 3:3. Neither Gentiles nor Israelites had ever anticipated the possibility that they were to be brought together in one body in God’s great plan.

Paul here reveals the truth of Christ’s statement when He, in Mark 16:15, just prior to His ascension, gave commandment to His apostles, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.” “To every creature.” Not only to Israelites, but to Israelite and Gentile—to people of every nation—was Christ’s gospel sent.

Paul proclaims that they shall be “fellow heirs, and of the same body, and partakers of his promise in Christ by

the gospel.” God is working toward an end. In this He anticipates a group of people. He is not partial as to whence they come, but is uniting all who so come, that they shall be developed into and constitute the one finished, perfected group. The people of this group, from wheresoever they may come, are to share in fellowship alike in their new status in Christ Jesus—“heirs of God, and joint heirs with Christ”.

CHRIST’S EXALTATION

THE GREATNESS of the Father’s power and the height of the exaltation of Christ have both been declared by the mighty works which God wrought when He raised Christ from the dead, “and set him at his own right hand in heavenly places”.—Eph. 1:20. The greatness of this exaltation was by Paul declared in the verses following.

Quoting from Weymouth’s translation we read, “High above all government, and authority, and power, and dominion, and every title of sovereignty, used either in this Age or in the Age to come. God has put all things under His feet, and has appointed Him universal and supreme Head of the Church, which is His Body, the completeness of Him who everywhere fills the universe with Himself.”

BY THE CROSS

WRITING to the Gentile brethren in Ephesus, Paul reveals how that their standing in the gospel, their fellowship in Christ, their promises of the future have all been brought to them by the cross of Christ. He reveals also, 2:11-17, how that the estrangement between Israelites and Gentiles was overcome, and that reconciliation was accomplished for them by Christ’s sufferings and death.

Looking earnestly into the truths of Scripture, one becomes more and more astonished as he realizes more fully the truth of the fact that all of God’s works are brought to perfection, completion “by the cross”. Without Christ’s death, that is, His gift of His life, there possibly would have been no way to convince mankind, or any large number of mankind, as to Christ’s purpose and power among

men. Had not Christ gone into the grave, been raised therefrom, been endowed with increased strength of life, man might have had difficulty in concentrating faith in Him.

It is by faith in Christ that righteousness to man is made possible. His faith is reckoned to him for righteousness, declared Paul to the Roman church. It is because of righteousness that man is brought to perfection. Real life, without righteous exercise thereof, would mean little as to the perfection, the development of God's mighty plans.

This faith of the individual which perfects righteousness resulting in life, not only transforms the man of faith, but

through him Christ also pledges to transform the very world itself. The curse is to be rolled away. All wickedness is to be wiped out. Creation itself is to be cleansed. It comes about only by that faith, and trust, and confidence in Christ which man is brought to exercise. All of this is brought to us "by the cross".

How much the Christian should consider this mighty truth, and how much he should endeavor to emphasize it before the lives of others, as the world of Christendom engages in the near future in commemoration of the death and resurrection of our Lord. Too much cannot be claimed for the cross of Christ and for that for which it stands.

THE HOUR OF PRAYER

BELOVEDS, you cannot know what you are losing by not being at the prayer service. God wants you there and you need the inspiring influence of those prayers and exhortations. The Christ has promised His presence there, for He said to His disciples when giving them a message one day, "Where two or three are gathered together in my name there am I in the midst of them". What a joy to feel and know, when we are kneeling in prayer, that the dear Christ is there, listening with joy as the petitions, pleas, and exhortations are sent to God's throne, as we anxiously pray for those who have asked our prayers for the sick and weary ones.

As I was reading the last *HERALD* this morning, a letter was handed me from our very faithful Bro. Coats, and as I read, I was startled at the news of dear, faithful Bro. Patrick's condition. I could only stop reading and ask the dear Father to touch Bro. Patrick's body and heal, what in human strength may be impossible to do. But with God all things are possible, and as in the days of Christ's powerful works He healed the ten lepers, so today He can heal, as quickly and as well, all who like them have faith. For, hear Him say, "Arise, go thy way; thy faith hath saved thee." Why not now, as well as then?

We are looking for Him now every day. If He should come, and we had to say, "O Lord, I was not looking for you; I was afraid you had forgotten," what would be the result to us? O poor, tired, sick souls, why cannot we always say, "I know He will save me and heal me." God help us to be so true to Him that we may prove to all that we believe and trust Him always.

My prayers go out to faithful Bro. Coats, who is suffering with rheumatism or another name the doctors have tacked on to it and makes it impossible to pronounce, or to find a human remedy for. But the great Physician is still here with the same words as of yore: "Whatsoever ye shall ask in faith believing it shall be done unto you."

It is because we lack the abiding faith that we fail to receive the coveted answer to our requests. O why are we so mortal, so weak at times? God knows it is not because we do not love Him, but because our faith wavers. God

forgive us and make us strong, for we want to be worthy of a place in His coming glory. O blissful day, when the trump of God shall sound, and we can look up and see His face and know we are safe at last, though so full of faults and shortcomings.

Let us not miss any means of grace that will make us strong in Him and ready for His soon coming is the prayer of

Sister Woodward.

ETERNAL DEATH

JESUS THE CHRIST is not a Master, come to capture by force men who have no choice; He is a Friend, come to capture by persuasion men who have a fatal power to resist, and whose resistance is soul-suicide, eternal death. This terrible fact—man's power of resistance to all gracious influences—underlies all Christ's life and teachings, His arguments, entreaties, persuasions, His Gethsemane agony, His breaking heart, His tragic death, His descent into Hades, His resurrection, His perpetual intercession, His ever-living presence with His church.

All this would be meaningless unless man is in a true sense the arbiter of his own destiny, and God is pleading before him to enter into life eternal. The terrible possibility of a hopeless fate gives pathos to the sorrowful tones of the Pleader's voice.

It appears in his explicit declaration that the wicked go away into eternal punishment; that they are left in outer darkness; that they are cast into the first of Gehenna; that they lose their own soul; that they may sin a sin which shall not be forgiven, neither in this world nor in the world to come. It reappears in reiterated type and metaphor. They are guests arriving too late for the marriage feast and are shut out, and the feast goes on without them. They are chaff to be burned with fire, useless fish to be cast away, fruitless trees to be hewn down and burned to ashes, bankrupts consigned to perpetual imprisonment, rebels slain before the throne of their king. So terrible is this death-doom that any maiming, though it were as the cutting off of the

(Continued on page 391)

HAPPINESS

Lord, teach Thy children how to feel
A shining happiness.
Open our half-blind eyes to see
How richly Thou dost bless.

The fairness of Thy sunshine's rays,
The beauty of Thy skies,
The ripple of a child's sweet laugh,
A little home that cries

Its welcome to the wanderer—
Such joys, which all can know,
Should surely be enough to set
Our very lives aglow.

Yesterday and tomorrow make
As nought to us, we pray.
Help us, unfeigningly, to grasp
The gladness of today.

OUR WORDS

By Allen Dietzman

THE TONGUE is certainly a troublesome member of our body. Many wars have been caused by a few hasty or indiscreet words spoken by statesmen. As the Scriptures teach, death and life are in the power of the tongue.

Many of us are misled by the unbecoming language of some professed Christians. And even if they seem religious but bridle not their tongues, their religion is in vain. We should, therefore, not be misled by any one, because none is righteous in the eyes of God.

We should govern our speech, and let no corrupt communication proceed out of our mouth. This is quite hard to do, if we are standing in our own strength. On the other hand, if we have faith in Christ, He will give us the strength.

"Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding." Prov. 17:28.

This verse strengthens the old saying that "Silence is golden". The evident object of the ninth commandment, "Thou shalt not bear false witness against thy neighbour", is to guard our conversation.

If we cannot speak good of our fellow man, why should we speak of him at all? For there is nothing gained by speaking evil of them.

As a result of these things, the constant prayer of every one's heart should be, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psalm 19:14.

HAVE YOU REPENTED?

By J. H. Leavitt

READ with attention the following text; give it proper consideration; consider Him (God) who gave the command.

"God commandeth all men everywhere to repent."—*Acts 17:30.*

It is the Maker of all things, the Governor of the universe, and the Giver of our being, who gave this command.

If you have not repented, you have been sinning ever since you have heard the gospel message—in that you have not obeyed this command. You will continue to sin until you do repent. If you never repent, your name will never be recorded in the Book of Life, and you will be "cast into the lake of fire, which is the second death." Rev. 20:14, 15. There will be no resurrection from that death.

You may be moral; you may be honest and truthful; you may do right by others—but if you have not repented, you are still in an unsaved condition. "All have sinned and come short of the glory of God." Romans 3:23. You are not better than others in this respect. "If we say that we have not sinned, we make him a liar and his word is not in us." 1 John 1:10.

Citizens should obey the laws of a nation, and if they break or disobey those laws, they are subject to punishment. Children should obey their parents; but if they are stubborn and disobedient, they should be dealt with and properly disciplined. If we ought to obey laws enacted by men, most certainly we ought to obey the commands of God.

Know ye not that "the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds."

"Except ye repent, ye shall all likewise perish." Luke 13:3. Repent! Turn ye from your worldly, sinful life! Believe on the Lord Jesus Christ! That is repentance.

This will bring you into a saved condition. Praise the Lord! Then you are to go forward in the Christian life and work out your own salvation by patient continuance in well doing—being careful to have your conduct in harmony with the Bible, especially the New Testament.

Jesus said that He would give eternal life to all that hear His voice and obey Him. What a gift is this unending life in the kingdom of God! Who can estimate its value? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36.

"This is the work of God, that ye believe on him whom he hath sent." John 6:29. If we do that work, we please God, and He will give us a home in His kingdom. If we neglect or refuse to do it, we displease Him and perish at last. Might both reader and writer of this article do the work which God, the Giver of our being, has for us to do!

—From a Tract.

THE DIFFICULTIES OF THE BIBLE

YES, there are difficulties, or as Peter said, with reference to Paul's writings, "some things hard to be understood." But that is no reason for throwing the Bible away or neglecting to read it.

There are "some things hard to be understood" in the natural world about us, but these only serve as a challenge to further research and study. And so it ought to be with the Bible. In fact, one of the evidences of the Divine origin of this Book is that it is so much like all the other works of God.

We may not fully understand electricity, and yet we do not let that keep us from using the telephone or having a radio in the house. We may not understand all there is to know about the process of digestion, and yet we do not refuse to eat on that account.

There are those who seem to read the Bible for the purpose of finding fault with it. They are on the watch for apparent contradictions. They are like a man who is said to have picked all the good meat off the fish on his plate and laid the meat beside his plate, and then choked to death on the bones.

Some people pass by the wonderful story of creation and overlook the beauties of paradise as it came from the hand of God; while the one great question with them is as to where Cain got his wife.

Then there is the book of Jonah—one of the grandest stories in the world. Says Carl Heinrich Cornhill: "I have read the Book of Jonah at least a hundred times, and I publicly avow, for I am not ashamed of my weakness, that I cannot even now take up this marvelous book, nay, even speak of it, without tears rising to my eyes, and my heart beating higher." And yet there are those who seem to see nothing in that book but the whale that swallowed Jonah.

We may be sure of this, that when the Bible is rightly understood and its messages correctly interpreted and applied, the difficulties will be gone, and all will be as clear as day. We will then discover that its history is true to facts and that there are no textual contradictions or scientific inaccuracies.

Two things are necessary in order to best understand and appreciate the Bible.

First, there must be faith in its Author, a recognition of His great power and of His infinite wisdom. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." And he that cometh to God's Book must believe in order to get the most out of it.

Second, there must be the guidance of the same Holy Spirit that inspired the writers of the Bible. Not only were "holy men of God" moved to write by the Holy Spirit, but the same Spirit will help the humble seeker after truth to understand what is written.

The so-called difficulties of the Bible did not seem to disturb such a man as George Muller, who carefully studied

the Bible through more than a hundred times! and these "difficulties" will not disturb anyone who has real faith in God and who is filled with the Holy Spirit.

—Linden J. Carter.

GOD GIVETH THE INCREASE

By Gerald Cooper

AFTER Paul had established a church at Corinth, he left there and went about other work. Shortly after his departure, a man came by the name of Apollos, a man of great eloquence, who was a convert of John. This man was not preaching the same thing that Paul had been preaching and consequently dissension arose among the brethren at Corinth. In addition to these two, Cephas or Peter had also been there. This made about four classes of people at Corinth, those who followed Paul; those who followed Peter; those who followed Apollos; and those who said that they followed only Christ.

When Paul heard this, he immediately wrote them and admonished them. He told them that they were not of any of these, but that they were all of Christ, and that they should follow only Him.

In the third chapter of first Corinthians, at 3:6, we find these words: "I have planted, Apollos watered; but God gave the increase." Thus we find that after Paul had established a church at Corinth, Apollos came along and gave them additional truths. The church continued to grow. But it was not through the efforts of these men, but through God, who was willing that the church at Corinth should prosper. He therefore gave the increase.

Paul then goes on to tell the church that Christ is the only Foundation and the One that he has laid. Apollos builded thereon and others helped to make this church grow. He then tells them that all things are God's, that God has given them to Christ, and that if they are faithful and are found worthy to be joint heirs with Christ, these things will also be theirs.

Our church was established many years ago by our forefathers. They have built upon the true Foundation. We are the waterers, but God gives the increase, just as He gave the increase to the Corinthians many years ago.

What then should we do? Sit down and wait for the other fellow to go ahead with the work and build up the church? NO! We should be on the watch all the time, and if we see an opportunity to help our church in any way, take it and make the best of it.

Therefore let us be true waterers of the church. Watch always and build upon the true Foundation which is Christ. If we build correctly and do the things that God wants us to do, we will have a strong church. Let us not put our trust in man, as the Corinthians did, but let us put our entire trust in God, who will in due time give us the increase that we are deserving of, if we are worthy and faithful.

COMPLETED FINANCIAL REPORTS

FOR DEPARTMENTS OF THE N. B. I. FOR 1930

WE ARE pleased to give herewith a complete financial report of the operations of the National Bible Institution in its various departments for the year 1930. Effort has been made to make this report sufficiently in detail that it will be readily comprehended by all. The report speaks for itself.

The nation wide business and financial depression has been keenly felt by the National Bible Institution. Effort has been made in every department to adjust the activities as much as possible to accord with these general conditions. Savings in material costs along some lines have been noticeable, but these have been more than offset by inability to discern in advance the failure of income. It will be noticed that one of our big losses in "National Bible Institution" operations is in the excess cost of THE HERALD over the income from subscriptions. In the Greenhouse, seeding and planting for fall and winter begin in the previous spring and even earlier. A year ago, plantings were made for normal business for last fall and holidays, but owing to the business depression the holiday trade was but slightly over fifty percent of normal business for that time.

At this time we want to heartily thank all those who by their financial contributions have made it possible to maintain our work even to the degree indicated by these reports.

NATIONAL BIBLE INSTITUTION

(Including Office, Books & Publishing, Training Class, etc.)

Pulpit Earnings	850.75	
Miscellaneous Income	18.79	
Interest Earned	519.22	
Contributions	6039.91	
Books & Publishing Sales	1485.68	
Office Salaries	3814.93	
Office Supplies	78.91	
Office Light, Heat, Phone, etc.	77.78	
Taxes	140.18	
Office Expense	266.55	
Interest Paid	956.73	
Insurance	40.30	
Loss on Herald Subscriptions	1401.78	
Depreciation on Class Room Fur. & Fix.	2.77	
Depreciation on Office Fur. & Fix.	107.12	
Books & Pub. Purchased	1648.48	
	8535.53	8914.35
Gain		378.82

GOLDEN RULE HOME

Income from Membership	1116.58	
Income—Board, etc.	1036.98	
Cost of Table, etc.	873.85	
Labor	1337.44	
Light, Heat, Phone, & Water	587.76	
Repair	86.21	
Misc. Exp.—Furnishings, Clothing, Doctor, etc.	229.61	
Depreciation	253.37	
	3368.24	2153.54
Loss		1214.70

PRINT SHOP

Sales		7044.39
Bad Accounts Paid		8.75
Purchases	1119.54	
Salaries	2925.30	
Light, Heat, Phone, etc.	288.73	
Miscellaneous Expense	338.02	
Repairs	78.63	
Taxes	51.60	
Insurance	18.20	
Depreciation on Equipment	799.26	
	5619.28	7053.14
Gain		1433.86

GOLDEN RULE GREENHOUSE

Sales		13072.08
Stock and Supplies	4210.43	
Labor	7218.92	
Light, Heat, Phone, Water	1256.70	
Delivery Expense	149.76	
Repair	155.57	
Miscellaneous Expense	970.11	
Interest Paid	1210.90	
Insurance	196.66	
Depreciations	174.85	
Bad Accounts	81.15	
	15625.05	13072.08
Loss		2552.97

SUMMARY OF PROFIT AND LOSS FOR 1930

Golden Rule Home	1214.70	
Golden Rule Greenhouse	2552.97	
N. B. I., Office, etc.		378.82
Print Shop		1433.86
	3767.67	1812.68
Total Loss		1954.99

ASSETS AND LIABILITIES

December 31, 1930

Real Estate	38401.48	
Property Contracts	3407.27	
Print Shop Equipment	7193.30	
Greenhouse Delivery Equipment	534.10	
Office Furniture & Fixtures	964.08	
Class Room Furniture & Fixtures	24.91	
Greenhouse Furniture & Fixtures	200.29	
Greenhouse Tools	38.07	
Greenhouse Floral Inventory	2855.65	
Greenhouse Supplies Inventory	619.00	
Farm & Home Inventory	2280.30	
Books & Publishing Inventory	1130.70	
Print Shop Stock & Supplies Inventory	511.96	
Fetters Memorial Library	40.00	
Bond Investment	3200.00	
Notes Receivable	7407.58	
Greenhouse Accounts Receivable	1772.14	
N. B. I. Accounts Receivable	274.86	
Matured Interest	76.55	
Secretary Cash Account	1914.67	
Maintenance Fund Cash Account	1299.44	
Maintenance Fund in Trust		13700.30
Capital		22029.09
Mortgage Bonds Payable		12000.00
Notes Payable		12350.00
Annuity Bonds		5950.00
Greenhouse Accounts Payable		2282.07
N. B. I. Accounts Payable		1233.47
Greenhouse Bank Account		2837.49
Training Class Account		19.03
Unpaid Interest Coupons (not presented)		256.50
F. A. Stilson		850.00
F. L. Austin		638.40
	74146.35	74146.35

ETERNAL DEATH

(Continued from page 387)

right hand and the plucking out of the right eye, is to be preferred.

If I turn to the Epistles, their language seems to me scarcely less explicit. The wicked are without God, and therefore without hope; their sentence is death, their end destruction, their punishment everlasting destruction from the presence of the Lord. I am not unaware of the interpretations which Universalist scholars give to these and kindred words of awful warning. I could perhaps accept explanations of isolated verses. But I trust my readers will not understand me as impugning the honesty of other biblical students when I say that I could not with honesty accept the authority of Christ's teaching for myself and still preach "eternal hope". The possibility of incorrigible sin, the hopeless doom of the incorrigible sinner, appear to me to be as clearly taught by Christ as words can teach them.

But if the New Testament warnings may well awaken fear in every sinner lest his sin become incorrigible, its prophecies give to every Christian good ground of hope in a final, perfect redemption. They foretell a kingdom of Christ to which all the kingdoms of this earth shall belong; an hour when every knee shall bow and every tongue shall confess Jesus Christ to be Lord, to the glory of God the Father; a reconciliation of all things unto the Redeemer, whether upon the earth or in the heavens; a millennial glory, in which His kingdom will come, and His will be done on earth as in heaven; a new song unto Him that sitteth upon the throne and unto the Lamb forever, sung by 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.

In the New Testament picture of this hour of triumph there is no shadow of scowling faces, of angered and unrepentant rebels; in the New Testament echo of this song of the redeemed there is no interrupting of wail or wrath from any far-off prison-house of despair. After the last enemy is destroyed, shall sin, worst of all enemies, still live and work his ruin eternally? When God hath put all enemies under Christ's feet, shall this worst of all enemies still rule in triumph over some remote, reserved corner of creation?

I cannot, will not dogmatize; but I can and do believe that God is always better than His promises, and that these promises of the perfect accord of all God's creatures in Him and with Him, mean not less but more than they seem to us to mean. I cannot, will not dogmatize, but I can hope. The more I study the Bible, the more unscriptural seems to me the conception of endless sin. The nearer I come into fellowship with God my Father, my Savior, my Comforter, the more intolerable grows the thought of it to me. And I thank God for the good hope in His Word which permits me to look forward to and haste toward the day when this terrible tragedy of sin and pain will come to an everlasting end.

If one believes in the hopeless doom of incorrigible sin, and also in the undimmed glory of a perfect kingdom of love, he must believe in the annihilation of the incorrigibly wicked. Yes; that would be the logical conclusion. If logic were a glass which reveals the secrets of enmity, this would seem the final doom of unrepented sin. As it is, I can only characterize this as a probable doctrine, more probable by far than the doctrine of endless sin and suffering. There are phrases in Christ's teachings which give some color to that terrible dogma; but more often those quoted in support of it are misquoted or misinterpreted.

Fire is generally, in the Bible, an emblem of destruction, not of torment. The chaff, the tares, the fruitless trees, are thrown into unquenchable fire, not to be tortured, but to be destroyed. The hell fire of the New Testament is the fire of Gehenna, kept burning outside the walls of Jerusalem to destroy the offal of the city. Here was the worm that dieth not, and the fire that is not quenched, emblems of destruction, not of torment. Except two, or at most three, passages in the Gospels, and a few symbols in that most enigmatical book, the Revelation of St. John, there is nothing in the New Testament to warrant the terrible opinion that God sustains the life of His creatures throughout eternity only that they may continue in sin and misery.

That immortality is the gift of God through our Lord Jesus Christ; that man is mortal and must put on immortality; that only he can put it on who becomes through Christ partaker of the divine nature, and so inheritor of Him, "who only hath immortality"; that eternal life is life eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy or hope of restoration—this is the most natural, as it is the simplest reading of the New Testament.

And still I do not dogmatize; I wait, and fear, and hope, and trust. I am not curious to know the mystic blessing in eternal life; I would not if I could comprehend the awful mystery of eternal death. I am more content, as a little child, to leave the eternal future with my heavenly Father, meanwhile warning every man to beware of the delusive hope which suffers him to postpone repentance till tomorrow, and refusing to burden himself with the intolerable horror of a kingdom of darkness, and night, and sin, as eternal as the kingdom of God and of His Christ."

—From *In Aid of Faith*, by Lyman Abbott.

BOOK OF BOOKS

"We search the world for truth; we cull
The good, the pure, the beautiful;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

In that Book we see Jesus Christ, the Lamb of God, the Savior of the world.

In that Book we hear Him say, "He that hath seen me, hath seen the Father."—*Selected.*

A PRAYER

Give me courage, Lord, I stumble,
Faltering feet are mine today.
Hold me fast lest ideals crumble
Into dust along the way.

Give me faith, O Lord, I need it,
Seeming rudderless I ride.
Take the helm and guide my spirit
Through this overpowering tide.

Give me patience, Lord, I, blinded,
Stagger through the misty night.
Keep my vision fixed, clear-minded
On the stable truths and right.

Give me strength, I would not sever
One thin cord of Thy control.
I would keep Thee, Lord, forever
As the force which rules my soul.
—Laura Caroline Fierz.

WHAT IS MAN?

By R. H. Judd

"In thy book all my members were written . . . when as yet there was none of them."—Psalm 139:16.

NUMBER THREE

THE WRITER commenced these articles as the result of his own Bible study, but since writing the two articles already printed, he has had access to Hugh Miller's book, *The Testimony of the Rocks*, and has been gratified to find very similar thoughts suggested, and others of equal interest. He feels HERALD readers would be pleased to have some of these even at the risk of a little repetition, before proceeding with his own.

Hugh Miller tells us that the classification of ancient plants and animals has developed, from crude and incorrect classifications, until those of present date are in practical agreement with nature's own classifications, as each successive species came into being.

Among other very interesting facts he points out that only just prior to the coming of man did plant life produce *flowering* varieties in profusion. He says, "The history of the rocks tells us that man's world with all its griefs and troubles is emphatically more a world of flowers than any of the creations that preceded it. . . . It ministers to that sense of beauty to which he owes not a few of his most exquisite enjoyments."

These are but one of God's many tangible gifts to man, finding fitting expression in a heart, silent with sorrow, bringing cheer and refreshment in abounding joy. So here

again we find expressed in other words what we have before tried to make clear, the suitable adaptability of all phases of creation, as we now know it, to conform to what man himself actually is. Had man himself been other than what we know him to be, creation itself on this earth must have been different also.

Professor Owen, the naturalist, is quoted as saying that "man exemplifies in his structure the perfection of that type which from the earliest ages nature had been working with reference to some *future* development, and therefore a preordained existence." From his wide knowledge he adds these significant words, "The knowledge of such a being as man must have existed before man appeared."

Agassiz, another student of nature, says, "The Creator's aim in forming the earth and allowing it to undergo its successive changes, and in creating all the different types of animals which have passed away, was to introduce man upon the earth." "Man," he says, "is, in short, preeminently the antitypical existence—the being in whom all the types meet and are fulfilled."

Still another writer points out that "every portion of man's frame has been exemplified in preexisting life", and quotes the verse at the head of our paper, "In thy book (of nature) were all my members written when as yet there was none of them."

These writers were not evolutionists in the sense that that term is understood today. They did not believe that man is of parental descent from preexisting life, but they held to what Professor Oken says, "Man is the sum total of all the animals." If we truly catch the thought of the writer here, there is a depth and a beauty not revealed on the surface. But even so, it is only partially true, for while man may combine in his being all the salient points of preexisting life, he is not limited to these but immeasurably surpasses them, even in his present state.

Another writer says, "The strange resemblances that pervade all nature and impart a general unity to its forms would seem to indicate that there is but one grand end in view—one end to attain, namely, man himself."

We now come to a remark of Hugh Miller's that beautifully sums up the foregoing thoughts of others. He says, "It is surely no incredible thing that He, who in the dispensations of the human period, spake by type and by symbol, should have also spoken in geological ages by prophetic figures embodied in the forms and structures of animals. Nay what the poet imagined, though in a somewhat extreme form, the philosophers seem to be on the very verge of confirming." Each succeeding age cast its "shadows of better things to come".

"The advent of man," he says further, "was the great event prefigured in the geologic ages. The advent of the Divine Man, who abolished death and brought life and immortality to light, was the great event prefigured during the historic ages. It is these two great events, equally portions of one sublime scheme, . . . that bind together past present and future—the geologic with the patriarchal, the

(Continued on page 394)

OUR SALVATION BROUGHT NEARER BY PERSONAL PROGRESS

AS TIME passes, the day of salvation or reward grows nearer because God has a time set when He will reward the overcomer. But whether we will receive that reward or not depends partly at least on ourselves.

The Lord gave us of His Spirit when we believed, and He gives us grace and strength as required; nevertheless, we are expected to make progress by personal effort: "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matthew 16:24.

Too many expect to be carried about on flowery beds of ease. Having been as they say, "saved", they leave everything to the Lord, and think they can never be lost. They think that the Lord would not permit them to be lost after once being saved.

Salvation is referred to in the Scriptures as a walk, or something for which we must run. Salvation is a process, as well as something to be attained in the end. The whole Christian life is a growth, from babes to mature men. When we first believe in Jesus, we are as babes; and we are nourished by the "sincere milk", which is the Word of God.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby."—1 Peter 2:1.

By the word of truth we are enabled to grow and develop as children of God, and are made ready for the "salvation ready to be revealed in the last time."

PROGRESS ONWARD TO PERFECTION

That progress must be made in the way of salvation is shown by Hebrews 6:1: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." This does not mean to leave the first principles in the sense of abandoning them, but to leave them in the sense of being thoroughly instructed in them, and therefore not requiring to learn them over again.

The apostle mentions "repentance from dead works" as one of the first things learned and one of the first things acted upon in our Christian life. Having once learned this and acted upon it, we should have no need to learn it over and over again. But, having mastered this foundation truth, we have to maintain that position and from it make progress in other things concerning our Christian life.

Another principle the Apostle mentions that can be left is the resurrection. That is, having learned that there is to be a resurrection, it is not necessary to learn that truth over and over again. But we go on learning more and more of what resurrection means in our own lives, being raised to walk in newness of life. We also learn more particular details about the resurrection to take place when our Lord calls forth the dead from their graves—who will be raised, and to what condition; also that there is a special resurrection to be joint heirs with Christ.

Having learned that there is this offer of a special resurrection, it is our duty and privilege to make progress toward it. This means overcoming temptations to turn to the right or left, or to go back into the world, and to overcome the natural tendency to rest content with less than the promised end. If we do this overcoming, and make daily progress, we shall ever be approaching nearer and nearer to our salvation.

With each of us who are faithful our salvation is now nearer than when we believed in Jesus at the beginning of our Christian walk.

SALVATION IN THAT DAY

We must not, however, fall into the mistake of many who think that salvation comes at death. The Apostle Paul said that his salvation was nearer, yet he wrote to Timothy that the crown was "laid up", and would not be given until a long time future, which he called "that day".

At that day crowns will be given to all those who love the Lord's appearing. Hence the salvation was reserved, or "laid up", to be given to all the overcomers at "that day", and not at death. Read Colossians 1:5; 2 Timothy 4:6-8.

Although it does not come at death, we have to make all our progress before death, since there is no opportunity while dead to make progress.

STEPS OF PROGRESS

The Apostle Peter tells us to make our calling and election sure, indicating that it must be made sure in this life by conformity to the will of God. These steps of progress are described in 2 Peter 1:5-8. Read these verses carefully.

By adding virtue or fortitude we progress; by adding knowledge we progress; by adding temperance we progress; by adding godliness we progress; by adding brotherly kindness we progress.

The more we add, the more we progress. Following in the footsteps of Jesus means that we are progressing in these virtues, because He practiced them. That is the true progress—growing more and more like the Lord. It also involves progress in the knowledge of His Word, for we accept Him as our Teacher, as well as our Guide.

In the letter to the Ephesians (4:13-15), the perfecting of the saints is spoken of as something that is going on now, not to make us perfect physically, but to develop us in mind, heart, and character, and also in knowledge. "Till we all come in (or into) 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."

Perfect means mature; that is, to be fully developed in all the things mentioned is to reach maturity. When the Christian has reached this maturity, here called perfection, he will not, the Apostle says, be like ignorant children, "tossed to and fro, and carried about with every wind of doctrine."

Maturity means not only full development in knowledge but stability of character—not easily moved from the right. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Thus shall our salvation daily draw nearer by our personal progress. Growing up into the image and likeness of our Lord now, so far as we are able by His grace, we shall be the better prepared for that change which is part of the salvation promised—to be made like Him, that we may see Him as He is, who is the image and likeness of God. (1 John 3:1, 2.)

May it be our happy privilege to realize the fulfillment of His promise and His prayer for us—"that where I am, there ye may be also"; "that they may behold my glory, which thou hast given me." John 14:3; 17:24.

—From *The New Covenant Advocate*.

"THE NEARER ONE WALKS with God and His Christ the more conspicuous target for the adversary one becomes. Anyone doubting this will profit greatly by putting it to a test, despite the severity of the experiment."—S. E. H.

WHAT IS MAN?

(Continued from page 392)

Mosaic and the Christian ages, and all together with the new heavens and earth, the last of many creations—in which there shall be no more curse, no more death, but the throne of God and the Lamb shall be in it, and his servants shall serve him."

"Man in his great department of industry is what none of his predecessors ever were—a *fellow-worker* with the Creator. He adds to the beauty of the flowers, to the delicacy and fertility of the fruits. The seeds of the wild grasses become corn under his care, and the wild produce of nature sports under his hand. . . . An occult law of change and development meets with him in his developing instinct and ability. The habits which he imparts to the parents become nature in his behalf, in their offspring. . . . Man is the one created being that carries on the work of his adorable Creator."

Yet one more quotation from this remarkable man, who though "orthodox" in his belief, is, from the force of evidence, compelled to make admissions that he otherwise would not do. Note the following and see how nearly he approaches our own thoughts concerning man and his destiny.

"As certainly as the dynasty of the fish was predetermined in the scheme of Providence to be superseded by the higher dynasty of the reptile, and that of the reptile by the higher dynasty of the mammal, so it was equally determined that the dynasty of responsible fallible man should be succeeded by the dynasty of glorified immortal man. . . . The progress of creation and Providence in all its successive periods is of God, not of man." He further says, "I can as little regard the present state of things as ultimate, as any of the preceding pre-adamic ages. It is simply one scene in a foreordained series."

Who but an everlasting, ever living God could carry out a scheme so comprehensive, so vast?

A MODERN THOUGHT OF CREATION

MODERN theosophy becomes chimerical when impartially compared with Scripture. Were controversialists to take Jehovah at His word they would discover by genealogy and chronology that man was created perfect ("very good") about six thousand years ago. And that instead of the Darwin-monkey theory of the race evolving upward from a bubble to perfection through millions of years, it has been deteriorating until today it is hardly functional, sin having brought mankind to the verge of *non compos mentis*.

They would also learn that soul and life (*nepshesh*) are synonymous, and subject to death—the antithesis of life, and that life and immortality are to be sought. "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."

Then perhaps they would teach the way of life, the thing most desired; which can be had only by faith in the efficacious blood of Jesus Christ, who poured out His soul unto death, giving himself a Ransom for all. This spark of Adamic life must terminate in death. Continuous life begins at the resurrection, which synchronizes with the second advent: "For as in Adam all die, even so in Christ shall all be made alive."—Samuel E. Haney in the *Philadelphia Evening Ledger*.

"IN proportion as life's obligations increase, the need of preparation for them is ignored. We need not only to act; we need to think. We need not only to do; we need to pray. If Jesus needed them, do we not need the hours on the mountainside and in the garden?"

THE CROWNING DAY

(Continued from front page)

self as the future King of kings, and Lord of lords. But the world is turning farther away from Him each passing year. Men are denying the Lord Jesus Christ admission into their homes, their schools, their governments, and their lives! They are crying with increasing insistence, "We will not have this man to reign over us." Luke 19:14.

It is no longer the Jews alone who condemn the Christ of God, but the whole wide world for which He died. Nations, even, are now demanding the death of Christ, of His influence, and of His authority over their lives. And they reject with scorn the suggestion of His possible reign over them in the future. "Away with him, away with him"! They cry with His Jewish traducers of old.

"Our Lord is now rejected, and by the world disowned, By the many still neglected, and by the few enthroned; But soon He'll come in glory, the hour is drawing nigh, For the *crowning day* is coming by and by!"

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"BUT WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE HIM: FOR HE THAT COMETH TO GOD MUST BELIEVE THAT HE IS, AND THAT HE IS A REWARDER OF THEM THAT DILIGENTLY SEEK HIM." — HEBREWS 11:6.

FAITH OF THE CANAANITE WOMAN

JESUS had fed the five thousand and talked in the synagogue at Capernaum. He wanted to be alone with His disciples and teach them, for He knew that in less than a year He would leave them to carry on His work of preaching the gospel to the world.

So He and His disciples went to the land of Tyre and Sidon. When they reached a village they went into a house. Jesus didn't want the people to know that He was there, but there was no place for Him to hide.

A Canaanite woman, hearing that Jesus was there, came to see Him and ask Him to cure her daughter who was sick. Falling down, she begged Him to go home with her, but at first He would not answer her, because it was not for this reason that He had come to this place. Matt. 15:24. She kept crying and begging, until at last the disciples asked Jesus to send her away, for she was bothering them. They thought that she was unworthy of the Lord's care because she was a Gentile.

But Jesus didn't want to turn her down, so He said, "Your faith is so great that your daughter shall be made well."

It is impossible to please God without faith. Hebrews 11:6. Our faith is hearing the Word of God, believing, and being baptized. We show our faith by living as near as we can to Jesus' teaching, keeping ourselves pure, and looking for our Savior's coming. Romans 8:28.

Mary Jane Eekert, Age 13, Dixon, Illinois.

BRUSH CREEK, OHIO

THE March social and business meeting of the Brush Creek Bereans was held on Thursday evening, March fifth, at the home of Bro. and Sr. Clyde Pearson. A very profitable business meeting was held, at which it was decided to have some one appointed each month to write an article for the Berean Page. The program committee reported that the program for the next two months was almost ready to go to print. This is a new project for us, and we are confident that it is going to be a great help in keeping up our

interest and in securing new members.

It was also decided by vote to use the money in the treasury for the purpose of securing seats for the church.

There were thirty-three present at this meeting, which shows quite an increase over previous months. Interest is good, and we are enjoying the second lesson books very much. We adjourned the business meeting to meet in April with Bro. and Sr. Floyd Kessler.

A lively social meeting followed, with much singing, contests and games for young and old. At ten o'clock dainty refreshments were served by the hostess.

Eunice Pearson, Sec., Tippecanoe City, Ohio.

CLASSIFICATION OF LIFE

IN THE study of life we have many different classes and many planes of being in which life is held. Highest of all we have the Divine nature, and into smaller groups we have the angels and all other creatures of heaven who surround the throne of God.

Of all the hosts of heaven only the angels are revealed with any definite degree. As we all know, the word, "angel", means "messenger". They are the messengers of God and are immortal, their duties being to minister unto humans and protect them from any harm or danger.

Coming down to the things of the earth, we find that man is the highest of mortals. Still lower we have the animals and lowest of all nature are the plants.

So in this great world we find many different orders of life, each one serving its own special purpose.

Miss Luella Underwood, Tippecanoe City, Ohio.

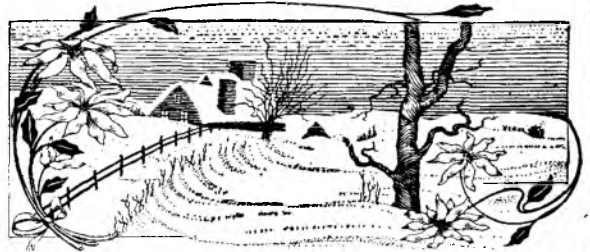
BEREAN PAGE CONTRIBUTIONS

Illinois, 14; Ohio, 11; California, 4; Michigan, 4; Iowa, 3; Indiana, 3; Louisiana, 3; Texas, 1; New York, 1; Missouri, 1.

"DON'T criticise the Bible—let the Bible criticise you."

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE RESURRECTION

MARK 16:1-20

“O death, where is thy sting? O, grave, where is thy victory?”

THIS week we have the “story of stories”—the happiest one. As Jesus had told His helpers, so it was done unto Him. He was crucified and then placed in a tomb, and the door of the tomb securely sealed.

In those days it was the custom to anoint the bodies with sweet spices, and so, for that purpose, Mary Magdalene, Mary the mother of Jesus, and Salome went to the burial place of Jesus. They arose very early the first day of the week and reached the tomb just as the sun began to shine.

A very heavy stone had been used to stop the entrance of the sepulchre, and the women wondered who would roll it away for them. But, lo and behold! when they looked the stone was already rolled away! Some one must have come earlier than they!

Intent upon their errand of love, they entered the tomb. Imagine their surprise! There on the right side sat a young man dressed in a long white garment. Their surprise changed to fright, for they did not understand who it could be. Moreover, the young man spoke to them, saying, “Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.”

He told them to find the disciples, Peter in particular, and tell them that Jesus had already gone into Galilee and would meet them there. The women were so amazed that they trembled and continued to be so afraid that they did not tell the good news.

Soon Jesus himself appeared to Mary Magdalene, and she then hurried to the mourning disciples with her comforting message. However, they could hardly believe it.

Before long Jesus appeared to Peter and John as they were walking along the road, and they ran to tell the disciples. But the disciples would not believe them either.

Then, at last, Jesus appeared to the whole eleven, as they were eating, and they had to believe it then. He chided them for their doubt, especially after He had told them so many times that He would rise the third day.

Now the time had come when the helpers were to carry

on the work for which Jesus had been preparing them. The command came: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Then Jesus was taken up into heaven, where He now is, sitting on the right hand of God.

READ First Corinthians 15:1-8 and 50-58.

In First Corinthians we find Paul confirming the death, burial, and resurrection of Jesus. He says that he preached what he had been taught.

He said that Jesus, after His resurrection, was seen by Cephas (Peter), the twelve, and afterward by five hundred brethren at one time, some of whom were then living. Afterward, He was seen by James and then of all the apostles.

Paul then said that he had seen Jesus last, although he was like “one born out of due time”. That is, he saw Jesus after Jesus had gone to heaven. You remember the story how Paul was stopped on his way to Damascus, the bright light shone, and Paul was made blind.

Paul continues with a happy hope for us. We, too, shall be changed as Jesus was. When He returns to earth, many will be alive, and both they and those who are asleep in Jesus “shall be changed”.

When JESUS RETURNS, people will be made immortal. (Remember Isaiah 35.) That gift of eternal life shall be given because Jesus suffered for us and was resurrected.

“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.”

READ ACTS 9:1-9.

HAVE YOU STARTED TO LEARN ISAIAH 35?

Read what was printed about it on the review page for March 29.

Read Luke 13:1 to 14:35, and 18:15-17.

Learn Luke 13, last verse.

“IT IS WORTH KNOWING that the Isle of Patmos is a volcanic island in the Aegean Sea off the coast of Asia Minor. It is about ten miles long and six miles broad. It has a population of about four thousand; and is under the rule of Italy.”—S. E. H.

With Our Sunday Schools

LESSON 1. — April 5, 1931

EASTER LESSON: THE RESURRECTION

1 Corinthians 15:1-8, 50-58

Devotional Reading: Philippians 2:1-11

GOLDEN TEXT

But now is Christ risen from the dead, and become the firstfruits of them that slept.—1 Corinthians 15:20.

A STUDY OF THE SUBJECT

Topic. The Gospel of Resurrection.

Basic Truth. "If there be no resurrection of the dead, then is Christ not risen".—1 Cor. 15:13.

Outline. I. The Fact of Resurrection. II. Proof and Power of Resurrection.

I. The Fact of Resurrection. The tremendous price which Christ in His death paid for sin has attracted the eye and aroused the sympathy of all. Let us not detract one iota from all this. Rather, in addition to this, let us come to solemnly realize the further astounding fact that had Christ not risen from the dead, the tremendous price which He paid in death would have been futile. Paul's lawful analysis is that if Christ be not risen, all hope is gone. He says, 1 Cor. 15:14,

"If Christ be not risen,

"Then is our preaching vain,

"And your faith is also vain.

"And we are found false witnesses of God;

"Because we have testified of God, that he raised up Christ: whom he raised not up, if so be that the dead rise not.

"If Christ be not raised,

"Your faith is vain;

"Ye are yet in your sins."

All, even Christ's own reward, was dependent upon His resurrection.

II. Proof and Power of Resurrection. As a proof of the Savior's resurrection, Paul cites those who at different times saw Him and recognized Him. Frequently, the Acts of the Apostles and the Epistles attribute the resurrection of Christ to the power of God:

"Whom God hath raised up".—Acts 2:24.

"This Jesus hath God raised up".—V. 32.

"Whom God hath raised from the dead".—Acts 3:15.

Like all other power, so the power of resurrection rested in God.

This resurrection power God afterward gave to His Son: "The Son quickeneth (makes alive) whom he will."—John 5:21. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth"—John 5:28, 29. To Martha Jesus said, John 11:25, "I am the resurrection and the life".

The great power of resurrection God has given to His Son.

As with Christ, so with man! If there be no resurrection, all is lost; sin is triumphant.

The assurance of resurrection gives to man the assurance of triumph over sin and death.

PRACTICAL APPLICATIONS

Resurrection: Resurrection is the result of supernatural power used in a practical way to

destroy the wage of sin, which is death. No teaching is more practical than that which has to do with life, happiness, and the pursuit thereof; and certainly resurrection has to do with all of these. It returns life, re-unites broken family circles, corrects the deformities of our physical natures, and ushers in a happiness of which the half has never been told. Its enunciation was so important and vital that Paul delivered it first of all. It is a doctrine, but an immensely practical one, and one that is woefully neglected.

Resurrection

—is a doctrine of individual interest;

—is man's only hope of life beyond death;

—is not a heresy, but gloriously real;

—will be the spring that ushers in man's eternal summer;

—is the destroyer of death which is the destroyer of man.

It Inspires: Resurrection inspires us to hope; it is the silver lining in the cloud of death. Any teaching or action which inspires a soul to hope, driving out despair, and opening the shutters of life that the golden beams of love and happiness can flutter in, is a worthy effort in every way.

Live to

—inspire others to deeds holy and true;

—broadcast love to everyone you know;

—give freely of your sunshine, that its beams may in other lives glow;

—labor and greet the world with a smile;

—resurrect in others the hopes that have flickered out in moments of despair.

—C. E. R.

THE GOLDEN TEXT

"But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Corinthians 15:20.

In spite of the fact that the Bible teaches plainly that Christ rose from the dead, there have always been some ready to say that there is no resurrection of the dead. "If Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:14.

The dead are not all raised at the same time, "but every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." 1 Cor. 15:23.

Our hope is the resurrection. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4:14.

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." Col. 1:18.—L. A. R.

SENIOR AND ADULT CLASSES

Topic: Resurrection.

In verses 1 to 4 Paul says, "I declare unto you the gospel," i. e., "I earnestly desire to impress upon you the gospel or good news of Christ's death, burial, and resurrection." The resurrection of Christ is the foundation of Christian hope, for Paul argues that, "if Christ be not risen, then is our preaching vain, and your faith is also vain."—1 Cor. 15:14. Take out of the Scriptures the fact of the resurrection of Jesus Christ, and you have removed the very foundation of the Christian religion.

But the resurrection of Christ will avail us nothing unless we can say that we are "risen with Christ" and we "seek those things which are above," Col. 3:1. And if we are "found in him" and have "the righteousness which is of God by faith," we will come to know the "power of his resurrection." Phil. 3:9, 10.

—F. A. S.

INTERMEDIATE CLASS

Topic: The Gospel of the Resurrection.

The story of the resurrection of Jesus, as found in the last chapter of the book of Mark, is a most interesting one. Jesus had really died, just the same as any other person who has died. He had been buried and a stone had been rolled, closing the door of the sepulchre. During the few brief years of His life on earth, He had taught the people of a coming kingdom wherein all should be perfection. But how could there be a kingdom, if the King were dead?

Many of His followers were discouraged and had gone back to their work, thinking all was lost. But very early in the morning, some of the women who loved Him had come to visit the grave, and they were startled to find the heavy stone rolled away and the grave empty. He who had been dead was alive forever more.

Who was the first to see the risen Savior? Mark 16:9. Was the news easy to believe? VV. 10-13. What does the word, gospel, mean? Was the news of Jesus' resurrection, gospel? Why? Was it just as much gospel as the news of His birth? What effect would it have on us, His followers, if He had not been raised from the dead? 1 Cor. 15:17, 18. Of what does the resurrection of Christ assure us? VV. 21, 22. What sort of life did Jesus have after His resurrection? VV. 44, 45. When will we receive the same kind of life? VV. 51, 52.

Because Jesus willingly laid down His life for us, His Father raised Him to immortal life. If we serve Him faithfully throughout life, He will give us immortal life, too, when He comes again.—M. G.

DOINGS AMONG THE CHURCHES

FROM BRO. JUDD

Sr. R. H. Judd of Toronto, Ontario, has had a windfall. An aged aunt has willed her sufficient money for a return trip to the Old Land to see her relatives, and she hopes to start about May 1. Bro. Judd writes, "What your humble servant will do, I cannot say yet. Perhaps I will see if some of the Fonthill friends can give me some employment on their farms for my board and perhaps a little more. Of course, should some suitable employment open up in the city, I shall stay here. With my 'game' leg, I am not as useful as I used to be. However, the way will be opened up for us. By the way, I am sorry I have not been able to write and thank the good friends who answered my query in The Herald of a short time ago. Some of them were very acceptable."

GRAND RAPIDS, MICHIGAN

The group here is working along as faithfully as ever. When they undertake something they put their shoulders to the wheel and make a real success of it.

Bro. Chas. Simpson has been undergoing treatment the past month for a trouble from which he has suffered for several years, and all are glad to know how well he is progressing. Sr. Simpson, though not very strong yet, has been holding up well. Sr. Skeels continues slowly to gain in strength, and Mrs. Ladwig is also showing improvement. For all of these things we offer thanks to our heavenly Father.

Sunday School attendance on March 15 was 255, and an overflowing house was found at night, when some special musical features were given. The possibility of organizing a church orchestra is arousing quite a bit of interest.

F. E. Siple, Pastor.

A TOUR OF CHURCHES

Bro. J. W. Williams expects to hold services at the following places in Nebraska: at Blair on March 23 and April 3; at Avery, March 24; at Holbrook, March 26 to 30; at Lincoln, March 31 to April 2. All those living in the neighborhood of these places of meeting are urged to be present as much as possible.

The Executive Board of the Illinois State Conference will hold a business session on Saturday evening, March 28. Bro. and Sr. Frank Laning of Mount Sterling, and Sr. Leila Whitehead of Chicago expect to be present with those members living near by.

FONTHILL

Sr. Taylor has been confined to her home for some time through illness.

Sr. Martha Platts, some two weeks ago, had the misfortune to slip and fall. At the time the injuries were considered to be in the form of sprains and bruises, but later, when medically examined, she was found to have a fractured hip. This at her advanced age is much to be regretted. We pray for the Master's healing power to be granted unto Sr. Platts.

The Fonthill Women's Institute are at present conducting a two weeks' course in sewing. These classes are being held in our church basement.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." —Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. John Cochran,	Knox, Indiana.
Sr. C. E. Randall,	Mora, Minnesota.
Bro. Roll Brewer,	Troy, Ohio.
Bro. Lloyd Eklund,	Mora, Minnesota.
Bro. Thomas Weldon,	Thorold, Ont.
Sr. Curdella Gray	Lanark, Ill.
Sr. H. L. Leeper	Arkansas City, Kans.
Bro. Albert Singer,	Niagara-on-the-Lake, Ont.
J. H. Leavitt	Wewahitchka, Fla.

Bro. Leavitt writes that he is assisting in the work of two Sunday Schools and he, with others, has recently opened a new meeting house, which is non-sectarian. Bro. Leavitt is an unusually busy man, it appears, for his age, which is 89. He asks the prayers of the brotherhood for himself and the work in which he is engaged.

PRE-EASTER ACTIVITIES

The church at Oregon, Illinois, is issuing a local bulletin this week announcing pre-Easter services, beginning March 29 and continuing each night for a week, closing with the evening services on Easter Sunday. The sermons will be given by the pastor, Bro. Austin, portraying the life of our Savior during the week of His passion. Special music will be rendered each evening by Sr. Rogers, assisted by Sr. Winfrey, directing the men's chorus and the junior choir. All those finding it possible to attend will be greatly uplifted and benefited, by both sermon and music.

A special preparatory class has been meeting with Bro. Austin each Thursday evening previous to the prayer meeting, consisting of those who are considering consecration to the Savior. This class now numbers nine young people, and baptismal services will be held on Easter Sunday. God is specially blessing the work at Oregon, and we pray that Bro. Austin may be strengthened in his labors, and that all may grow in faith and in service to God.

ORDERS FOR EASTER HERALDS

J. W. Cooper; Mrs. George Reighard; Anna E. Sleight; M. W. Perrine; Mrs. Mary Poland; Mrs. Harry G. Kipp; Mrs. Clark McClelland; Vivian Magaw; R. A. Humphreys; Mrs. H. L. Leeper; Mrs. Sidney Martin; E. S. Logan; Mrs. W. H. Eidemiller; Mrs. James Kessler.

TRAINING CLASS NEWS

The class is now studying Paul's Epistle to the Philippians in their Bible work, and is gaining many truths thereby. The new members, Brothers Roland Wright and Allen Dietzman, are making remarkable progress in their Bible studies.

Bro. Allen Dietzman was absent last week because of having his tonsils removed at Dixon Hospital. He was back at class March 23.

The English class is doing some good work in correcting errors of speech and in memorizing portions of Scripture.

OUR EASTER OFFERING

The following Easter Offerings have been received since last issue. To all of these we express our gratitude, and we pray that the heavenly Father will add His showers of blessing in ways in which they severally stand in need. No effort which we may put forth in memory of the gift which we hope to receive as a result of our Savior's death and resurrection can be too great. Let us offer ourselves, our all, to Him on Easter Day.

Previously reported	\$33.00
Carrie E. Hilsabeck	1.00
H. H. Hawkins	3.00
Mrs. S. Cronkhite	2.00
Jas. A. Patrick	1.00
Leila Mae Siple	5.00
An Isolated Sister	2.00
Mrs. Lola Clark	1.00
Mrs. Elizabeth Hutchings	3.00
Mrs. Diana Murphy	3.00
Jessie M. Wilson	5.00

Total \$59.00

HERALD RECEIPTS

William Fey; Lucille LeCrone; Mrs. George Reighard; E. E. Williams; Thomas Davis; D. S. Kirkpatrick; J. H. Leavitt; R. A. Humphreys; Mrs. J. E. Hindman; H. H. Hawkins; Alta Mitchell; Eva L. Underwood; Mrs. G. H. Loudenslager; Loren L. Burnett; R. S. Lindstrom; Mrs. G. E. Black; L. E. Robinson.

FROM BEAR, ARKANSAS

Dear Friends of Our Weekly Messenger: The Herald for March 3, as its forerunners, is brimful of wholesome food for the mind of mortal man. Job 4:17; 31:33. His highest privilege now is to seek for glory and honor and immortality. See Rom. 2:7. The first article by Bro. R. A. Curtis, entitled, "What Shall the End Be of Those That Obey not the Gospel of God?", is correctly and scripturally expounded. Luke 24:27. Isn't everlasting destruction bad enough? Acts 3:22. The closing articles on page 352 by C. E. Lapp, "Am I My Brother's Keeper?", and by Ednah Cooper, "The Answer to Prayer", bring us nearer to each other and hence nearer to God. 1 Cor. 8:5, 6. Amen.

Kittie C. and R. A. Humphreys.

"Whom do men say that I am?" is as timely in this present time as in the day that Christ asked it of the disciples. Some say He was an imposter; some, a good man; but, others confess that He is the Lord Jesus, the Son of the living God. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." 1 John 4:15. — F. A. S.

MARY ANN WILLIAMS

Mary Ann Williams was born in Iowa, on October 24, 1848, and crossed the plains at the age of twelve, living in Oregon for a time, then in the neighborhood of Felida, Washington for forty years. She died at the home of her son, near Vancouver, on March 14, 1931. She leaves to mourn her loss, three daughters, two sons, one brother, one sister, twenty-two grandchildren, and fourteen great-grandchildren.

Sr. Williams was a member of the Church of God for many years and was beloved by all, as attested by the great crowd and beautiful floral offering. The writer conducted the services from the church at Felida.

A. W. Darby.

REBECCA FISHER

Sr. Rebecca Fisher passed away at her home near Elmira, Oregon, recently, after a lingering illness. She was born at Columbia City, Indiana, on September 21, 1851. She came west forty-three years ago, living for three years in Coos County, Oregon, then coming to Eugene.

Forty years ago she united with the Church of God at Eugene, when she heard the gospel proclaimed by William Skeels. Sr. Fisher is survived by five sons, all of Eugene, one sister, Martha Coverston, of Indiana, and three grandchildren. We laid her to rest in the Oak Hill Cemetery until Christ returns, who has power over death and the grave.

C. H. Belshaw.

MY STRENGTH IS IN THE LORD

The LORD is my strength and my shield;
My heart trusteth in Him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise Him.
The LORD is their strength,
And He is the saving strength of His anointed.
Save Thy People, and bless Thine inheritance:
Feed them also, and lift them up for ever.
— Psalm 28:8-10.

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 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 EPISTLE TO THE COLOSSIANS

By Lyman Booth

COLOSSE was a populous city of Phrygia, situated in the valley of the Lycus in Asia Minor, close to Hierapolis and Laodicea. Nothing is known for a certainty as to who founded the church there. It is not recorded that Paul had ever been there; and the general trend of ancient testimony favors the opinion that he never was there. Some recent writers, however, contend that he was, and he may have visited the place during his tour in "the Phrygian and Galatian country" (Acts 16:6), but it is hardly probable, especially as he mentions the Colossians and those of Laodicea as "not having seen his face in the flesh". Col. 2:1.

There is a great similarity between this epistle, and that to the Ephesians. It is generally supposed that they were written about the same time and sent by the same messenger, even Tychicus, though Onesimus, being a Colossian who accompanied Tychicus, is not mentioned in the epistle to the Ephesians.

It is quite probable that Paul had heard of some teachers, grafting heathen philosophy along with traditions of the Pharisees on the ritual law of Moses, who had corrupted the gospel by this mixture, and were attempting to draw the Colossians aside from the truth. Therefore he particularly warned them against these deceivers and against all who, either by superstitious observances or philosophy, attempted to draw them aside from the simplicity of Christ, in whom alone they were complete and had everything of which they could conceive. These cautions and exhortations are introduced and connected with the most exalted views of the personal and mediatorial dignity of Christ.

This epistle forms one of a closely connected group of three. It is linked on the one hand to the letter to Philemon by the group of personal salutations common to the two, and on the other hand to the epistle to the Ephesians by a remarkable and intricate community of contents, and by the fact that the two letters were entrusted to the same messenger (Col. 4:7; Eph. 6:21) and probably by an express reference in the Colossian letter to the sister epistle under the title of the Epistle from Laodicea in 4:16.

Paul's language in this epistle leaves no doubt that the church at Colosse had not been directly founded by him, and that he was personally unknown to the bulk of its members, though individuals among them, such as Philemon, may have met him during his long stay at Ephesus and have owed their conversion to him.

It is clear from chapter 4:3 that the Apostle when he wrote was imprisoned, and it seems from various circumstances that it was his first imprisonment in Rome. We find Timothy with him (ch. 1:1), who was not with him at Rome when he was brought a second time before Nero (2 Tim. 4:16). Nor is it likely that Timothy was with him when he was imprisoned at Caesarea. But he was with Paul

in his imprisonment in Rome (Phil. 1:1).

When Paul wrote this Epistle Demas was with him (ch. 4:14), but when he was brought before Nero the second time, Demas forsook him (2 Tim. 4:10). In the Epistle Onesimus, Aristarchus, Mark, Epaphras, and Luke are named (ch. 4:9-14). When Paul wrote the Epistle to Philemon, there were with him Onesimus (v. 10), Epaphras and Luke, Mark, Aristarchus, and Demas (vv. 23, 24).

It is evident from the preceding facts that this Epistle was written about the same time as the Epistle to the Philippians and that to Philemon. Now the letter to the Philippians was written in the latter part of Paul's first imprisonment in Rome, and the Epistle to Philemon shortly before Paul's liberation from that imprisonment, as appears from his direction to Philemon to prepare him a lodging (v. 22).

We may, therefore, conclude that the Epistle to the Colossians was written near the close of Paul's first imprisonment in Rome, about A. D. 63. It was sent to the Colossians by Tychicus (ch. 4:7). Epaphras had most probably been the instrument of their conversion during the Apostle's long sojourn at Ephesus.

Two incidents brought Colosse before Paul's notice during his imprisonment at Rome, a visit of Epaphras (4:12), and the coming of the runaway slave, Onesimus, who had left his Colossian master, Philemon, and fled to Rome. Epaphras could speak favorably of the faith of the Colossians and their work of love (1:4, 8), but he had to announce the appearance among them of a dangerous form of heresy, half Jewish, half oriental, tending to corrupt the simplicity of their faith and to obscure the dignity of Christ by a spurious union of Jewish observances with a worshiping of angels and an extravagant asceticism.

In A. D. 63 Tychicus and Onesimus were on the point of leaving Rome for the East (4:7-9), and the Apostle resolved to avail himself of the opportunity of addressing a special letter to the Colossians warning them to be on their guard against the vain deceit of a false philosophy, and exhorting them to constancy to their one and only Lord. Accordingly, after the opening salutation and thanksgiving (1:1-5), he proceeds to show Christ as the Head of the new creation, the church, who by His resurrection and ascension had reconciled humanity to God the Father (1:16-29).

He warns them not to be led astray by any strange philosophy and urges them to fix their attention on Him, whose perfect Sacrifice had fulfilled all the typical offerings of Judaism, and in whom they were free from all ritual prohibitions (2:8; 3:4). He applies the effect of their participation in Christ's resurrection to various social relations, as husbands, wives, children, fathers, mothers, slaves (3:5; 4:6). He refers them to Tychicus and Onesimus for information respecting his condition and requests them to forward the Epistle to the Laodiceans, and to read that received from Laodicea (4:7-18).

SEND US those names of your friends, at once, so they will enjoy, with you, the *Easter HERALD*. Five Cents per copy.

“I gave, I gave My life for thee,
What hast thou given for Me?”



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RESTITUTION HERALD

EASTER NUMBER

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EDITORIAL

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F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"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. And go quickly and tell his disciples that he is risen from the dead."

THE PSALM OF THE CROSS

PSALM 22

MY GOD, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*

2. O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

7. All they that see me laugh me to scorn: they shoot out the lip, they shake their head, *saying,*

8. He trusted on the LORD *that* he would deliver him: Let him deliver him, seeing he delighted in him.

11. Be not far from me; for trouble is near; for there is none to help.

16. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

18. They part my garments among them, and cast lots upon my vesture.

22. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

27. All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

31. They shall come and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

E A S T E R

EASTER points to nothing else so much as to resurrection. What joy is its message! What hope!

Since sin threw the curtain of death across the vision of man, there has been nothing more provocative of joy and comfort than the thought of life in victory over death. Resurrection is the one word that truly crowns the sin-sick soul with this hope.

Specifically Easter harks back to the greatest of all known victories, that which was achieved in our Lord and Master on the morning of His resurrection. He who had been violently put to death, who had been brought thereto in the most vicious manner, and who had suffered death in

its fullest sense, stood forth upon that first Easter morning, fully victorious, established in life, ever after to be beyond the grasp or power of death.

His was the victory of the ages. It declared as never before the majesty of the Creator, the infallibility of His word, the certainty of His every promise.

Let Christians everywhere approach the dawn of the coming Easter day with the deepest and greatest joy of reverence, with the truest devotion to the God of all, and with the heartiest of adoration and service to Him who gave His life that He and all His true followers might gain life eternal, even the life of God himself.

FATHER, FORGIVE THEM

HE WHO had no sin, in whose mouth there was no guile, whose whole being, like that of the atonement sacrifice of Israel, was in every way spotless, was suspended upon Calvary's cruel cross. He had been there as yet but a brief time. His first recorded words were, "Father, forgive them; for they know not what they do".

But He was the great Atonement for sin. Having given himself to redeem man from the wages of sin, He had been thus impaled upon the tree. If He was to redeem man, He must himself continue His spotless, sinless life to the end.

His forgiveness was a part of that atonement, a part of redemption.

Withholding of forgiveness is by God unpardonable. Jesus said, "So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one his brother their trespasses." Jesus had been illustrating forgiveness by the parable of the king. Matt. 18:23-35. In the parable He emphasized the condemnation that was justly placed upon the unforgiving servant. He then pronounced a like decision upon all whosoever shall not forgive.

Therefore, according to the Savior's analysis, refusal of forgiveness is a sin, which while it lasts, is unforgivable.

But Jesus did not become polluted with such sin. He forgave, not waiting for them to petition, nor waiting for them to repent. He implored His Father to forgive His persecutors. To the end, He was a perfect Sacrifice, a perfect Atonement.

IT IS FINISHED

THE LIFE that had been heralded by heaven's angels, the Life that had been true and loyal to the Father in every detail, the Life that had been possessor of God's unmeasured Spirit, that had not only instructed His people by word of mouth, but also by example, that had braved sin's curse, even the cross, had now completed its work. In no little detail had He left anything undone. In no place had He deviated from the guidance of the prophetic word or from the guidance of the Spirit of God. All had been wrought. "It is finished."

This is the last word of the twenty-second Psalm. That Psalm begins with a message which also Jesus, while on the cross, quoted: "My God, my God, why hast thou forsaken me?"

Indeed the twenty-second Psalm is the Psalm of the Cross. Not a few have been brought to think that Jesus probably quoted this entire Psalm, or quoted largely from it, while upon the cross. It was David's inspired prophecy of the status of God's Son in the hour of His final and all-conquering effort to atone for sin.

"It is finished." What meaning in those words! Here in John 19:30 all was consummated, in readiness for the final act. All was completed. It was completed for you, dear brother, sister; for me. All being finished, He bowed His head in death.

OUR HIGH PRIEST

WHO his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—1 Peter 2:24.

The atonement service as prescribed by God to Aaron, Lev. 16, required that the high priest should "offer his bullock for the sin offering, which is for himself, and make an atonement for himself, and for his house". The atonement was to cover sin; not to cover it in the sense of to hide it deceptively, but to cover it in the sense of erasing it. "The wages of sin is death". Death is really the only thing that can, according to the law of cause and effect, cover sin. From this standpoint it was due from Aaron, the high priest, that he should die. Thus he was to cover, to erase sin.

But God's provision with Aaron was that he should instead bring in a bullock, and sacrifice it, and take of its blood, that is, its life (see Lev. 17:11-14) and sprinkle it upon the mercy seat.

Not so with our Savior. He used no bullock in substitution for himself. No lamb of the flock was slain as a substitute of the Lamb of God. Jesus, the great High Priest, in order to minister in the Holy of Holies of the Father, gave himself—His own sinless, stainless, spotless life. No substitute for Him! He gave that life, not to cover sins

committed by himself, but to cover, to erase those sins of man which were placed upon Him.

He did this, as did Aaron, before entering the Holy of Holies.

"THE church must teach the resurrection of her Lord as well as His death, and must teach it, not as a reward for His work, but as a part of the work itself—as a part that, not less than His death, is to be fulfilled in us. This will lead us beyond the thought of dying in sin, to the thought of living in righteousness. This, and this alone, will bring the raising up of the new man within us, into inseparable connection with the death and burial of the old man. In this we have the inspiration of a risen, exalted, vitalized, communing heavenly Friend."

BEFORE THE MERCY SEAT

SEVEN times with his finger was Aaron to "sprinkle of the blood" which had been caught in a basin from the atonement sacrifice, "upon the mercy seat" "and before the mercy seat" in the Holy of Holies. But this blood was an emblem of the life of the atonement sacrifice. "The life of the flesh is in the blood." Lev. 17:11. Therefore, "The life thereof, which is the blood thereof", Gen. 9:4, being taken within the veil, was diffused within the Holy of Holies.

So also our Savior. Death having put down and submerged everything in Him pertaining to fleshly life, He was raised, raised immortal, raised beyond "the veil". For "the veil" was "his flesh". Heb. 10:20. It was the life of the flesh that He gave. He gave it once for all. Never was He to return thereto. That life was ended.

When He arose, He was beyond the veil. Life and immortality He brought to light. He stood in the presence of God. At once His life began to be diffused in the Holy of Holies. Death and resurrection had accomplished this for Him.

Death was necessary. Without it there was no way to dispose of the natural life. Without being rid of the natural, there was no way for Him to partake of the new life, the spiritual.

Our High Priest has entered into the Holy of Holies once for all. Never will He return therefrom to the life condition that was placed upon the cross. Had He used a substitute in His death, He never could have entered into the likeness of God.

So, too, with you and me, dear reader. Our only way to become possessed of new life is first to become dispossessed of the old. The pathway as marked out in the Word of God leads through death and resurrection.

This was traversed and perfected by Christ, who has assured us with the assurance of God's own word, that those who believe in Him shall likewise, because of faith, become at resurrection possessed of life like unto that of himself.

THE LORD IS RISEN

The Lord is risen! Come see
The imprint of His deathly bed.
Is it not true? Hath He not said,
"From thee I will not flee,
Thou sheep; my shepherdry"?

When smitten the shepherd be;
Far and wide, o'er the mountain side,
Then lacking lambs bleat for a guide;
Whose tender care shall be,
Then felt most poignantly.

While doubt and dismay may be
Shadowing deep on scattered sheep,
Fervent feminine eyes that weep
Came seeking, with spicery,
The tomb near Calvary.

Roman soldier, guard thy groom,
With watchful wake, lest cursory break
The disciplined flock shall undertake.
The resurrection riven tomb
Heralds, legion Rome, thy doom!

Behold! now to you who weep,
Though foes despise, thy Friend's demise,
Judicial judgment says, Arise!
Shall Roman sealing keep
The Master from His sheep?

When tidings glad are given,
Returning fold their Master hold;
Dark night flees; morning joys unfold.
Today the Lord is risen!
The Lord today is risen!
Paul M. Hatch.

RESURRECTION

By Jas. A. Patrick

WHAT is resurrection? It is defined in *Young's Concordance* to mean, "A standing or rising up."

In Matthew 22:31, Christ said, "But as touching the resurrection of the dead"; Mark makes Him say, "For when they shall rise from the dead"; "And as touching the dead that they rise"; and Luke puts these words in His mouth, "Now that the dead are raised."

The foregoing quotations confirm Dr. Young in his definition. Resurrection is a rising up from the dead. Then, unless there has been a lying down in death, there can be no resurrection. There are many other scriptures that confirm this thought. I quote only a few of them.

Speaking of Christ being delivered up and crucified, Matthew said, "And the third day he shall rise again." Mark says of the same circumstance, "And be killed, and after three days rise again." Paul in 1 Thessalonians 4:14 said, "If we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him." In verse sixteen we read, "And the dead in Christ shall rise first."

God, speaking through the mouth of the prophet Hosea, said, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."—Hosea 13:14. Of this same event Christ used this language, "All that are in the graves shall hear his voice, and shall come forth"—John 5:28, 29. So we see that resurrection means no more, no less, than a rising or standing up from death.

WHAT WILL BE RAISED?

I think the best answer to this question will be arrived at by a study of Christ's death, burial, and resurrection. We are told that we shall be like Him; our vile bodies are to be changed and fashioned like unto His glorious body. What was His glorious body; of what was it composed? If we follow Christ in the accounts given in the New Testament, from the time He was crucified till the morning of the resurrection, we will learn what actually took place. Why should we go beyond that which is written?

In the evening of the day in which Jesus was crucified, "Joseph of Arimathea . . . besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus."—John 19:38. Then John tells of the tomb, and says, "There laid they Jesus." It was Jesus' body when they took it from the cross, and it was Jesus when they laid it in the tomb. Any difference between Jesus and His body? Matthew, in speaking of the same circumstance, says, "And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb."—Matt. 27:38, 39.

Then on that first Easter morn, when the women came to the tomb, they saw an angel sitting on the stone which he had rolled from the entrance, and he said to them, "I know that ye seek Jesus . . . He is not here: for he is risen, as he said. Come, see the place where the Lord lay."—Matt. 28:5, 6. It was the body of Jesus when it was taken from the cross, and it was Jesus when it was laid in the tomb; the angels said it was the Lord that had laid there. There was no difference then between Jesus, the Lord, and the body. Jesus, the Lord, and the body, one and the same thing were put in the tomb. What came out?

On the day of Pentecost, Peter speaking to the Jews said, "Ye have taken (Christ) and by wicked hands have crucified and slain; whom God raised up." Then quoting David, Peter continues, "Moreover my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Peter further says of David, "Therefore being a prophet, and knowing that God had sworn with an oath to him . . . he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul

was not left in hell, neither did his flesh see corruption. This Jesus hath God raised up, whereof we all are witnesses. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus . . . both Lord and Christ." Acts 2:23-32.

What same Jesus? The One God raised up whose flesh saw no corruption. "This Jesus (whose flesh saw no corruption) hath God raised up." Why did David say his flesh should rest in hope. In hope of what? A resurrection, of course. Will his flesh be resurrected? Yes, or words have no meaning.

This is further confirmed by what Christ said to the frightened disciples, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39. Did He have flesh and bones? He said He did. Why then do some of our folks contend that He did not; that He was only spirit? Will they please give us the proof? I don't know what could be said that would prove anything true, that would be just the opposite of what Christ said was true.

THE RESULT OF RESURRECTION

After His resurrection, Christ said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. 1:18. "Beloved, now are we the sons of God, but it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2. "And God shall wipe 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.

It is impossible for the finite mind to comprehend such a condition. All around us are the very things that John says are to be no more. We are so used to them that we take them as a matter of course. We see our loved ones stricken, writhe in pain, die. We are helpless. The burden of sorrow bows us down. It is impossible for us to fully realize what it will mean to be eternally free from these things that stalk us like evil shadows that may materialize at any moment and become burdening, harrowing realities.

Faith alone can lift us up and make us to sit together with Him in heavenly places. If our hope is anchored to that within the veil, then we are caused to realize that soon these things of which John speaks will pass away, and we shall be eternally free. Praise God for such a hope!

"OUR Lord's crucifixion began when He heard Peter denying Him, Peter, who had been first to confess Him, Peter, on whose rock-confession His church was built. The essence of the crucifixion was not the physical agony, but the spiritual agony, the feeling that God had forsaken Him. It began with the feeling that man had forsaken Him.

"And Christ, our Redeemer, is crucified when we deny Him, when by word, or deed, or thought, we are false to Him. Any day may be a day of denial. Let us make every day a day of confession and consecration."

EASTER MEDITATIONS

By Rufus A. Curtis

"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."—Revelation 1:18.

OF ALL the hope inspiring statements of the Bible, the above holds preeminent place in the hearts of Christians. For all our hopes of eternal life, beyond the silence of the tomb, and the gloom of the grave, must ever find their realization in the sublime verities of the Scriptures, which assure us that "God hath both raised up the Lord, and will also raise us up by his own power." Titus 1:23; 1 Cor. 6:14. By reading the divine statements of Paul, the apostle to the Gentiles, we can readily discover that the gospel which he preached, included first of all, that which he had "also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." 1 Cor. 15:1-4.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is not Christ risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. 15:12-29.

From this dark and hopeless picture of negations, the inspired writer now turns on the bright beams of resurrection light, in the following affirmations,—“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.”

As professed believers in the Bible doctrine of a future life, we are "looking unto Jesus the author and finisher of our faith," "who hath abolished death, and hath brought life and immortality to light through the gospel." Heb. 12:2; 2 Tim. 1:10. We are proud of our Leader and Commander, who has triumphed over death, and has sent back this message of cheer to his faithful followers, "Because I live, ye shall live also." John 14:6.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself," and to quicken "whom he will." John 5:21, 26. No true epitome of redemption for our race is revealed in the Bible, but through "Jesus and the resurrection". Acts 17:18; 4:12; John 6:39, 40, 44; 20:31; 1 John 5:11, 12.

"THE message of Easter is a message of new life, manifested in the newly risen Son of God."

DEATH AND RESURRECTION

By *Emma C. Railsback*

"IF I WAIT, the grave is mine house: I have made my bed in the darkness. . . . If a man die, shall he live again? all the days of my appointed time will I wait (in the grave), till my change come. Thou shalt call, and I will answer thee: thou shalt have a desire to the work of thine hands. . . . For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."—Job.

"The dead praise not the Lord, neither any that go down into silence. . . . For in death there is no remembrance of thee: in the grave who shall give thee thanks? . . . Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness."—David.

"For the living know that they shall die: but the dead know not any thing. . . . 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."—Solomon.

"Set thine house in order: for thou shalt die and not live, saith the Lord. . . . Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isaiah.

"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."—Daniel.

"Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. . . . I am he that liveth and was dead: and behold I am alive for evermore, Amen, and have the keys of hell and death."—Jesus.

"Thy brother shall rise again."—Jesus to Martha.

"I know that he shall rise again in the resurrection at the last day."—Martha to Jesus.

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."—Peter.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus

died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For 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: . . . For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. . . . Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 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."—Paul.

Dear Reader: In the words of the apostle Paul, "Why should it be thought a thing incredible with you, that God should raise the dead?" and further, why should you refuse to believe the testimony of God's faithful witnesses as to man's condition in death? Death is an enemy, but you prefer to believe he is your friend. What comfort is there in refusing to believe God's Word? Without faith it is impossible to please God, so let us take Him at His word and look to Jesus, who came to bring life and immortality to light through the gospel, for He has conquered death and has the keys of death and the grave.

"THE kingly brow of Jesus Christ was crowned with a diadem of thorns."—*J. F. Hurlbut*.

CHRIST IS RISEN

By *C. E. Lapp*

WE ARE all more or less familiar with the story of Christ's crucifixion. He was crucified with two thieves on a hill called Golgotha, just outside of Jerusalem. He had told His disciples before His death that He would rise on the third day; and as we behold Him on the cross as the disciples saw Him, we can readily see how the darkness of despair must have settled over them. Truly, He had said that He would rise the third day, but suppose something should happen that He would not rise? Did He really possess the power to take up His own life?

It was the custom during those days that all criminals who were crucified should not hang upon the cross on the sabbath. It was also the custom for the dead criminals to be cast outside the city on the rubbish pile, there to be burned with the refuse of the city and the sacrifices left from the temple worship.

It was with no small concern, then, that Joseph of Arimathea went to Pilate and begged for the body of Christ. He was a rich man, a Jew, also a member of the Sanhedrin, but a secret follower of Jesus. Pilate gave him permission to take Christ's body from the cross and prepare it for

burial. Now Joseph had a new tomb carved out of rock, where no man had ever been laid, and it was to this place that he took the body of Jesus. A great stone was rolled into the entrance to close the tomb.

After Christ was put in the tomb, the Jews became afraid for fear the followers of Christ would steal away His body and then try to prove that He had risen. They therefore went to Pilate and asked that the Roman seal be put on the tomb, and a guard be placed around it. Pilate agreed to this, and it was done as the Jews wished.

After the sabbath toward the first day of the week, Mary Magdalene and the other Mary came to the sepulchre, and as they drew near, they noticed that there had been a great earthquake, and the stone in the front of the grave was rolled back from the entrance. The angel of the Lord had descended and rolled away the stone, and Matthew tells us that His countenance was like lightning and His clothing, white as snow. The guards became afraid and were so overcome by His presence that they fell down on the ground and became as utterly helpless as dead men. These soldiers nailed Christ upon the cross, but when it was time for Him to be raised from the dead, there was no power on earth that could possibly have held Him in the grave. He was dependent upon the power of God in heaven, the One who had created the heavens and the earth. God's power alone could raise Him from the dead.

Yes, Christ arose from the grave on the third day according to the Scriptures; He arose a Conqueror over sin and death. Never again will Christ be liable to death, because He was raised from the dead an immortal being. He appeared to Peter, to the twelve apostles, and to five hundred of the brethren at one time, and to many others before His ascension into heaven. He was the first to die to be raised immortal, so that death could never again touch Him.

After a brief stay upon earth following His resurrection, He showed by many infallible proofs that He was really the Christ and had been raised from the dead. He then gave His apostles a few words of encouragement, and also the promise of the Holy Ghost, and ascended into heaven to sit at God's right hand. It is there He is making intercession with God in behalf of those who have accepted Him and are living in Him by faith.

If we could go no farther than this, we would be miserable creatures. But the resurrection of Christ holds larger, greater beauties to those who accept the gospel. We are told in Romans the sixth chapter, that if we are buried with Christ by baptism into death, we shall be raised by the glory of the Father to walk in newness of life. And if we are dead with Christ, then shall we also live with Him.

No man can of himself have the power to be resurrected, but that power only comes through Christ. Man has always failed in everything since the beginning of the world, but failure will now become victory. Victory through our own efforts, our own zeal, our own righteousness? No, indeed. But we will be able to say with Paul, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

RISEN WITH CHRIST

By Samuel E. Haney

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory".—Colossians 3:1-4.

WERE these infallible instructions intelligently and rigidly followed by those having complied with the Lord's proposition, virtually all delusive apprehensions would disappear like mist before the sun. Divine blessings for body, soul, and spirit would then follow as inevitably as water flows down hill.

The price of admission into the Ark of safety—Christ Jesus—is immense, which accounts for so few giving it serious consideration. Frankly broach the subject to the average professing Christian, and you will be stigmatized a chronic bore, a joykiller, a pessimistic freak of nature: all of which makes manifest the great depth to which man has sunken into the filthy, immoral miasma of this sin-cursed world. How far has man become estranged from His loving Creator, who once pronounced him "very good" when God "walked in the garden in the cool of the day", and conversed with husband and wife. Gen. 1:31; 3.

Let us analyze our text. "If ye then", or, "If however"—Weymouth and Rotherham—which means: "but if, besides having died with Christ, you have on the other hand, been risen with Christ, seek those things which are above". Thus the prerequisite phase of the beginning of the text is emphasized. The word "seek" in this sentence is equivalent to, "cease to consecrate your energies and your thoughts on mundane ordinances," Lightfoot. "Set your affection ('mind', R. V.; 'hold in esteem', Roth.) on things above, not on things on the earth."

The unregenerate man naturally sets his affection on things agreeable to his fleshly mind, his fallen Adamic nature only, while the new creature in Christ Jesus, born anew of the Holy Spirit, is commanded to set his affection on things, which for the present are above, but are to be prevalent later in God's kingdom on earth.

A grievous mistake on the part of many of us is in trying to set our affection on both the invisible and the visible, or, in other words, dividing our affection between the kingdom of God and the kingdom of the devil. And right here is where our trouble begins, only to end in defeat in our battle for life. For no one can successfully "press toward the mark", while his head and heart are surcharged with the things gratifying to his lower nature. Under such handicap the enemy is sure to frustrate our efforts in gaining the victory, to bar us from "the crown of life". An essay should not be required to prove this point, to dis-

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AFTER THREE DAYS

What did that Easter morning mean to Him!
I think of it, Oh, often, and am glad—
His earthly lifetime past—its grief and pain,
With all the sore temptations that He had.

All of it past—the last long hillside climbed,
The last cry uttered, and the last tears shed,
And never a grave to close on Him again
Within the darkened garden of the dead.

And now the folded napkin laid aside—
And all eternity before Him there,
While those He loved were coming—and the dawn
Was on the hills—the birds' song on the air.

How beautiful it must have been to Him,
After the dusty roadways He had known;
How strangely sweet the garden flowers were,
How cool and colorful the dawn light shone!

No morning of the earth means more to men
Than Easter morning—but it takes my breath
To think what that first Easter must have been
To One, new-risen, after days of death.

—Grace Noll Crowell in *Christian Herald*.

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TELLING THE GLAD NEWS

By *Lottie E. Young*

ONE CAN hardly be called Christian if the story of the resurrection of Jesus is not very vivid in his mind. We read how the sorrowing women, who had watched where the men had laid their loved Master when He was taken from the cross, prepared spices and ointments, and brought them to the grave in the garden to use upon the dead body "as the custom of the Jews is to bury." But it was an empty tomb they found! The question asked by the "two men in dazzling apparel" who were there, was, "Why seek ye the living among the dead? He is not here, but is risen."

Yes, this is a familiar story to all, as well as the story of the coming of Jesus the same evening to the disciples with His "Peace be unto you". He showed them His pierced hands and side to prove He was the very One whom they had seen die on the cross, blasting all their hopes of a kingdom which should overthrow Roman dominion and again make Jerusalem "the joy of the whole earth."

That was a busy day. Luke tells in such a beautiful way how the afternoon was spent that our hearts should bound the faster each time we read it. The death of Jesus must have been an awful shock to those men with whom He associated. He had plainly said that He was the Son of

God, the Messiah of the Jewish nation, long promised, the One whose advent prophets had foretold centuries before. But NOW He had left them, and everything was a puzzle; they would be a laughing stock in the eyes of more prudent folks. They had given up work for many months to follow the Teacher of Galilee, and there was nothing left but to try and forget all about it.

Two men were traveling the eight mile road which stretched between Jerusalem and Emmaus, busily talking over the stirring events of the past three days, when they heard a voice asking, "What communications are these that ye have one with another?" Turning to the One who spoke, Cleopas asked if He were a stranger that He had not heard what had been happening. He then told the story of the "prophet mighty in deed and word before God" who had been delivered up to be condemned to death and three days before had been crucified, adding, "We hoped that it was he who should redeem Israel."

Certain women said they had seen a vision of angels that morning at the empty tomb who told of His being alive, but as none of those who had gone to the sepulchre had found Jesus, they could not understand where He was. Then the Stranger called them "foolish men" not to believe what the prophets had spoken, as in their writing it was clearly stated how that Christ would have to suffer before He could enter into His glory.

Cleopas and his companion must have been fascinated by this One who made plain so many difficulties in their minds, and when they reached the end of their journey they begged Him to "abide with us; for it is toward evening, and the day is now far spent." But instead of being the Guest at the table, the unknown Friend "took the bread, and blessed, and breaking it he gave to them." Then the eyes which had been "holden" all through the walk were opened, as Jesus vanished from their sight, and they said one to the other, "Was not our heart burning while he spake to us in the way?"

The long walk was forgotten as "they rose up that very hour and returned to Jerusalem", where they told their marvelous story to the eleven gathered together. Discouragement was past; the statements in the prophets as to the Messiah took on new light, and they realized the cross had to come before the crown. There was work for them to do in proclaiming this wonderful message to all around them, if they were to see the Master again. He had said if they denied Him before men, He would deny them before the Father.

They had much to learn before they understood the real purpose of the mission of Jesus—"God so loved the WORLD" and "Whosoever will", not just the Jewish people. But as the light came, they were so faithful in spreading the good news that thirty years after the crucifixion the story of Jesus was known in the "utmost parts of the earth."

With our brighter light, clearer vision, and improved facilities have we done our part as faithfully in preaching Jesus and the Resurrection as did these early followers?

IN THAT DAY

AN EASTER MESSAGE FROM THE OLD TESTAMENT

By R. H. Judd

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels . . . Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—Malachi 3:17, 18.

IT MAY seem strange to some to go to the prophet Malachi for a suitable Easter message, but the writer has for some time been seeking for a message to give, as has been his custom, and not until his eyes lighted today on the passage above, did he feel that he had that message.

The reader will do well to read carefully the whole passage, Mal. 3:13-18, for as the Revised Version shows it is one message, not two, as the paragraphs in the Authorized Version indicate.

One reason why God's Word appeals so strongly to those who meditate upon it, is because it acts as a mirror to our own lives. Its human interest is intense and real, because it is true to fact.

How faithfully verses 13, 14 and 15 give a true picture of what has far too often been our attitude towards GOD, and surely here GOD himself has read our thoughts and expressed them for us. He knows that at times we have even expressed them ourselves. He knows too that many times more we thought them without expressing them, and that time and time again they have stood between us and blessing, blessing not only to ourselves but to others.

I wonder how many of us have noticed the little change of reading of Genesis 12:2 in the Revised Version? If it touches you as it touches me, we will call it "little" no longer. It is a difference of tremendous significance, for in the Revised Version the gift of blessing takes with it the *command*, "Be thou a blessing."

Who among us of those who take a keen interest in the Word of the Living GOD, and have perhaps at times made sacrifices that the world deems great, have not been taunted with the contrast that so often obtains between those who serve GOD and those who serve Him not. The question is thrown at us, "Do we serve GOD for nought?" Yet another question arises, this time not from the enemy, but from the still, small voice within us, and it is this, "Have you forgotten that in this very passage GOD has given us an irrefutable answer that we may give to him who thus asks us a reason of the hope that is in us, and which like a true bank note is endorsed by 'saith the Lord of Hosts'?"

Now then let us read verse 16. There it tells us that "The Lord hearkened and heard." Notice that the Revised Version omits the word "it". It was not one thing only He heard—the grumbling heart—He heard that, yes, for He tells us so. But He also heard the communion of the saints that was so sweet to Him that "a book of remem-

brance was written before him", and "they shall be mine, saith the Lord of hosts, IN THAT DAY when I make up my jewels . . . Then shall ye return and discern between the righteous and the wicked, between him that serveth GOD and him that serveth him not".

Surely here, friends, is a glad message of RESURRECTION truth, for how else can we "return" in "that day"? And Oh, what a contrast! The dead leaves, the broken boughs, and the lifeless "chaff" are now dust under our feet, and the joy of new life and new being everlastingly wells up in springs of joy.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart . . . and the tongue of the dumb shall sing."

Do you not hear the music of that resurrection morn, even now?

"For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." Disbelieve these words, and human life has no adequate explanation and admits of none. Believe them, and you also shall live, in the coherent, meaningful, challenging life of the Spirit, having the promise of its triumph in the risen and eternal Christ.

—S. Parkes Cadman.

THE MOST SIGNIFICANT DAY

By F. E. Siple

OF ALL the days which the year contains Easter, to the Christian, becomes the most important and significant. It is the richest of the rich.

To an American, the Fourth of July stands for independence; the last Thursday of November stands for appreciation of blessings. To the Christian, Christmas celebrates the birth of a Savior, and Palm Sunday indicates a triumphant entry. But standing far above these is Easter, which is fraught with the significance of a risen Lord.

For this reason we preach upon Easter not just a mortal leader or Savior presented to man, but an immortal King, the Son of God in the fullest sense, possessing the divine nature of God himself, which was not true of Jesus during His ministry.

What a different Savior our Lord became on the world's first Easter! No more pain; no more disappointment or sorrow; no more listening to the taunts of enemies! None of this, but the triumph of One victorious over death, man's last and greatest enemy.

The egg's shell bursts and life comes out, where apparently death prevailed. The snows melt, and buds burst with life not observed before. The tomb opens, and our Lord rises from death!

How appropriate in the spring of the year. What a message the Easter brings!

OUR PASSOVER

INASMUCH as the crucifixion of our Savior took place upon the selfsame day as were the lambs slain in anniversary of the death of the passover lamb in Egypt, it would not be proper for us to pass by this anniversary event without recalling Christ as our Passover. As passover Lamb our Savior fulfilled one of God's many promises. As atonement Sacrifice our Savior fulfilled another of God's promises, one that reaches farther, unto more people, than does the promise made through the passover Lamb.

The passover lamb, Ex. 13, was directly for the firstborn only. It was the firstborn who were under the plague of death. It was the firstborn who were to be benefited by the blood of the passover lamb. As the Lamb of God, "Christ our passover", 1 Cor. 5:7, "is sacrificed for us", even for those who are of the "church of the firstborn". His death and resurrection means more to them than it does to the world at large. It promises them that they shall be joint heirs with Him, Rom. 8:16, 17, God's true Firstborn.

In this the Passover promises more than does the Atonement. True, the Passover would be ineffective without the Atonement. But the Passover, in addition to the Atonement, conveys to those who are benefited by "Christ our passover", blessings far in excess of the blessings that are promised by Christ as our Atonement only.

THE TRUE EASTER SPIRIT

By Richard LeCrone

NEXT Sunday will be Easter Sunday. If I were to ask the meaning of Easter Sunday, there isn't the slightest doubt in my mind but that every one of the readers of THE RESTITUTION HERALD could tell accurately and in considerable detail, the story of Christ's death, burial, and resurrection.

As regularly as Easter comes around, we put on our new spring clothes and go to church to attend the beautiful and inspiring Easter service. We listen, enraptured, to the marvelous story told by the singers and musicians. We pay close attention to the program by the children, rejoicing that these young folks are striving to serve Christ. Then, once more we hear the minister of Christ retelling that familiar story and urging his flock to consecrate themselves to Christ anew.

When the services are over, we quietly leave the church with a firm determination to—find out, if possible, how much Mrs. Brown paid for that hat, or why little Helen wasn't given a more important part in the program. We are filled with wonder at the miracle of how Mr. Smith could afford that new suit with business as it is.

That is an unfair charge, no doubt, and we know that it isn't universally true. Yet, that is the impression that

the world sometimes gets of our religion. They tell us that we are hypocrites, from whom religion drops like a cloak, when we leave the church, revealing us as a body of gossipers and back-biters, an impression for which, I fear, we are not entirely without responsibility.

Let us be careful lest we suggest to the world that we have such things in our church, thus bringing discredit upon the body of Christ. But let us rather declare Christ unto the world by making our own conduct unimpeachable.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

RISEN WITH CHRIST

(Continued from page 407)

close the impossibility of "loving the LORD thy God with all thy heart, and with all thy soul, and with all thy might", while under the sway of a divided affection between the desires of the "new" and "old" man. See Eph. 4:22-24; Col. 3:10; Rom. 6:6. It is also a fact that no one can obey Jesus' command, "Follow me", while following the inclinations of the flesh—natural man.

"For ye are dead, and your life is hid with Christ in God". Were our thoughts, words, and acts to concur with this divine statement, we should be relieved of many horrifying difficulties, but we would thus appear odious to those governed by the spirit of this world. For the world "loves its own" as of yore. John 15:18-21. It has but little use for "dead" men and women whose embryo-immortal lives are hid with Christ in God, and still less use for those openly "born of water and of the Spirit". This line of demarcation, when consistently manifested, has never been more pronounced than it is during these last days.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory". It must be remembered that this glorious privilege (blessing) is conditioned, namely, "If ye have died and been risen with Christ". Thus the whole text is subjunctive in effect; the pivotal point being, "if", et cetera.

Dear reader, should you still be clinging to the ragged edge of the wriggly ship, Babylon, that is about to crumble into oblivion, you are to be pitied; for all things on this old craft work together for ill to those aboard. But fortunately God has made provision for all to make their escape by having His Ark, Christ Jesus, ever standing by to take over those desirous of getting to a place where "all things work together for good"; where a symposium board "of fat things full of marrow", things pleasant and beneficial to body, soul, and spirit are accessible. Better make the transfer if you haven't already, and be in a position to change the "if" to, "I am risen with Him"—having died to this world and to self.

National Berean Department

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"LET YOUR LIGHT SO SHINE BEFORE MEN THAT THEY MAY SEE YOUR GOOD WORKS AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN."

STRONGER THAN WORDS

AT THIS season of the year, with all of nature awakening from the sleep of winter, our thoughts turn again to that greatest of all awakenings—the rising of our Savior from the tomb. What a cause for rejoicing and for thankfulness! How different our outlook would have been had not Christ lived, and died, and risen again! Our lives are transformed—or should be—by the desires to be what He would have us be, to return in small measure the love that is manifest in the daily blessings of our lives.

Have we a right to be as those who have no hope? Should we ever complain of our lot, become disgruntled, irritable, and unkind? Dare we smirch our characters by stooping to the common vulgarities in which the world indulges? It is our duty to hold ourselves above reproach, unspotted from the world, not for ourselves but for Christ.

Everywhere about us are those who think that Christianity is a fable, that it is for the ignorant, less advanced classes of people, or that it is just not worth while. There are those who agree that Jesus Christ led a very beautiful and useful life, and that He was a powerful Leader, but who fail to acknowledge His divinity.

Not all of us are able to prove to these people in so many words that the Scriptures are inspired; not all of us can write with sufficient emphasis and conviction to show that Jesus really is the Son of God, and that He lived, and died, and rose again. There is one thing, however, that is within the power of each of us.

We can live so that those who watch us will know that there is a guiding influence in our lives, so that they will know that it is faith in more than just an ordinary man which is able to illuminate so beautifully the dark paths of our lives. We can make our lives so different that others will realize the need of the same influence.

Bereans, as we consider at this Easter season all that our Savior has done for us, let us make our words and actions a song of praise to Him who bore our sins, and our lives a reflection of that Light which guides us, that we may cause others to reach out for that which will bring the same peace and happiness to themselves.

VICTORY

The night was dark and dreary as Jesus prayed alone;
His heart was sad and heavy; His hour had almost come.
In agony He uttered, "May this cup pass from me!"
But "Thy will be done, oh Father!" gave Him the victory,
Gave Him the victory.

Our lot would be a sad one had He not cared to save—
No hope beyond the sunset, no life beyond the grave—
But glory be to Jesus, He died for you and me,
From Adam's fall redeems us and gives us victory,
And gives us victory.

Then why should we be silent? He died for one and all.
Go tell the wondrous story; send out the gospel call!
What joy to help another His precious love to see,
And live that they in glory may share His victory,
May share His victory!

The angel that glad morning had rolled the stone away;
Death's night of gloom and shadows emerged in brightest
day.

Our thoughts sometimes must linger upon the cruel tree,
But, oh, I love to sing of His glorious victory,
His glorious victory!
Selected by Letitia Waller, Hickory Ridge, Ark.

MAN was created "a little lower than the angels" and yet God has a very special purpose in life for him. Although there are thousands upon thousands of men upon the earth, there is a purpose for each and every individual. Think not that you are unimportant, or that God created you idly. He has work for you to do. Have you found your niche?

BEREAN PAGE CONTRIBUTIONS

Illinois, 14; Ohio, 11; California, 4; Michigan, 4; Iowa, 3; Indiana, 3; Louisiana, 3; Texas, 1; New York, 1; Missouri, 1; Arkansas, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE PRODIGAL SON

JESUS wanted every one to know that God is Father of us all, that He loves all His children; even those who wander away into sin. To help them to understand this, Jesus told them a parable about a loving father and his two sons.

The younger son was wild and wayward and thought only of his own pleasure. The older son was faithful, and obedient, and devoted to his father.

One day the younger son said, "Father, give me the portion of goods that falleth to me." "And he divided unto them his living."

"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

When his money was gone his friends left him, and he hired himself to a man to feed swine.

He was so hungry that he would have been glad to eat the husks which he fed to the swine, and he remembered that his father's servants had plenty to eat.

He began to see how wicked and foolish he had been, and was sorry, and said to himself, "I will arise and go to my father."

His father saw him coming while he was still a long way off, and he ran to meet him and kissed him with joy.

The son said, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son."

His father put new clothes upon him, and a ring on his finger, and shoes on his feet. They made a great feast for him and were very merry.

His father said, "Let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found."

Our heavenly Father is always waiting to receive us with joy when we leave sin and come back to Him.

ARE WE trying to please our fathers—both earthly and heavenly?

SOMETHING TO DO

1. Make this story into a little play to be acted out.
2. Learn Mark 1:15b.
3. Read Romans 6.

THE SAVIOR OF THE WORLD

There was a star in far Judea
Twinkling in a winter sky,
Guiding the wise men of the East,
Many, many years gone by.

It led them over hill and dale
Afar until there came in sight
The little town of Bethlehem,
Shining, Oh, so clear and bright!

Finding there the Babe they sought,
They gave Him gold and incense sweet;
To the Savior of a sin-cursed world,
They knelt in wonder and joy complete.

He grew up to be a Man,
Gentle, and pure, and kind;
He preached to many; He healed many,
And He did not forget the blind.

He spoke to the folk of Galilee,
Of the life in store for those
Who lived and obeyed His good word,
Before they sank into repose.

There were those who, betraying Him,
Pressed cruel thorns upon His brow,
And crucified the Holy One,
To whom every knee should bow.

His heavenly Father watched o'er Him
Through the anguish and the gloom;
And gave Him life eternal,
Raising Him from the darkened tomb.

He arose, and with all glory
Ascended to the heavens above;
There to wait the new world's dawning,
The dawn of truth and eternal love.

So I hope, my friends, that you and I
Will travel the straight and narrow way,
That when the Savior comes to reign,
We may all meet on that wonderful day.

—By Viola Needham.

With Our Sunday Schools

LESSON 2. — April 12, 1931

THE PRODIGAL SON

Luke 15

Devotional Reading: Isaiah 55:1, 2, 6-11

GOLDEN TEXT

There is joy in the presence of God over one sinner that repenteth.—Luke 15:10.

A STUDY OF THE SUBJECT

Topic. The Father's Welcome to the Wandering Son.

Basic Truth. "Oh 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!"—Matt. 23:37.

Outline. I. God's Wandering Children. II. Jews and Israelites. III. Christians and Backsliders. IV. The Church and the Repentant Sinner.

I. God's Wandering Children. God "made of one blood all nations of men for to dwell on all the face of the earth".—Acts 17:26. All are His children. A few of these can be classed with the son in the parable who remained at home. The great majority must necessarily be classed with him who requested his share and left home. The yearnings of God for His wayward children are seen in 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."

Paul wrote to the Romans, 3:0, "There is none righteous, no, not one"; and v. 23, "All have sinned, and come short of the glory of God". To Timothy, 1 Tim. 2:4, Paul declares that it is God's pleasure that all men should be saved and "come unto the knowledge of the truth". While God's love and good will extends to all men that they should repent, yet He receives them on one only condition, namely, "Whosoever believeth in him". The prodigal son repented and returned to his father. The father gladly and joyously received the repentant one.

II. Jews and Israelites. To the whole house of the children of Israel, upon condition of obedience, God promised, Ex. 19:5, "Ye shall be a peculiar treasure unto me above all people". In the following verse He said that they should be His "holy nation". At the close of Solomon's forty year rule over that nation, ten tribes under the name Israel revolted and set up a kingdom of their own. 1 Kings 12:16-33. The two tribes continued at Jerusalem under the names "Judah", or Jews. God has revealed that this Israelitish or ten-tribed kingdom will return to Him. Also wandering Judah will be returned to Him. See Jer. 23:5-8; Ezek. 37:20-25; and many other references. It is historically sure that some of these returned Israelites were, in the days of Jesus, regarded as Samaritans. They sought God and Jesus, and the repentant ones were accepted by Jesus. Like the elder brother, the Jews resented the thought that any other than themselves should receive God's blessings.

The world will yet see the lost sons of Israel return to the Land of Promise and will yet see the Jews resent with greater vehemence their acceptance. See Rom. 11.

III. Christians and Backsliders. Our lesson might well be applied with reference to those who turn from Christ back to the world. As Christians they were in the Father's family. Fleeing into the ways of the world, they are comparable to the prodigal son. Many such afterward repent and return. How many times one witnesses him who claims to have been constant to his Lord resent and reject the returning one. But Christ died for that repentant one. Surely every Christian should receive and encourage him.

IV. The Church and the Repentant Sinner. "All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation".—Mark 3:28, 29. The church, being made up of those who are repentant and obedient abiding in the Lord, may well be likened unto the elder son. The repentant sinner may well be likened unto the returning son. Both by word and by action Jesus taught that those abiding in the Lord should never refuse acceptance, greetings and assistance to one and all who by faith and repentance obediently come to God through Christ. Every repentant one, turning to God, presents a marvelous and most commendable picture. Such an one is not only a seeker after life and immortality, but a seeker of the Father's house, of the Father's ways, of the Father's good will and pleasure. It is a long step from the degradation of the old man to the glory of the new man in Christ. The church is duty bound not only to receive such an one, but to encourage and assist him to that point of condition where he is acceptable to the Father and to the Father's church.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. 11:28, 29.

PRACTICAL APPLICATIONS

Parent Love: No love is so near like the love of God as the love of parents for their children. It is a sacrificing love, a forgiving love, an enduring love. Every weakness of the body, every difficulty, or misfortune in the child's life pierces the hearts of the true parents. They are touched by the feeling of their infirmities. Children never realize the depth of parent love. No matter how much the children do for their parents, they can never repay the parents for what they have done for them.

Parent Love

—surrounds the child in all the goings and comings of life;
—never slumbers when danger is present;
—forgives when others condemn;
—suffers long and is never weary;
—discovers the good, when others see the bad.

Forgiveness: Love is always forgiving. The father harbored no grudge against the prodigal. It was the son that had sinned, but the father was anxious for reconciliation. He met him part way. Make it easy for those that have wronged you to make it right. Meet them part way. It will make a better person out of you. You will be happier. A forgiving spirit makes a person lovable; it makes men Christ-like. It should always be remembered that our heavenly Father will forgive us as we forgive those who sin against us.

—C. E. R.

THE GOLDEN TEXT

"There is joy in the presence of the angels of God over one sinner that repenteth."

—Luke 15:10.

Christ came to "seek and to save that which was lost." The ninety and nine in the fold do not need to be sought, but the one out on the bleak mountain is the one the shepherd has to brave the storm to save. It is the one that will perish, unless its master finds it and brings it into the fold.

The shepherd rejoices over the sheep that was found more than over the ninety and nine that went not astray. So with the angels in heaven; they are made glad and rejoice over each sinner that repents and is brought into the Father's fold.—L. A. R.

SENIOR AND ADULT CLASSES

Topic: The Two Sons.

In verses 1 and 2 we get the setting for the three parables recorded in Luke 15. Publicans and sinners drew near for to hear Him. Pharisees and scribes murmured, saying, "This man receiveth sinners and eateth with them." This brought forth from our Lord the parables which follow.

Two sons; the younger represented the publicans and sinners; the older, the Jews, more particularly the Pharisees and scribes; the father, God. Relate the story. Note that in verse 21 the prodigal said he was not worthy to be called his son, but in verse 24 the father says, "This my son". In verse 30 the elder son says to the father, "Thy son", but in verse 32 the father says, "Thy brother".

The younger son had sinned by falling into the snares and pitfalls of the world. He had forgotten God. The elder sinned by an overestimate of self and an undervaluation of others.—F. A. S.

DOINGS AMONG THE CHURCHES

MANY NEW READERS THIS WEEK

This, our special Easter number, is being received by many new friends, whose names have been sent in by our regular readers. We trust that they will greatly enjoy its messages of the risen Lord and find much encouragement in Christian service.

Sr. Curdella Gray of Lanark, Illinois, who has been ill for some time, is gradually growing weaker.

We are glad to report that Sr. J. H. Williams of Rochelle, Illinois, who has been seriously sick for the past ten days, is much improved.

Sr. Sue Williams, who has been very sick with pneumonia at her daughter's home at Ashton, Illinois, is reported as slowly gaining in strength.

On Friday evening, last, while enroute to Rockford, Brothers Harold Starbuck, John Denchfield and C. E. Lapp were injured, and Bro. Starbuck's car was almost demolished because of another car without lights which was on the highway in the storm that was raging. We are glad to report that the injuries of all three seem not to be of a serious nature, and they hope soon to be as good as new.

Bro. and Sr. Frank Laning, Wayne and Esther, of our Ripley, Illinois, church, accompanied by Bro. Wesley Cooper, spent the past week end at Oregon, Illinois. Sr. Grace Laning, who is employed in Chicago, also enjoyed a visit with her parents and brother and sister, and the Oregon church folks. Bro. Laning was in attendance at the Executive Board meeting of the Illinois State Conference, which was held on March 28.

Easter Sunday promises to be a day filled with spiritual feasts for the brethren at Oregon, Illinois. The Sunday School will give a program of music and recitation, to celebrate our Savior's resurrection. Sr. Rogers is preparing several special musical numbers to be given by the mixed choir, junior choir and men's chorus. Immediately following a short Easter sermon, ten or more young folks will be (D. V.) immersed by Bro. Austin in the likeness of the Savior's death and resurrection. Services are being held each evening this week.

GRAND RAPIDS, MICHIGAN

On March 22 the Sunday School numbered 266, and as the first Sunday of spring, it was a beautiful day. Nature is joining its forces to teach the evidences of resurrection as the Easter approaches. And the church here is trying to exert special effort in harmony with the importance of the season.

The first practice for the church orchestra was held on Friday night, March 24. It is impossible at this time to estimate the value or the accomplishment that may be expected, but we are hoping it may prove to be a success, doing the players good and bringing real benefit to the church.

A teachers' training class has been started which meets on Tuesday nights, beginning March 31. Much good is expected from this.
F. E. Siple, Pastor.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. John Cochran,	Knox, Indiana.
Sr. C. E. Randall,	Mora, Minnesota.
Bro. Roll Brewer,	Troy, Ohio.
Bro. Lloyd Eklund,	Mora, Minnesota.
Bro. Thomas Weldon,	Thorold, Ont.
Sr. Curdella Gray	Lanark, Ill.
Sr. H. L. Leeper	Arkansas City, Kans.
Bro. Albert Singer,	Niagara-on-the-Lake, Ont.
J. H. Leavitt	Wewahitchka, Fla.
Sr. Ada Daniels	Alma, Mich.
Bro. Jas. A. Patrick	Ashland, Ohio

Sr. Daniels, in asking our prayers in her behalf, says, "Your prayers helped Bro. Daniels last spring when he was hurt." Sr. Daniels has been sick for two weeks.

In the Fonthill news, readers will notice that our Bro. Albert Singer is bearing up bravely under severe pain and asks our continued intercession for him.

Our beloved Bro. Patrick, so well known to brothers and sisters all over the land, is now at a hospital for treatment for cancer on his right hand. He expects to remain there for two weeks, and may be addressed, care of Sheppard Sanatorium, 2311 N. Main Street, Findlay, Ohio. Bro. Patrick requests our prayers to the heavenly Father in his behalf. A word of cheer would also help to pass the anxious, waiting time.

At the foot of the next column on this page will be found encouraging words from Sr. Cochran, for whom we have been quite anxious for some time.

In the midst of our blessings, let us not forget our brothers and sisters who are in distress because of illness. Let us implore the Father in their behalf that their faith may be strengthened and that they may find grace to help in every time of need.

CHANGE IN TIME OF SERVICES

All the brethren and friends living in Los Angeles and neighboring cities please take notice that the church in Los Angeles has decided to change the afternoon meeting on the first Sunday, which has been held at 2:30 p. m., to 7:30 p. m. This change was thought best owing to the fact that the young people of the church have organized a Berean class and meet at the church at 6:30 each Sunday evening.

AT KOKOMO, INDIANA

Bro. Anderson held a twelve day meeting here, returning last Sunday afternoon to give us our fourteenth sermon. The interest was good, despite bad weather, nine coming forward for baptism. We had no money, but the Father provides meat in due season. Rensselaer, Plymouth, North Salem and Burr Oak paid the expense of these meetings.

D. G. Harvey.

FONTHILL, ONTARIO

Vacation time is drawing near, and many are no doubt beginning to plan when and where to spend their holidays. Please remember that our beautiful Niagara Peninsula has much to offer, being rich in beauty, as well as of great interest historically. Then last, but by no means least, how nice when Sunday comes to be able to attend one of our own churches and mingle with those of like precious faith. You will find one of our churches located at Niagara Falls, New York, and one at Fonthill, Ontario. And I know that you will receive a very hearty welcome at either place.

On Wednesday afternoon Bro. Clyde Randall, Bro. Holland and myself drove to Niagara-on-the-Lake to visit Bro. and Sr. Albert Singer. Though confined to his bed, we found Bro. Singer in the best of spirits and bearing his severe spells of pain with great Christian fortitude. Bro. Randall read several portions of Scripture, then offered prayer. Bro. Holland and I tried to cheer a little with two old, well loved hymns.

Bro. Singer wishes me to say that though he is unable to write a personal reply, he has greatly appreciated the letters and cards sent to him by thoughtful friends. He will greatly appreciate still being remembered in your prayers.

On account of our organist, Sr. Blanche Page, being confined to her home with the flu, our choir is unable to hold its weekly practice. We hope for Sr. Page's speedy recovery. She is the choir's right hand woman.

MORE TESTIMONY

Dear Editor of The Restitution Herald: I feel that I must add my testimony to that of Sr. Randall. I know that our God answers prayer, and that my name has been on many lips, so why should I fear?

He who calmed the raging waters of the Sea of Galilee, speaks, "Peace be still," and my troubled heart finds rest, in peace that passeth understanding.

Through the goodness and mercy of God and the prayers of the household of faith, I am slowly, but surely, gaining health and strength. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." Isaiah 26:3-4. Jesus gives us peace. Then dear ones in Faith:

Let us turn our eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely
dim,

In the light of His glory and grace.

Mrs. John Cochran, Knox, Ind.

OUR EASTER OFFERING

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COMMUNICATION

Dear Brothers and Sisters: Easter is near at hand again. And as this, another mile stone, held in commemoration of the resurrection of Christ comes, may we pray that this day be more than a day of feasting. May all of God's people be exuberantly glad and rejoice, giving prayer and songs of praises to God and our Lord and King for the victory won on this third day.

May our prayers and songs of praise be so many and great, that the electrical current

from them, will just grasp the bell rope of heaven, and give it such a vigorous pull that it will set the bells of heaven ringing, pealing out carols of glory, honor and praise to God, for the great victory Christ won on that day. Jesus, as a Victor on that day arose, and majestically stepped forth from the tomb, never again to come under the tyrannizing power of death. For He had attacked the enemy in his own dominion and vanquished death. Therefore He triumphed in His conquest and led captivity captive. Glory to His name! We see here the old captive power itself being taken captive and Jesus standing as Master of the situation and He can say: "I am he that liveth and was dead, and behold, I am alive for evermore: and have the keys of hell (hades, the grave)."

Pray for me, a helpless cripple and shut in.
Mrs. Alice V. Blakesley.

HERALD RECEIPTS

Mrs. John Stedman; J. E. Coverstone; Mrs. John Guthrie; Mrs. J. M. Prime; W. S. Tomlinson; Moses E. Lowd; Jessie L. Groves; P. J. Thompson; Mrs. Albert Bray; Elnora Waldo; Mrs. Myrtle J. Norris; Glenn M. Birkey; C. E. Mills; F. Carpenter; Mrs. Grace Russ; Wm. H. Moore; E. T. Renner; Albert Singer.

ORDERS FOR EASTER HERALDS

Mrs. Isaac Fish; Mrs. J. M. Prime; Moses E. Lowd; Mrs. Bert Sheets; Mrs. Emma Oaks; Emma C. Railsback; Mrs. Lucy Lapp; Mrs. W. H. Stone; Glenn M. Birkey; N. S. Westfall; Emma Fugate; Frances Wynne; Chas. Lapp; Mrs. Lenora Spindler; Alice A. Blyth; Mrs. S. Cronkhite; Sarah E. Smith; Mrs. George Claypool; Mrs. Wm. Ford.

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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 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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E A S T E R

By M. A. Woodward

WHAT happy, joyous days those were of fifty years ago! We were looking forward to Easter as we are now, but the young people and children thought mostly of the happy days when they listened to the cackle of the hens, as they left their nests with the coveted eggs lying where the anxious children could capture and hide them for Easter breakfast. At Grandpa Grant's home were three healthy, happy children. And they knew Grandpa would help them hide away the eggs, and when Grandma would say, before the children, "John, what do you think becomes of all the eggs? The hens surely make noise enough to lay a bushel, and when I want some to cook with, there is not an egg to be found but the nest egg. You do not think there are animals taking them, do you?"

Nothing more would be said until next day, when Grandma would say with a peculiar voice, "Well, I found two eggs today." The mystery remained the same until the night before Easter, and again Grandma inquired, "What will we do for eggs for breakfast, I wonder?"

Then the three would run to the barn and return with two hats and a little bonnet full of eggs. Such a laugh as they would have when the boys would tell Grandma how they had been hiding them for two weeks, and she would tell them they were pretty good at keeping a secret. At the table Grandpa would tell them the story of the dear Christ, His crucifixion, His death, and then His joyful resurrection.

All those years are gone by. The dear father and mother, with Claud and the dear sister, are all sleeping, while we who are left cannot help mourning for them. But we wait in hope of the glad resurrection morning. As we think of the sleepers, we almost feel we can hear the bells toll the sad funeral dirge. But above the strain of sadness we can hear the glad echoes of the music of the eternal city, and we can imagine the dear Christ coming down the glory lighted path, amidst the shouts of thousands, as they sing glad hosannas.

O, how we wish this Easter morning would bring the glorified Christ to us. How glad the weary, burdened saints would be; what rejoicing as their burdens roll away!

But, beloveds, if we have to wait a little longer, our time must be spent trying to save other weary ones who have not yet been touched with the wonderful love of the patient Christ, and the glad thrill of joy as they realize they are released from the burden of sin, have taken the new name in baptism, and now are God's children. He is looking for you to be loyal, true, obedient children, and if you are faithful others will be drawn into the Christ's love, and you may be the means of saving a soul from death, and you may gain the smiling approval of the dear Christ.

May God help us on this Easter morning to consecrate ourselves anew to His service.

"BECAUSE I LIVE"

By Mary A. Gesin

THERE are many phases of the Easter message, each appealing to certain ones of us because of responsive chords in our beings. The joy of the women who loved Him and ministered to Him; the courage to resume their work, given to the apostles; the wondrous victory for himself, gained by the Son of God—all these, as we contemplate them, thrill our hearts with joy unspeakable. But when we consider the thought of what that first Easter means today to the faithful follower of the risen Lord, invariably the words that are uppermost in our mind are those of John 14:19, "Because I live, ye shall live also."

In the wonderful words found in John, the thirteenth to the seventeenth chapters, realizing that the time of separation is near, Jesus gives His messages of farewell to the disciples. As we read these words over and over, we discover a deeper meaning in them, a new beauty shining forth, like a beautiful gem in a rare setting.

The Savior of the world knew that soon He would be put to the last cruel tests from which the flesh would shrink; He knew that the faith of these who had followed Him along the shores of Galilee, through the hills of Judea, would be sorely tried. He wanted to strengthen their faith in Him, for the period that He should be in the tomb, though brief, would be a crucial time for them.

We notice throughout these chapters how the Master told them of His sufferings and of His death. But He also brought them the cheering thought of His resurrection, none of which they fully comprehended at the time. For we read that after He was risen He "opened their understanding," that they might fully realize the depth of His message to them. And their hearts burned within them at the remembrance of all that He had said.

Neither could we grasp the full significance of His assurance that He would live, had we been one of them. The thought that He whom we love so dearly should suffer, and die, and be laid in the lonely tomb, stabs us to the heart so deeply that we fail to grasp the truth that He *died for us*. And the fact that God's mighty hand reached down and unlocked the portals of death is such a joyous one that we scarcely comprehend that He just as truly *lives for us*.

But for His resurrection to immortality our dear ones would remain in the tomb, and we be left to face life comfortless, cheerless, hopeless. And for us, too, when overcome by the enemy, there would be no glad awakening. "But now is Christ risen from the dead, and become the firstfruits of them that slept" and, "as in Adam all die, even so in Christ shall all be made alive." "For I know that my redeemer liveth, . . . whom I shall see for myself, and mine eyes shall behold."

Wondrous thought, fraught with rich meaning, "Because I live, ye shall live also"! May we live worthy of that greater Easter morn.

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The Second Coming of Christ

By Sarah Manuwal

“And the Lord make you to increase and abound in love one toward another . . . to the end he may stablish your hearts unblameable . . . at the coming of our Lord Jesus Christ.”—1 Thessalonians 3:12, 13.

THE Apostle Paul says, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness”. Why? “That the man of God may be perfect throughly furnished unto all good works.”—2 Timothy 3:16, 17.

Some will say when we take up prophecy, that there is no use in trying to understand it; that future events are things that the church does not agree about, and it is better to let them alone, and deal only with those prophecies which have already been fulfilled.

Paul says, “all scripture”, not just some scripture. If God did not intend that we should study prophecy, it would not be in His Book. Some prophecies are fulfilled, and He is fulfilling the rest. We cannot expect to see them all completed in this life, but we can rest assured that all will be done in God’s appointed time.

Three great comings are foretold in the Word of God: first, that Christ should come; which event has been fulfilled; second, that the Holy Ghost should come; which was fulfilled at Pentecost. The church can testify to it by its experience of His saving grace. The third great coming will be the return of our Lord from heaven. For this we are told to watch and wait, till He come.

The precious doctrine of our Lord’s return is clearly taught in the New Testament. If you will read the twenty-sixth chapter of Matthew, verse sixty-four, you will find it was just this very thing that caused His death. When the high priest asked Him who He was, and if He was the Messiah, what does He reply? “I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

The moment they heard that, they accused Him of blasphemy and condemned Him to death. Yes, the Lord told them He was coming again. He who neglects the doctrine

of our Lord’s return has only a mutilated gospel, for the Bible teaches us not only of the death and suffering of Christ, but also of His return to reign in honor and glory.

His second coming is referred to over three hundred times, and yet the church in general has very little to say about it. Peter says that prophecy came not by the will of man, but holy men of God spoke as they were moved by the Holy Ghost.

Listen to Daniel, when he tells the meaning of that stone which King Nebuchadnezzar saw in his dream, cut out of the mountain without hands, that broke in pieces the iron, the brass, the clay, the silver and the gold. “The dream is certain and the interpretation thereof sure,” says Daniel.

We have seen the fulfillment of that prophecy, all but the closing part of it. The kingdoms of Babylon, and Medo-Persia, and Greece, and Rome have all been broken in pieces. Now it only remains for this stone cut out of the mountain without hands, to smite the image and break it in pieces, till it becomes like the dust of the summer threshing-floor, for this stone to become a great mountain and fill the whole earth.

HOW WILL HE COME?

When the disciples stood looking up into heaven, at the time of Jesus’ ascension, there appeared two angels, who said unto them, “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 you have seen him go into heaven.”—Acts 1:11.

How did He go up? He took His flesh and bones with Him. “Look at me, a spirit hath not flesh and bones as ye see me have,” signifying that He was the identical One who had been crucified, laid in the grave, and had risen

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EDITORIAL

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F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"But God, who is rich in mercy, for his great love wherewith he loved us, . . . hath raised us up together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace." — Ephesians 2:4-7.

EASTER ECHOES

HE IS RISEN

THIS word uttered in the sixth verse of Matthew twenty-eight by the angel carries with it far more than the mere fact of the Savior having been raised from the dead. That He was indeed raised is a glorious truth. It was a word that thrilled the entire beings of those who had committed, in hope, their all to Him. The truth of it was beyond their power to grasp. It was all but unbelievable. Yes, He was indeed risen.

But the meaning of His resurrection went so much farther; it permeated so much deeper than the mere fact of the act of being raised. It was the declaration of victory over death. If over death, then also over sin. It was the triumphant reclamation of Adam, God's first man. It was the triumph of strength in Christ over weakness in Adam and in all of Adam's descendants.

"He is risen" opened the door of a new era to the race. It was the announcement of the manner in which God would fulfill His long standing promises of life. It was the revelation to man of the methods of God. It was the renewed promise to man of the assurance of God's ability and of God's determination to crown man with life.

The risen Christ was more than a repetition of resurrection as manifested by God through His servant, Elijah, who raised the widow's son. The first resurrection indeed revealed a power from God. It revealed also that the dead being returned to life, was a being in all the fullness of actuality, the same as he was before his death.

Christ's resurrection revealed the same, that is, it revealed the fact that God's manner of restoring life to fallen man is by the way of resurrection, that what death accomplished in the destruction of life was reversed in resurrection back to life. The risen Christ revealed himself to the apostles, asking them to scrutinize Him, to see and to realize that He was actually himself, that He was Christ.

In this He not only emphasized the fact that was plain when the widow's son was raised, that was made plain to hundreds by the resurrection of Lazarus, but He also, by

the outstanding work of God, by the testimony of angels, by the conviction of men, revealed the manner in which God conquers sin and death, and returns the individual in death to life, to existence, visible, tangible, real, positive.

MY LORD AND MY GOD

QUESTION whether "doubting" Thomas was the doubter that common tradition ascribes to him. Many things had been flashed rapidly across the minds of the apostles in the days just past. Thomas was evidently a very ardent and a very practical follower of his Lord. While it took little from his Master to assure him of truth, it took much from those of less exalted standing to deflect him from what he regarded the truth of God.

His first vision of the risen Lord was in the upper room. His vision was corroborated by the touch of His hand. With this double evidence that the One before him was really and truly his Lord, Thomas not only gladly recognized Him, but extolled Him beyond that which any record ascribes to any other apostle.

Jesus seemed to be no longer the weary, ardent Toiler of Galilee and Judea. He stood before Thomas now as the very fulfillment of all prophecy, the fulfillment of God's every word. He was to him as his all powerful Lord. He was like unto Jehovah himself.

The announcement of Paul in Ephesians 1:20-23 and elsewhere likewise extolled the risen Lord not only above sinful mortals, but also above angels and principalities, above every name other than the name of God himself.

This is the greater meaning of Christ's resurrection.

FATHER, INTO THY HANDS I COMMEND MY SPIRIT

THESE were the last recorded words of our Savior. Shortly previous He had breathed forth the wonderful assertion, "It is finished". That statement was the second of its kind which our Savior had spoken.

In the upper room after He had eaten the last supper,

after He had given the last instruction, after He had rendered His last service to His apostles, just before starting for the Garden of Gethsemane, He "lifted up his eyes to heaven" in prayer, John 17:1, 4, and, among other things, said, "I have finished the work which thou gavest me to do".

His ministry had left nothing undone that was to have been done therein. He had magnified God; He had witnessed of Him; He had spent His life's energy on God's chosen people, Israel: He had in every way performed the work which had been placed before Him to perform. That was finished. Moving forward to engage in another work, the work of atonement, of sacrifice, He went to Gethsemane; He endured the judgment halls; He submitted to the scourgings, spittings, and cursings; He bore the tree to Calvary; He submitted His hands and feet to nails. He endured it all, and when all had been fulfilled, excepting the experience of death itself, He prayed forth, "It is finished".

He had been sustained with God's own Spirit, which had been with Him from His birth. With the strength thereof, the Savior had finished the work of His ministry. He now had finished the work of His sacrifice. He turns

in prayer to the Father and commends it all to Him.

The usage of the Greek word from which the English word, "commend", is taken, would be well to study. The definition thereof as given by the *Critical Greek Lexicon* is, "to place near (or) by the side of (as food); to set (or) lay before (as instruction); to set clearly before one by argument, and specially to prove (by citations from writers)." "To put (or) place near (anyone, as food, or as a teacher)."

The Greek word is translated by the English word, "commend", in Luke 23:46; Acts 14:23; 20:32. It is translated by the English word, "set before", in Mark 6:41; 8:6, 6, 7; Luke 9:16; 10:8; 11:6; Acts 16:23; 1 Cor. 10:27. It is translated, "put forth", in Matt. 13:24, 31. It is translated, "Commit", in 1 Tim. 1:18; 2 Tim. 1:12; 2:2; Titus 1:3; and "allege", in Acts 17:3.

In the last moments of life, He was commending all to His Father—all the efforts of His life, all the labors He had performed in His Father's name, all of His work of atonement and sacrifice for His people. All was entrusted to the Father for safe keeping; He *commended* His Spirit to Him.

THE TRAINING CLASS HERALD

OUR church today stands sorely in need of new ministers to supply the different churches. The old ones are dropping out, one by one, and there are many of our churches which do not have regular pastors. Also, there are many, many localities in this broad land of ours which have never heard the gospel message of salvation as you and I believe and teach it. We need a constant new supply of trained and qualified ministers to take care of the work committed to us as a church.

Several years ago, the General Conference realized the need and instituted the Bible Training Class. You folks from all over the land have been sending in young people to receive the instruction and training which your church offers. You are actively interested in the Class and want to interest others in it and its work, especially in these last times when the harvest is great, but the laborers, few.

The Class has been sending workers into the field during the past. It will be sending others in the near future. You folks at home have made it possible for the Class to come to Oregon, and it is your support which will keep it here and enable others to come. When we, the members of the Class, go out to preach, it will be the result of your desire and your action.

Last year the Class numbered six; last October it numbered seven; now it numbers ten. But only as you continue to support the Class, will it continue to be replenished. Some of the present Class will be in the field soon. There is plenty of work for each to do, and only the surface of the ground will have been scratched.

We need more young people to consecrate themselves to

a life of service to Christ. In this Bible Class is offered an opportunity for studying God's Word which I truly believe is unsurpassed by any other ministerial class in the country. You are the ones who must send the young people here in order that they may be fitted and qualified for the work as you want them to be—through the teaching from God's own Word.

In order to help you to interest young people in this Class and its work, the Class is editing the issue of THE RESTITUTION HERALD for April 28. You are invited to take advantage of this opportunity and send a copy to each of your many friends. One of them might thereby become interested in the Class and be led to attend it. You cannot possibly estimate the amount of good your action will do, nor can you foresee the result which will be felt in the ages to come.

We are enclosing order blanks in this week's HERALD. The price is less than the cost of production. For Five Cents a copy, you should be able to send a HERALD to each of your friends. You perhaps spend five cents for candy or gum and think nothing of it.

It is little drops of water that make Niagara. So likewise the little nickels you send in, will turn into a flood of HERALDS. One HERALD may interest someone in the class. One so interested may become one of our ministers. One minister may convert many sinners. One sinner converted will make Heaven rejoice and have an effect on the kingdom of God. All this because you turned one nickel into the flood hastening to serve Christ.

Is it worth it? More than anything else! Use the order blank on both sides and send us your nickels at once.

Cecil Smead, Circulation Committee.

THE CAPTIVES MUST GO FREE

By Elder C. M. Keach

There's a sadness in the story
Coming down from Calvary;
But there's gladness, and there's glory,
In the third day's victory.
Yes, there's gladness in the message,
Tell the news o'er land and sea;
Christ hath conquered death's dominions,
And the captives must go free.

When we weep above the casket,
Of the one we cherished so;
When our hearts are crushed with anguish,
'Tis so blessed this to know—
They shall live again in glory,
Clothed with immortality.
Christ hath conquered death's dominions,
And the captives must go free.

When this mortal life is waning,
And the shadows round me fall;
With the closing moments fading,
Christ shall be my all in all.
Then the blessed hope my anchor
Shall my stay and comfort be—
Christ hath conquered death's dominions,
And the captives must go free.

THE SUPREME SACRIFICE

By Lydia Railsback

As to the origin of sacrifices, the Bible is silent. The offering of them no doubt began with Cain and Abel, but whether it was a command from God, or because they felt the need of closer communion with the Father is not known. Nevertheless, sacrifices were made all through biblical times. The sacrifices of Cain and Abel were no doubt simple affairs, but as time went on, they became more nearly complete in bringing fellowship between man and his Maker.

There were many kinds of sacrifices or offerings, as they were many times called. The offering for sin stands at the head, or at least seems to have been the most important. The burnt offering comes next, and the meat or peace offering last of all. The second could only be offered after the first had been accepted; and the third was only subsidiary to the second. It has been observed that in point of time, the first offerings were of the peace and burnt type, and that the sin offering came under the law. This is only

natural, as the deepest ideas come last in order of development.

The shedding of blood, the symbol of life, signified that the death of the offender was deserved for sin. But through the mercy of the Father, the death of an animal was accepted for the death of the one who sinned. In the case of the passover, the shedding of blood provided protection for the oldest child. The idea of salvation from death by means of sacrifice is here clearly demonstrated.

Animal sacrifices had to be made from year to year because of the sins of the people; but because of the love of the Father for the world, He sent His Son that He might be sacrificed once for all. This was the supreme Sacrifice; the one that has no equal; the one that need never be repeated; the one that means salvation to those who believe in Him; the one that redeems from death; the one through which Christians look beyond the grave to the coming of Him of whom it is said, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Hebrews 9:28.

THE LITTLE THINGS THAT MAKE UP LIFE

By Lottie E. Young

WE DO not know what made the prodigal son "come to himself", but very likely it was a thought of the pleasant home which he had so carelessly deserted. It was only a look from Jesus to Peter, who had boasted he would go with the Master to prison or death, which made the swearing man shed tears of bitter penitence. It was just the call, "Follow me", to Matthew, the despised publican, who probably had cheated and stolen from his fellow countrymen, which changed his whole life. The kind word to the erring woman, whom the multitude was anxious to stone to death, changed her from a sinner to a follower of the Savior.

All through the Bible there are instances where a word, a look, a song, or some incident brought the erring to a sense of sin and shame and then to repentance. Do you think people are any different today than they were thousands of years ago?

Occasionally somebody sneers at the program of the church, the routine of Christian life, home religion, song, prayer, sacrifice, service, saying there is little or nothing accomplished after so much effort. A thousand sermons and no conversions, hundreds of thousands of prayers without an answer; giving up of pleasures to spend the money on unresponsive heathen; going to church Sunday after Sunday, teaching a class of boys, and five years later perhaps finding them in the pool room or off fishing on God's day; working with might and main to give children clean, wholesome pleasures and finding when they grow up they

prefer the dance hall, or some other questionable resort—all these are things that critics point out as they say that churches are failing, and that enormous sums are spent in religious activities each year that might as well be burned up for all the good they do.

Are the critics right? Again and again, men and women have testified to the fact that in the most remote corner of the "far country" they were never able to get away from home and church influences, and that it was the little or big thing connected with past days that finally brought them to their senses before God. A young man, who ran away from a good home to a remote South American country, one day found a copy of a cheap song book, such as had been used in the little country Sunday School he had attended, and he broke down at once. Another wanderer heard through a friend that at home a place was always set at the table for him, even after the lapse of years. With another it was the memory of the home prayers, and another a chance story in a Sunday School paper. Something, somewhere, some time, touched the heart, and the wanderer returned.

So it does pay to keep sending out message after message in the effort to find the lost. The faithful life lived in a quiet community, the memory of home, the prayers, the songs, and the scenes connected with religion finally assert themselves even though the sinner feels most secure from high and holy influences. Officials in charge of prisons and reformatories say there is little hope of reforming or reclaiming human derelicts for whom no one is anxious. A mother at home praying, a father anxious to help an erring child, a sister, a brother, a church that believes in rescuing one who seems to be down and out, must be at work, or the prisoner sinks into despair with the thought, "No one cares what becomes of me."

How much this should encourage all religious people to keep on praying, and to redouble their diligence at home, in society, in church life, to prevent the downfall of human beings. The Apostle Peter tells us our Father is "not willing that any should perish, but that all should come to repentance". So we may continue to do our part and not be discouraged if we do not see the results we had hoped would come.

It is such a comforting thought that no land is beyond the reach of religious memories; no condition so wretched that prayer cannot penetrate the darkness and gloom to bring conviction by the Spirit of God to the wanderer; no night so dark but that the light of God's truth can illuminate the mind that opens to receive it; no wanderer so far away but he is still within the reach of the mercy of Jesus. It may seem that chance directs the one who is straying to think of home, but if human minds could unravel the tangled skein of life, there would be found a thread, strong and true, leading straight back to something pure and holy in the past. It is not for us to lament that so much work is done with no visible results, but rejoice that we are "labourers together with God". Perhaps some day we may find that "they that turn many to righteousness" shall shine "as the stars for ever and ever."

ACCORDING TO THE SCRIPTURES

"FOR I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." 1 Corinthians 15:3, 4.

The phrase, "according to the scriptures," certainly refers to the Hebrew scriptures, or what is commonly known as the Old Testament scriptures. But we may search the Old Testament from cover to cover, and nowhere can we find a statement which says that Christ shall rise the third day.

Then where does Paul get his authority for saying that He rose again the third day according to the scriptures?

There are three passages of scripture, which, when taken together, will answer our question. David, in Psalm 16:10, says, "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Peter, in Acts 2:31, says, "David seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Now let us read Martha's statement concerning the length of time it takes, after one is dead, for corruption to set in. In speaking of her brother, Lazarus, who was dead, Martha said to Jesus, "By this time he stinketh, for he hath been dead four days."

Paul knew that a dead person would begin to corrupt in four days, as well as Martha knew it. He also knew that the Old Testament scriptures said that Christ's flesh should not see corruption. Therefore, Paul could truthfully say that Christ rose the third day according to the scriptures.

Easter should be a time for each and every Christian to rejoice with joy unspeakable and full of glory. For that day marked the beginning of God's handiwork in the new creation, by the glorious resurrection of His Son to an incorruptible nature, in which, death hath no more dominion. And Jesus said, "Because I live, ye shall live also." Glorious hope!

As each and every little white cross and weather beaten mound marks the spot where sad farewell tears have been shed, so a broken Roman seal and an empty tomb marks the beginning of a new day in the Father's wonderful plan, of a groaning creation's redemption from the curse of sin and death. Let us look for a moment into the glorious future and behold the miraculous power of Almighty God, as it penetrates the deaf ears of the sleeping dead.

"Then the mossy old graves where the pilgrims sleep
Shall be opened as wide as before,
And the millions that sleep in the mighty deep
Shall live on this earth once more."

What a scene! I cannot hold back the tears as I view with happy expectation the possibilities of that wonderful day. Our feeble imagination, without a scriptural ground

(Continued on page 423)

What the Sunday School Pupil Thinks

THE teacher of a Sunday School class often wonders just how much that is brought up in class is remembered and put into practical use in the lives of the pupils. The members of the Good Will Class of the Oregon, Illinois, Sunday School, have been writing down some of the ideas which they have derived from a discussion and study of the lessons.

It is of interest to note some of the practical ways in which the teachings of the Bible are put to work. For instance, on the lesson on Jesus' temptation, one of the members asked, "How may we overcome temptation?"

The counter question of course was, "How did Jesus overcome temptation?"

Jesus used the Word of God, "It is written". He was evidently thoroughly familiar with the Scriptures. He had studied them from early youth. Therefore, should not we do the same and use the Bible to overcome temptation? The only way to do that is to study the Bible and become familiar with it.

The Good Will Class took that teaching to heart, and the members are reading a chapter in the Bible every day. Notes taken by various members of the class are as follows:

A SENSE OF VALUES

There was much food for thought in the Sunday School lesson concerning the sense of values in our daily doings.

Martha was certainly performing one of the most necessary of daily tasks—that of preparing a meal, yet Jesus said, "Martha, Martha, thou art careful and troubled about many things."

It was not Martha's service that Jesus rebuked, but the extra trouble and bother she had made in "the much serving."

Martha lacked a sense of values in the daily doings, while Mary chose "that good part". She "sat at Jesus' feet, and heard his word".

How much more important the visit with Jesus than the preparation of an elaborate meal!

Isn't it true that the modern idea that Sunday is the day to serve a big dinner often keeps one or more members of the family at home from church—and especially if a guest is expected? Would Jesus want it that way, if He were the Guest?

A pioneer mother once said that in those early, hard, and trying days when each day held so much more to be done than she had the time or the strength to do, she always tried to decide which things for that day were "the abiding", and she did "the abiding" and let the rest go.

Let us try to grasp this lesson of sorting the daily tasks, and giving them their proper value.

Evelyn H. Austin.

DAILY SCRIPTURE READING

THE Good Will Class is reading one chapter of the Bible each day, because we think it will help us to be better Christians. When Christ was tempted in the wilderness He answered the adversary with scripture quotations. So, as we become more familiar with God's Word and have it in mind, we can more easily resist the temptations that come to us.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15. Many times we have the opportunity and would like to quote a Scripture passage, but we are silent, because we do not know the exact quotation or where it is located.

In 2 Timothy 2:15, Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Also in 2 Timothy 3:16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

If we can quote scripture passages, we will find that many times in our conversation we can help others to see God's will in their life problems. Let us become more familiar with our Bibles.

Elizabeth Ordnung.

THOUGHTS FROM THE SUNDAY SCHOOL LESSONS

Sunday, February 22—Luke 8:1-15

- I. We furnish a type of ground for the sowing of God's word.
 - A. Thorny.
 - B. Rocky.
 - C. By wayside (hard).
 - D. Deep rich soil.
2. We, in turn, are planters.
 - A. Prepare soil.
 - B. Sow.
3. It is better to sow and not reap than not to sow.
 - A. We benefit from sowing.
 - a. By seeing it take root and grow.
 - b. By strengthening our own soil (building it up).
4. Don't get discouraged.

Sunday, March 1 — Luke 10:1-11, 17, 21, 22

1. What have we in common with the seventy?
2. We are serving under God's guidance.
3. We have no time to loiter by the way, answering foolish questions, etc.
4. We are to serve where acceptable.

5. We are to take the comforts with the discomforts and keep on with the work.

Sunday, March 8 — Luke 10:25-37

1. Who is my neighbor?
 - A. Nationality?
 - B. Condition in life?
 - C. Our Friend?
2. Our neighbor is one who needs us, regardless of:
 - A. His nationality
 - B. Rich or poor
 - C. Whether he is our enemy or friend.
3. To be a good neighbor we must:
 - A. Overcome our antipathies toward other races
 - B. Overcome our "better than you" state of mind
 - C. Be merciful and helpful to all with no respect of persons, as Jesus was.

Sunday, March 15

1. Hospitality of Mary and Martha
 - A. Way of showing—Martha
 - a. Seeing to bodily comfort of Jesus and feeding Him
 - B. Way of showing—Mary
 - a. Learning from Jesus (putting spiritual food before bodily food)
2. Lesson as taught by Jesus
 - A. Accepted Mary's (she was choosing the good).
3. Let the Lord's Day be His
 - B. Don't neglect Him to prepare a feast for the stomach.

Azalia Winfrey.

THE USE AND ABUSE OF GOD'S GIFTS

Every person is endowed with some gift. These gifts should not be set apart for our own use, but should be used in doing God's work.

We cannot expect to receive the reward that has been promised to us when the Lord returns, if we are not faithful stewards.

We should exert our efforts against the use of liquor. If we have wealth, we should use it for the helping of others, instead of using it to gain more wealth for self.

He who really believes in the Lord's second coming should live up to his belief in his daily life.

Mrs. Fred Cox.

ACCORDING TO THE SCRIPTURES

(Continued from page 421)

for our hope, cannot be stretched beyond the stream of death. But with the Bible in hand, containing the words of Him who died and lives again, who walked and talked with His followers after He arose from the dead, and was seen and handled, and also known by those who had walked and talked with Him before His crucifixion, I cannot help believing that I will not only know Him who died for me,

but that He will make it possible for me to know my dear mother, who now sleeps beneath the clods of the valley, awaiting the resurrection morning, when she, who in the days of prattling childhood watched and cared for me, shall come forth and clasp my hand in true and real recognition.

This is the hope which Easter brings to me. Does it bring that hope to you, my brother and sister? If so, I would like to have a line from you, with your answer.

Yours in that blessed hope,

E. O. Stewart,

Box 485, Sweetwater, Texas.

AN EXPIRING SUNDAY

They are killing our Sunday of long ago,
The good old Sunday we used to know;
The day of quiet, when everywhere
The spirit of peace pervaded the air,
And the whole world, wearing its Sunday best,
Sat down by the roadside of life to rest.

They are killing our Sunday, not with a blow,
To end it suddenly, but sure and slow,
As they did the martyrs who suffered shame,
On the wheel and the rack and in the flame.

They are killing our Sunday, and when it is dead,
When the last, last drop of its blood is shed,
And its spirit has gone from the knowledge of men,
In their world-weary struggle for pleasure, what then?
—Selected.

INVEST a nickel in a Training Class HERALD. It will pay big DIVIDENDS.

THE BRASS MONKEY

A MAN WHO KEPT a store had a brass monkey, which he set up with a cigar in its mouth. The cigar was lighted, and by machinery the monkey could draw the smoke from the cigar and puff it out again. After it had run for quite a while, one day the works stopped. The monkey was taken apart to discover the cause, when, lo, the works were found to be clogged and in such a filthy condition that they would not run until they were cleaned. The tobacco smoke had been too much for a brass monkey!

What, then, must its effects be on the inside works of a little boy? A good many boys who smoke cigars or cigarettes fare worse than the brass monkey. They stop, but they never start again—they cannot be cleaned up; they die. Boys, beware of tobacco. It is enough to spoil a brass monkey.—H. L. H.

THE HILLS

By Alice B. Curtis

I will lift up mine eyes unto the hills,
Those bulwarks of strength God has made,
Their grandeur His greatness reveals;
In the balance their dust He has weighed;
The sunshine first rests upon them,
Like a crown on an Orient's brow,
When night mists make the foothills show dim,
And the vale sleeps in shadow below.

From them cometh help day by day;
For I know since God's hand reared each height,
Every burden on Him I can lay,
I can rest on the arm of His might.
And the hills everlasting abide,
They like God's brooding love close us in;
So we look from man's weakness and pride,
Away from earth's shadow and sin.

And we lift up our eyes to the hills
That reach up to God and the light,
And a longing our whole being fills,
To attain to a loftier height,
Like the great, granite hills to grow strong,
In the strength of the Lord to be great,
That we may not be shaken by wrong,
Nor be dwarfed by the poison of hate.

So I lift up mine eyes to the hills,
That like sentinels still their watch keep,
They remind me, though slumber close seals
My eyelids, God's eyes never sleep.
And a peace settles over my heart,
Like the quiet that broods o'er the hills,
A peace God alone can impart,
As refreshing as dew that distills.

Keep your watch till He comes, O ye hills,
And ye welcoming floods clap your hands,
For each sign the glad day near foretells,
When Christ upon Olivet stands.
Then our loud halleluiahs shall ring!
Ye shall answer from peak unto peak,
When we hail Him as Savior and King,
And all nations His praises shall speak.

SURE OF MILLENNIUM

MISS Christabel Pankhurst, daughter of Emmeline Pankhurst, noted British militant suffragist of the last generation, believes that the second coming of Christ is at hand.

She is confident that it will occur in her life time—that she will actually see Him.

Her faith, she says, is based on the fulfillment of prophecies first uttered by Moses and reiterated through the Bible to the end of Revelation.

Miss Pankhurst does not hold with those who believe the reappearance will mean the end of the world. But she expects it to be dramatic enough so that there can be no doubt of His identity.

"Two thousand years ago," she said in a recent address, "He came in poverty and weakness and humility. But this time He will descend to the earth in all His majesty, with demonstrations of divine power more miraculous than any of the miracles of modern science."

PREDICTS MILLENNIUM

Rather than violence and destruction, Miss Pankhurst believes that the return of Christ will mark the beginning of a thousand years in which He will rule the world—an age of such peace and progress and splendor as the earth has never seen.

But His coming may occur, she thinks, during another world war in which, because of the advance of modern warfare, the destruction of the human race will appear to be imminent. This, she said, is foretold repeatedly in the Bible.

Chiefly in the unrest which she sees in the present age—crime, wars, rumors of wars, economic depressions, political upheavals, rebellion against authority, fear in the hearts of men—does Miss Pankhurst recognize fulfillment of prophecies uttered many centuries ago.

"I see the fulfillment of a prophecy, too, in the desire of the Jews to return to Palestine. Even Moses, leading the children of Israel into the promised land, told them they should be scattered for many centuries, but that they should return—for the millennium. . ."

OTHER PROPHECIES FULFILLED

More striking and specific prophecies have been fulfilled, Miss Pankhurst said—prophecies whose fulfillment she sees in the development of our machine age.

"Even in the Old Testament it was foretold that in the last days chariots of fire would jostle each other in the streets," she said, "and all through the Bible are references to a time when man shall fly through the air."

With her mother, Miss Pankhurst went through many hard fought campaigns in her girlhood.

"But when we got the vote," she said, "I had to face the realization that we had not yet found the millennium. Then I began to study the Bible and the prophecies."

At first she said that she was timid about mentioning her convictions to anyone. But she overcame that, and now she is devoting her life to preaching.—Selected by H. H. Hawkins from the *Cleveland Plain Dealer*.

DO NOT overlook the article on Page 419, entitled, "The Training Class Herald". As has been the custom for the past three or four years, the Bible Training Class of the N. B. I. will again issue a special number of THE RESTITUTION HERALD. The preparation for this will be in the hands of the students of the class. It will prove of especial interest to you. At five cents per copy, you will want to send one to each of your friends.

THE CROWNING DAY

PART 2

By G. Eldred Marsh

THE sky-searching astronomer, filled with a sense of his own superior wisdom, solemnly affirms that, "in the beginning God" *did not* "create the heavens and the earth"; that those mighty orbs which fill the heavens with glory and the earth with light were self-created; that they are but accidents of natural law; that they follow a path which no one marked out, and obey a law which no one formulated, and which no one enforces. They trust to "cosmic forces" to bring about the salvation of the world, and to evolution to produce a race of "super-men".

In fulfillment of Peter's prediction, they deny the possibility of the coming of the Lord as universal Sovereign of the world, when "a king shall reign in righteousness, and princes shall rule in judgment." Isaiah 32:1. With other scoffers of the last days, they ask derisively, "Where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of . . ." "the cosmic evolutionary processes".

"For this they willingly are ignorant of, that *by the word of God* the heavens were of old." And they further deny, through their ignorance and pride, that "the heavens and the earth which are now, *by the same word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (See 2 Peter 3:4-7.) But in spite of their denial, and contrary to their desires—

"The heavens shall glow with splendor, and brighter far than they

The saints shall shine in glory, as Christ shall them array;
The beauty of the Savior shall dazzle every eye,
For the *crowning day* is coming by and by!"

The prophetic word is being fulfilled! "Evil men and seducers (*are*) waxing worse and worse." 2 Tim. 2:13. Crime is increasing. Jails and penitentiaries are filled with *young men* and *young women* who have robbed and murdered in their lust for gold. The thoughtful are growing despondent, the earnest, discouraged. "Men's hearts (*are*) failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Calling attention to the breaking down of law, the mayor of Youngstown, Ohio, recently said: "The (police) department is representative of our community. It is composed of men selected from the neighbors with whom we live. If they are unfit, then it must be remembered that they are representative of us all, and their persons bespeak the atmosphere in which they live. Their shame is our shame. We all share the disgrace of failure."

This growing and almost universal disregard for law is an indication of a general lowering of moral standards throughout the country. And it is this increase of crime that is filling the world with woe. But, praise God, the

Lord is coming to bring peace! He is coming "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Dan. 9:24.

"Then judgment shall dwell in the wilderness, and righteousness shall remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever." Isaiah 32:16-17. And eventually "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 (shall have) passed away." Revelation 21:4.

"Our pain shall then be over, we'll sin and sigh no more,
Behind us all of sorrow, and nought but joy before;
A joy in our Redeemer, as we to Him are nigh,
In the *crowning day* that's coming by and by!"

A PRAYER FOR A REVIVAL

By M. A. Woodward

"**W**HILT THOU revive us again: that thy people may rejoice in thee?" Psalm 85:6. "It is time for thee, Lord, to work." Psalm 119:126.

A revival does not mean much unless it is a real soul-lifting revival of the Christ life in our hearts, in our lives. So, Beloveds, you who really believe in prayer (and God pity those who do not believe and practice it in their lives), do you think it is necessary in our homes, in our lives, in our neighbors' homes and lives, to have a real revival of righteousness in our midst, that we may be brought nearer to our Heavenly Helper? If so, let us enter our quiet rooms and kneel in fervent prayer to our God, earnestly asking Him for the things we so much need. First, let us pray that we ourselves may feel the quickening influence of His Spirit, in our hearts, that others may hear the still small voice pleading with them to repent and be saved.

May He kindle the sacred fire of His love in each heart, that we may feel the intense interest we should feel for our Christian work. If you feel intense interest, and the Spirit's power is manifested, do not be afraid to express it in a hearty AMEN. For if our joy should bubble over, it would fall on other hearts, and they, too, would be filled with the joy of divine life. O, the blessedness of this joy! God will touch this spark; it will catch fire, and, lo, another soul is begotten for salvation.

Are we ready, dear hearts, to go to our neighbors and whisper this love in their ears, the love of the Christ of God, who willingly suffered and died for us, that in His blessed future we may be helpers in His soon coming kingdom? Christ, who is a Helper in times of trouble or distress, or when heavily burdened with the cares of this ever busy life, has encouraged us to cast our burdens upon Him, for He says that He cares for us. Cast your care upon Him,

and see how soon the heartache will cease and joy come, because He does care, and will give you rest in His love.

Are we, dear brethren, doing all we can to make a sweeping of God's love felt? The pastor is doing all he can to instruct in the gospel; the singers are giving wonderful notes of praise; the organist is working hard to help at the musical instruments; the people are gathering to listen. What are we doing to help in the good work? Are we just listening, or are we daily praying that God may give strength, and grace, and power to impress all with the great importance of His power in our midst. If we have done all we can, it is time to say with the Psalmist, "It is time for thee, Lord, to work." For human power faileth unless Thy help is near. Human hearts seem so indifferent. O, dear Lord, soften them and help them to see Thee as the tender, loving Father, who has promised to hear and answer prayer.

Christ is coming soon, and in such an hour as we think not, He may come. Are we ready for Him? We must not only be ready ourselves, but we must help others to be ready, for the promise to those who accept Him and are overcomers is to sit with Him on His throne. Will that be worth anything to you? It would mean every burden lifted, every sorrow past, every tear shed, for God's own hand has wiped them away. Read Revelation 21, and ask yourself the question, "Did I ever have anything offered to me like that by any earthly friend?"

Will you not seek Him and take these blessings from His gracious hand?

THE SECOND COMING OF CHRIST

(Continued from front page)

again. The two men said that He would go, but that He would come again, just as He went.

An angel was sent to announce His birth to the virgin. Angels sang of His advent into Bethlehem. An angel told the women of His resurrection. Two angels told the disciples of His coming again. It is the same testimony in all three cases.

WHEN WILL HE COME?

Some have gone beyond prophecy, and have tried to tell just when He would come. He is coming—this we know, but just when, we do not know. Matthew 24:36 settles that: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

In Luke we read, "The Son of man cometh at an hour when ye think not". "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1:7. Why then meddle with things that are concealed? better search for what is clearly revealed.

The proper attitude of the Christian is to be always looking for his Lord's return. God does not tell us just when He will come, but He does tell us to watch. Just as Simeon and Anna watched for His first coming, so should true believers watch and wait for His second coming.

He may come unexpectedly or suddenly: "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". Again, "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

In the first chapter of first Thessalonians, Paul says, "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven". "To wait" should be the true attitude of every child of God.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Again, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 2:19; 5:23.

In every chapter of this epistle to the Thessalonians, Paul has something to say about our Lord's return. It may well be called the gospel of Christ's second coming.

SHAMS IN RELIGION

In many ways the church is cold and formal, and there is no better way to wake it up than to get it to look for our Lord's return. It seems as though this world is growing darker and darker, and its ruin is near. Nowhere in the Scripture is it claimed that the whole world will be brought to the feet of Christ in this dispensation.

In Acts 15:14, James says, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." That is one reason for our Lord's delay. He is waiting until the elect are all gathered out, until His Gentile bride is complete.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation."

Yes, the Lord delayeth His coming, but Peter goes on to say, verse ten, "But the day of the Lord will come as a thief in the night". Then let us watch; for the Lord is not slack concerning His promises. "Seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

A RUSSIAN'S TESTIMONY

"A RUSSIAN recently arrived," says *The Pentecostal Evangel*, quoting from the *World Dominion*, "in Manitoba, says: 'I was an editor in Russia, and, for allowing an article to be published favoring the Bible and the Christian religion, I was imprisoned. From prison I escaped and worked my way to Constantinople. There my family joined me. We finally came to Canada. When I arrived and the agent of the British and Foreign Bible Society presented me with a portion of the Scriptures in Russian, it dawned upon me as a revelation that I had come to a country where the Bible was not only allowed but encouraged, and where a copy was even thrust upon people. Whereupon, I bowed my head and worshiped and said, "This is my country and the country for my children."'"

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"STUDY TO SIEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH."—2 TIMOTHY 2:15.

ADDING ZEST TO OUR MEETINGS

THERE has been considerable comment from time to time in regard to the Berean books and the kind of lessons that we are given in them. Let us consider for just a while some of the difficulties, and see if we cannot discover where-in the trouble lies.

We hear from one class that they are making wonderful progress, are interested in the lessons and think the books a great success. But from another locality comes the pitiful and discouraging story, "We don't seem to be getting anywhere. Nobody gets anything out of the lessons, and we seem to be just floundering around, wasting time."

It seems that too many of us forget that little slogan which the Bereans adopted many years ago, and which, if followed conscientiously, would help so much to relieve the situation and bring visible results. "Search the Scriptures Daily"! If we could only put more emphasis on the "Daily", instead of letting our searching end with the looking up of the texts each week during the lesson.

We can all remember the days in school, when we went to class with a guilty conscience, because we hadn't looked at the lesson. We didn't need to have anyone explain the reason why we sat there wondering what it was all about, listening to a discussion of things entirely foreign to us. And yet we expect to go to our Berean classes with absolutely no preparation. Why not try a little more concentrated study before we go to class?

With the beginning of good weather let us all put forth a greater effort to make our classes more interesting. After careful preparation by each one there is sure to follow an interchange of thought which will prove beneficial to all. Let us set apart a time each week for the purpose of study and see if our classes still drag.

FROM LOS ANGELES, CALIFORNIA

THE Bereans of Los Angeles have reorganized. Instead of meeting on Wednesday evening, we meet on Sunday evenings from 6:30 to 7:30 at the church at Forty-second Street and Broadway. This Berean organization is composed of only the young folks. The Bible study for the older folks is still held every Wednesday evening.

At the first meeting held on Sunday night, March 15, there was an attendance of eighteen. Election was held, and Wesley Saylor was elected president, Worley Ward, vice president, and Anna Hammond, Secretary.

It is hoped that this change will serve to arouse interest among the young people to unite with us in the study of the Bible.

Anna Hammond, Secretary.

ILLINOIS BEREAN REPORT FOR JANUARY

Oregon: Membership, 22; average weekly attendance, 18; interest good; visitors, 9. Ruth Gesin, Sec.

Dixon: (Senior) Membership, 12; average weekly attendance, 5; interest, fair. The lessons change from time to time.

Dixon: (Junior No. 1) Membership, 12; average weekly attendance, 12; interest, very good. This class is progressing rapidly.

Dixon: (Junior No. 2) Membership, 5; average weekly attendance, 5; interest, very good. This class has just been organized and is getting along nicely.

Elizabeth Ford, Sec.

Ripley: Membership, 26; average weekly attendance, 17; interest, good. Mrs. Wm. Fey, Sec.

Marshall: The Marshall Berean Society has not met for the last few months. Effort will be made to start the Berean work here in April if the roads are in condition.

Edna Wood, State Sec.

You will want ALL your friends to enjoy Training Class HERALDS.

BEREAN PAGE CONTRIBUTIONS

Illinois, 15; Ohio, 11; California, 5; Michigan, 4; Iowa, 3; Indiana, 3; Louisiana, 3; Texas, 1; New York, 1; Missouri, 1; Arkansas, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE RICH MAN AND LAZARUS

JESUS taught many lessons by telling the people stories, or parables. These stories were not actual happenings always, but contained a truth, which anyone could study about, if he were really interested.

In Luke 16, Jesus tells this story to the Pharisees:

There was a very rich man, named Dives, who wore very beautiful clothing, and ate very rich food. The outside of his life was very attractive, although nothing is said of his heart.

This seems very much like many of the Pharisees themselves—showy on the outside, but with designing minds and hearts. It also seems like the Jewish nation, to whom God had given many favors, and promised the richest blessings, if they would continue in His ways.

In contrast, there was a poor beggar, named Lazarus, who lay at the rich man's gate. He had nothing, and was glad for even the crumbs which fell from the rich man's table. His friends were the dogs which came and licked the sores that covered his body. He seems like the Gentiles, or heathen, who had no rich promises and were despised by the Jews.

According to the story, both men died. The rich man was buried while the poor man was carried to Abraham's bosom.

Right here is the part of the story that is confusing to those who believe it was not a story, but an actual happening. The rich man is suffering in the grave, and looks up where Lazarus is peacefully reposing in Abraham's bosom. In his agony, Dives cries for Lazarus to dip the tip of his finger in water and cool his tongue.

Then Abraham replies, "Son, remember that in your lifetime you received all the good things while Lazarus received the unhappy things. Now conditions are reversed, and there is a great gulf, or distance between you two, over which neither of you may pass."

How could Dives be dead, and yet talk? The Jewish nation did not follow in God's way, so God scattered them among the other nations of the world. In that way they were buried as a nation.

Then God turned to the Gentiles and included them in the promises made to Abraham. Thus, the poor man rests in Abraham's bosom.

The rich man, or Jew, then asked that Lazarus be sent to his brethren, or the other Hebrew tribes, so that they need not suffer too. Abraham said, "They have Moses

and the Prophets; let them hear them."

Then Dives said, "If someone from the dead should come to warn them they would repent."

But Abraham replied: "If they hear not Moses and the prophets they will not listen to one from the dead."

And truly, the Jews would not hear Jesus, nor would they believe when He arose from the dead.

ARE WE believing in Jesus that we may live?

SOMETHING TO DO

1. Learn Matthew 6:20.
2. Read Genesis 15.
3. Read all of these references and *copy* three of them: Psalm 115:17; Isaiah 38:18; Psalm 6:5; Job 14:21; Ecclesiastes 9:4-10; Revelation 20:5.
4. Ask your parents to read you some from the law, and from the prophets.

WE BELIEVE in clean talking.—1 Peter 1:15, 16.

"But as he which hath called you is holy, so be ye holy in all manner of conversation."

RE MORSE

I killed a robin—the little thing,
With scarlet breast and glossy wing,
That comes in the apple tree to sing.

I flung a stone as he twittered there.
I only meant to give him a scare,
But off it went—and hit him square.

A little flutter—a little cry—
Then on the ground I saw him lie.
I didn't think he was going to die.

But as I watched him I soon could see
He never would sing for you or me
Any more in the apple tree;

Never more in the morning light,
Never more in the sunshine bright,
Trilling his song in gay delight.

And I'm thinking, every summer day,
How never, never can I repay
The little life that I took away.
—Sidney Day in *Sunshine Magazet*

With Our Sunday Schools

LESSON 3. — April 19, 1931

THE RICH MAN AND LAZARUS

Luke 16:1 to 17:37

Devotional Reading: 1 John 3:13-18

GOLDEN TEXT

Lay not up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—Matt. 6:20.

A STUDY OF THE SUBJECT

Topic. The Curse of Selfishness.

Basic Truth. "I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses."—Luke 16:4.

Outline. I. Serving Self. II. The Result. III. Serving God. IV. The Result.

I. Serving Self. The most blighting selfishness is that which lifts self above God. That being done, God's words and promises are robbed of their richness, mutilated as to their revealed plans, and nullified as to their correction. When this is done, man shrinks not from appropriating every God-given richness to self, regardless of the wound such appropriation may cause another.

II. The Result. The sailor who in mid-ocean wrecks his only compass deprives himself of his only source of information as to whether he is journeying. God's Word is that compass. The Pharisees almost wholly denied its authenticity and in its stead invented hallucinating ideas of their own. In denying God's Word, they could but deny God's Son, their Savior, thus depriving themselves of salvation.

III. Serving God. Service to God requires a given knowledge of God's Word. It requires that that Word should be respected and regarded in all of its purity. The Savior endeavored to place God's true word before the Pharisees as regards the saving of sinners, chap. 15, as regards stewardship, as regards the home, as regards Israel and the Gentiles. Every problem of life was by the Savior made dependent upon the Word of God and upon service to God, in harmony with that Word.

IV. The Result. Granting that this parable was a rebuke to the Pharisees and the Jews for their attitude before God, and that it was an encouragement to the Gentiles to enter into a place rejected by the Jews, we have:

The rich man, rich in God's promises through Abraham, arrogantly indifferent to the needs of the Gentiles, represented by the ulcer-covered Lazarus. Of the Gentiles, Paul says, Eph. 2:11-13, "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". Such was Gentile poverty. The Pharisaic Jews ignored their needs. Through rejecting God's Word, the Jews were driven out. Through receiving of God's Word by faith, the Gentiles were admitted to the fullness of God's promises through Abraham. They are in figure in Abraham's bosom.

THE GOLDEN TEXT

**"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."
—Matthew 6:20.**

Treasures do not always consist of gold or silver, neither houses nor lands. These are the kinds that are earthly, but the treasures that can be laid up in heaven are those that pertain to life eternal.

We are told in Matthew 6:21, "For where your treasure is, there will your heart be also". How true it is that our minds are centered on the things we prize most!

Our golden text is an admonition direct from the lips of the Savior, and no one can make a mistake in taking His advice. His ideals were always high and they constantly pointed the way to future life.—L. A. R.

PRACTICAL APPLICATIONS

Reaping: It should always be borne in mind that whatsoever we sow that shall we reap. Our conversations, our deeds, our actions, and decisions in this life are going to affect and determine our position in the world to come. We are what we are because we so choose. Nobody is responsible for our actions other than self. God will assist us, and the devil will aid us. Whichever one does, it will be because we have so chosen.

Opportunity: Every normal life is filled with opportunities to do good and make good. The rich man had opportunities to make good in his lifetime. He failed to grasp the chances. Making good is not the accumulating of wealth, but is the reaching out in every avenue of moral and spiritual endeavor. Let each day be the best day of your life and use every opportunity to your eternal advantage.

Generous: Every soul, endowed with spiritual insight, will open up his heart, when financial circumstances permit, and will alleviate the sufferings of his fellowman. Be generous. If someone is in need, don't give him the crumbs; divide with him. Bear one another's burdens. Love is compassionate. Love will not allow of suffering, if preventable.

This Parable

- teaches us the tragedy of neglect;
- shows how difficult for a rich man to be compassionate;
- tells of the fate of the unrepentant sinner;
- is full of compassion for the poor in spirit;
- is God's handwriting on the wall for those who expect to reap that which they do not sow.—C. E. R.

SENIOR AND ADULT CLASSES

Topic: The Rich Man and Lazarus.

In this parable, spoken to the Pharisees, verses 14 and 15, Jesus represents them by a "certain rich man". They were rich in God's favor. They had received much from the heavenly Father. "Who are Israelites; to whom pertaineth the adoption, and glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh Christ came, who is over all, God blessed for ever." Rom. 9:4, 5.

The beggar—Gentiles—desired the crumbs of blessing which fell from the rich man's table. The beggar died, was carried to Abraham's bosom. Speaking of death, the Pharisees would say, "Today he sits in Abraham's bosom." Lightfoot Works, Vol. 12, pp. 159 to 163. The rich man also died, and was buried (and) in hell. The Vulgate and Syriac omit "and". He was buried by dispersion among the nations of earth; lost from God's favor, while the poor Gentiles came into favor with God.

(For a further study of this subject we suggest that you write for tracts either to National Bible Institution, Oregon, Illinois, or to J. H. Anderson, Michigantown, Indiana.)
—F. A. S.

JUNIOR CLASS

Topic: Another Teaching of Jesus.

In this lesson we find another of Jesus' stories or parables. He describes two men, a rich man and a beggar, Lazarus. These two men died. The rich man is described as being in hell; the beggar, in Abraham's bosom.

Now most people think this story proves we go to heaven or hell at death. But of course we do not think so, for several reasons. We believe "the dead know not any thing", and these men did.

Here is what we think it teaches. The first promises in the Bible were made only to the Jews. They were God's favorite people. They were "rich" in God's sight and love. He dealt only with them. They represent the rich man as described in verse 19. The Gentiles were called "heathens", "beggars", etc. They represent the beggar.

The Jews failed to obey the commandments of God and even caused Jesus, God's Son, to be crucified. Therefore God turned from them, and is now dealing with the Gentiles. From them He is selecting His church. They are now in the better condition of the two.

Some day the Jews will see their mistake and repent for their sin. But they cannot enter in as God's church, neither can the church enter in as the Jews.—V. C. T.

DOINGS AMONG THE CHURCHES

Sr. Alice Kerr, who has been spending the winter at Golden Rule Home, returned to her home in Dixon, Illinois, on April 7.

Sr. Frances Elvey of Chicago has been very ill with the flu. At the last report she has taken a turn for the better.

Sr. Frank Rogers was called Sunday to the bedside of her son, James, who is in a hospital at Tucson, Arizona, ill with the flu. We trust that he will soon be on the road to recovery.

Sr. J. H. Williams of Rochelle, Illinois, who has been quite sick, is recovering but is still not able to be out. Bro. and Sr. Williams were missed by the Oregon brethren at Easter services.

We regret that news of the Easter services at the Dixon, Illinois, church arrived too late for last week's paper. All the Sunday Schools of that city set a goal for attendance on Palm Sunday. The Dixon choir gave several special numbers at both services on Easter Sunday.

Bro. and Sr. Sylvan Richey took their little son, Roger, to Paris, Illinois, last Friday, where he underwent a serious operation for mastoid. He is getting along fine, but will have to stay at the hospital about ten days. Their oldest boy, Elden, has been very sick with abscess in his throat. We are glad to know that he is better at this writing.

The whole Rockford church body attended the evening services at Oregon, on Easter Sunday. Their presence was greatly appreciated.

They reported that their morning service had been well attended. Bro. Thayer gave them a good sermon. An Easter offering was taken and presented to the N. B. I. This energetic and growing organization has also the nucleus of a building fund for an edifice of its own.

EASTER AT THE STONE CHURCH

The church at Oregon, Illinois enjoyed a wonderful Easter day. The attendance at Sunday School numbered 117, the high mark before that being 98. Golden Rule Class made the last payment on the beautiful Schiller piano, and presented it to the church, clear of debt. An Easter offering for the building fund was received, amounting to \$137.71, with an additional \$20.00 on pledges. The evening service of song was appreciated greatly by the large audience present. Although Sr. Rogers was called away very suddenly, Sr. Azalia Winfrey presided at the piano, and the program was carried out as planned. Her assistance was deeply appreciated by all.

The most wonderful feature of the day was the baptism of ten girls and young women, immediately following the morning sermon. They are, Lucille, Mary, and Iva Reynolds, Viola Koontz, Loretta Cullen, Rasalie and Lois Carpenter, Dorothy, Harriet, and Lucille Smith. It is an inspiration to witness the consecration of youth to the service of the Master. May they ever remain loyal to Him

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."
—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. John Cochran,	Knox, Indiana.
Sr. C. E. Randall,	Mora, Minnesota.
Bro. Roll Brewer,	Troy, Ohio.
Bro. Lloyd Ekluud,	Mora, Minnesota.
Bro. Thomas Weldon,	Thorold, Ont.
Sr. Curdella Gray	Lanark, Ill.
Sr. H. L. Leeper	Arkansas City, Kans.
Bro. Albert Singer,	Niagara-on-the-Lake, Ont.
J. H. Leavitt	Wewahatchka, Fla.
Sr. Ada Daniels	Alma, Mich.
Bro. Jas. A. Patrick	Ashland, Ohio

Bro. and Sr. H. L. Leeper of Arkansas City, Kansas, whose baby daughter has been very ill, are now in St. Louis, Missouri, where they are in consultation with a brain specialist. An operation may be performed, the outcome of which is very doubtful. They are at present with Sr. Gertrude Logan, 4318 Olive St. The prayers of the brethren are asked for them.

whose name they have taken upon themselves, and may we ever uphold them by our Christian example.

AT RIPLEY NEXT SUNDAY

Bro. Richard McCrone, of the Training Class, will be the speaker for the congregation at the Ripley, Illinois, church next week end, April 11 and 12. Everyone in the surrounding territory is urged to be present. Services will be held Saturday evening, Sunday morning and Sunday evening.

GRAND RAPIDS, MICHIGAN

The Teachers' Training Course was begun on Tuesday night, March 31, with eighteen present. This course is being personally given by the secretary of the Kent County Council of Religious Education, which operates under the National Council. One credit is given for each course taken and twelve credits are required for graduation. We anticipate much good from this work.

As these lines are written, final preparations are being made for the Easter services, and we trust the message of resurrection will bring inspiration and courage to all. Basket dinner is to be held at the church, and an out-of-doors baptismal service in the afternoon, if the weather is favorable.

F. E. Siple, Pastor.

TRAINING CLASS NEWS

The Training Class went to Dixon on Monday, March 23, to have a picture taken for the Class Edition of The Restitution Herald. The committees for the different departments of this issue are all working hard and are progressing nicely. We hope to make this year's edition the best of all.

John Denchfield and Clarence Lapp have been coming to class on crutches as a result of the accident mentioned in last week's Herald. They are learning to walk quite well, but hope to put their crutches aside before they learn to walk any better with them.

Harvey Krogh, Sec.

OUR EASTER OFFERING

Contribution for our Easter Offering are still coming in, and for these we are most grateful. May God's blessings come to all who, in various ways, are faithful and consecrated to Him.

Previously reported	\$171.50
Mrs. M. Shea	3.00
Anna E. Drew	1.00
Mr. and Mrs. F. L. Marsh	10.00
Lucy B. Groat	1.00
Ida Jeffrey	2.00
Mrs. Cora Murphy	1.00
G. A. Driskill	1.00
Richard Lake	5.00
Ransom Lake	5.00
I. M. Abbott	1.00
W. M. Boyer	2.50
D. A. Renner and wife	3.00
W. H. and R. C. Boyer	2.00
Mr. and Mrs. T. J. Ellis	10.00
Margaret Ellis	2.00
Leota B. Hanson	10.00
Eva H. M. Fletcher	10.00
Miss Belle McCandless	5.00
Lois Hunt	1.00
Mrs. H. E. Russel	2.00
Mr. and Mrs. M. Fetters	2.00
Mrs. F. E. Smith	2.00
Lottie E. Young	25.00
Eliza M. Cassen	5.00
Total	\$283.00

SARAH ELIZABETH HOLLWAY

Sr. Sarah Elizabeth Hollway, wife of Bro. Thomas W. Hollway, died at her home in Long Beach, California, March 25, 1931. Sr. Hollway was born near Sycamore, Ohio, July 5, 1849. As a child she went with her parents to Iowa, where on January 1, 1872, she was married to Thomas W. Hollway. They located on a farm in Calhoun County, Iowa, being among the pioneer settlers in that part of the state. Leaving the farm they removed to Sac City, where they continued to reside until about twenty years ago, when they came to California and located in Long Beach.

They were the parents of nine children, two of whom died in early childhood. Sr. Hollway is survived by her husband; one son, Fred H. of Long Beach; and six daughters: Miss Flora E. Hollway, Mrs. Emma Haffner, and Mrs. Jennie Young, all of Long Beach; Mrs. Mary Elma Bell of Madison, Wisconsin; Mrs. Bessie Moore of Hollywood, California; and Mrs. Mabel Maxwell of Selma, California; also two sisters, Mrs. Etta Harsbarger of Los Angeles, and Mrs. Huldah Walker of Emporia, Kansas; together with ten grandchildren, and one great-granddaughter.

Bro. and Sr. Hollway were baptized by Bro. Whitesett, before leaving the farm in northwestern Iowa, and have remained faithful to their profession throughout the long years of their pilgrimage together.

The writer chose for the text of his funeral discourse the thirteenth verse of the fourth chapter of First Thessalonians: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

The sympathy of all goes out to Bro. Hollway and his bereaved family.

G. Eldred Marsh.

C. B. SHAIN

Bro. C. B. Shain of Eldorado, Illinois, was born in 1863 and died on March 28, 1931. He was born in Gallatin County and lived on the same farm all his life with the exception of the last two years. He, with his wife, was baptized nine years ago by Bro. F. E. Siple, and had been true to the faith ever since. For the past three years he made his home with his three oldest sons, Fred, George, and David, his wife having preceded him in death three years. Funeral services were conducted by Bro. Young from the M. E. church at Norris City, Illinois. He will be greatly missed by the brethren at Eldorado.

VIRGIL DEBUSK

Virgil Debusk was born in Wolen County, Texas, March 3, 1899, and died on March 11, 1931.

He accidentally shot himself on March 4. He is survived by his mother, seven brothers and two sisters.

Virgil had been a member of the Church of God for several years and lived a Christian life until his death. His friends are too numerous to mention, and he always met them with a smile.

Words of comfort were spoken by the writer, after which he was laid to rest in the Palava Cemetery to await the trumpet call,

when we hope to meet him again, where we will never more have to say good bye.

"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.

"Peaceful be thy silent slumber,
Peaceful in the grave so low;
Here, no more to join our number,
Here, no more our songs shall know.

"But again we hope to meet you,
When mortality has fled;
Then at home with songs to greet you,
Where no farewell tears are shed.

Yours in hope,
E. O. Stewart.

THE RESTITUTION HERALD

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PAUL'S FIRST LETTER TO THE THESSALONIANS

By Lyman Booth

THESSALONICA was anciently called Therma, but was renamed after the sister of Alexander the Great, by her husband, Casander, who restored it. It was the chief metropolis of Macedonia, the greatest and most populous port of that division of Europe. It was to the West what Ephesus was to the East, and Corinth was to Southern Greece. Situated half-way between the Adriatic and the Hellespont, at the entrance to the pass into the Macedonian plain, it was a busy commercial center, with a constant tide of traffic, ebbing and flowing through it. It was thus a fit center of evangelization, from which the word of the Lord could sound forth, "not only in Macedonia and Achaia, but also in every place." (1 Thess. 1:8.)

With respect to the labors of the Apostle at Thessalonica, it has been shown to be highly probable that he continued there a considerable time, preaching to the Gentiles, beyond the three sabbath days on which he reasoned with the Jews in the synagogue; and that he was peculiarly successful. He was, however, constrained by the persecution by the zealots of the Mosaic law, and the zealots for idolatry, who had formed a most unnatural coalition against him, to leave the newly planted church under heavy trials and destitute of many advantages. For, though it seems clear that pastors had been appointed over them, yet the pastors themselves must have been new and inexperienced converts.

The Apostle was, on this account, peculiarly solicitous about them. Timothy had come to him at Athens according to his appointment, and he chose to be left alone in that city, that he might send this, his faithful coadjutor, to Thessalonica. But Timothy, returning at Corinth, brought him so good an account of them, that he was filled with joy and gratitude. He indeed exceedingly longed to visit them; but, having been repeatedly disappointed in his plans for that purpose, he at length wrote this epistle, which breathes a peculiar spirit of paternal love and affection, and shows that he considered the Christians at Thessalonica, as equal, or superior in faith and holiness to those of any church to which he wrote.

It is clear from these particulars that this epistle was written from Corinth, and not from Athens, according to the postscript given, but probably soon after he arrived at that city. This is supposed by some expositors to have been as early as A. D. 51, and by others, A. D. 54; but for reasons given before, a later date is assigned to it. It is, however, generally agreed that it was written before any other of the apostolic epistles; and some think, probably without sufficient reason, before any other part of the New Testament.

It was the leading design of the Apostle, in writing to the Thessalonians, to confirm them in the faith and to ani-

mate them to a courageous profession of the gospel, and the practice of all the duties of Christianity, notwithstanding the persecutions and trials to which they were exposed. In the pursuance of his good object he was led to mention with high approbation the manner in which they had received the gospel from him. This almost unavoidably led him to speak of his ministry and conduct among them, in a way peculiarly instructive to the ministers of the gospel in every age and place.

It is remarkable with how much address he improves all the influence which his zeal and fidelity in their service must naturally give him, to inculcate upon them the precepts of the gospel, and to persuade them to act agreeably to their sacred character. This was the grand point he always kept in view and to which everything else was made subservient. Nothing appears in any part of his writings as a design to establish his own reputation, to make use of his ascendancy over his Christian friends, to answer any secular purpose of his own. On the contrary, he held a most generous, disinterested regard for their welfare.

"The discovery of so excellent a temper, must be allowed to carry with it a strong presumptive argument in favor of the doctrines he taught. And indeed, whoever reads Paul's Epistles with attention, and enters into the spirit with which they were written, will discern such intrinsic character of their genuineness, and the divine authority of the doctrines they contain as will produce in him a stronger conviction than all the external evidence with which they are attended." Doddridge.

These remarks are well grounded and important; but to suppose with Dr. McKnight, that the Apostle intended as his main object to prove the divine authority of Christianity by a chain of regular arguments, in which he answered the several objections that the heathen philosophers are supposed to have advanced against him, seems quite foreign to the nature of the epistle, and also to be grounded on a mistaken notion that the philosophers designed at so early a period to enter into a regular disputation with the Christians, when, in fact, they derided them as enthusiasts and their doctrine as foolishness.

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THE CROWNING DAY

PART 3

By G. Eldred Marsh

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”—1 John 3:2, 3.

BEFORE that glad day shall dawn there is much for us to do. For this is the harvest time, and we are the reapers. When the Master of the harvest comes, He must find us with our arms filled with ripened grain. And we cannot succeed in such service unless we are prepared to exemplify as well as proclaim the glad tidings of the kingdom of God.

And this means consecration! It means devotion to God and to the Lord Jesus Christ. It means the dedication of our every talent, and our every ability. It means that we must “present (our) bodies a living sacrifice, holy, acceptable unto God, which is (our) reasonable service.” Romans 12:1. It means that we must continue to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” until He comes. 2 Peter 3:18.

Consecration requires prayer, and it requires watchfulness. With His mind upon His second coming, Jesus said, “Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.”—Mark 13:33-37.

He “gave to every man his work.” He did not assign the same task to all; but to each of his servants was given the duty that he was best fitted to perform. Each individual was thus required to employ his time and his ability, whatever it might be, to the best advantage during the Master’s absence.

And so it is with us! “To every man his work”. Soon the Nobleman will return to reward His servants, “according as their work shall be.” With this assurance of reward

before him, it is not strange that John should declare that “every man that hath this hope in him purifieth himself, even as he is pure.”—1 John 3:3.

Blessed indeed is the hope of the coming of the Lord! The casting off of mortality; the living again of those who sleep in Him; the reunion of friends long separated by death; the realization that those who attain unto that life can sin no more, suffer no more, die no more!

O, the blessedness of universal peace and world wide righteousness! The wonder of an earth filled with the “knowledge of the glory of the Lord, as the waters cover the sea”! Habakkuk 2:14.

And more blessed than all else to you and to me is the assurance that “so shall we ever be with the Lord”! 1 Thessalonians 4:17.

All of these infinite blessings are to come to us *when the KING is crowned!* Surely this knowledge should incite us to most earnestly watch, and labor, and pray for the coming of the King!

“Let all that look for, hasten the coming joyful day,
By earnest consecration, to walk the narrow way,
By gathering in the lost ones for whom our Lord did die,
For the crowning day is coming by and by.

“O, the crowning day is coming, is coming by and by,
When our Lord shall come in glory and power from on high!

How the glorious sight will gladden each waiting, watchful eye,
In the *crowning day* that’s coming by and by!”

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."—Rom. 6:9, 10.

THE HIGH PRIEST

WE READ of no high priest in the economy of God until we read of Melchizedek in Genesis 14. There was no need of a high priest before Adam sinned, when God walked with him in the garden, when Adam was at liberty to walk with God. Only sin introduced the necessity for a representative of God.

The first high priest was both king and priest. He ruled the people as well as ministered unto them for the Father.

God asked Moses to go to the children of Egypt and speak God's words and exhortations to them. Ex. 4. Moses hesitated; he said, v. 10, "O my Lord, I am not eloquent." Therefore Aaron was sent with Moses to be the priest, Moses to be the leader, the ruler. Two were assigned to do the work that Melchizedek had done and that God exhorted Moses to undertake. Thus in a way it may be said the priesthood declined, deteriorated. It was taken from him who was king and given to one who was priest only.

In Christ Jesus the priesthood is again made stronger. Like Melchizedek, Christ is both King and Priest. He represents God before the people, then rules and guides according to God's will. He who follows Christ is undoubtedly a step closer unto the Father than was he who followed two men, Moses and Aaron.

Through Jesus "our great high priest", men of faith will be brought into oneness with God. They will indeed be His children, and He will be their God. There will be no need then of a priest to pass between God and His people. The new heavens and the new earth condition will be the condition of perfectness. All things will have been made new.

IN THE HOLY OF HOLIES

IN THE light of Hebrews 10:19-22 it would be well for all to realize Christ's method of entering into the Holy of Holies. It was not by ascending into heaven, as the writer formerly presumed and as many presume today. It was by the passing of the veil, "that is to say, his flesh". At His

death the flesh was destroyed, that is, the carnal nature was destroyed. Death put an end thereto. In fact, death of the carnal is the only possible way to destroy the carnal. It must be killed out.

Christ remained dead three days. He arose. He arose triumphant over death. Rom. 6:10. He arose victorious. 1 Cor. 15:57. Death has no more dominion over Him. He is beyond the carnality, the Adamic state of the flesh that had been put to death. That was the veil. When He arose, He arose beyond it, beyond the Adamic fleshly state, beyond the veil, within the Holy of Holies.

He had not yet gone forward in the Holy of Holies to the throne seat of God. This He did later when He ascended to God's right hand. He will return from the right hand of God, but He will never return out of the Holy of Holies. He will never return into the Adamic fleshly state, into the carnal, into that state, the result of being "born of a woman". Gal. 4:4.

He will never return out of that holiest state of existence, out of fellowship with God. Others may enter in; yea, they will. They have "liberty" so to do.

It was necessary for Christ to die that He might thus rid himself of the Adamic fleshly nature. It was necessary for Him to become thus free in order that He would be at liberty to enter the Holiest. His death, then, not only accomplished atonement for man, but gave Him entrance by resurrection into immediate fellowship with His Father.

IN ALL THY WAYS

"When thou goest it shall lead thee; when thou sleepest, it shall keep thee; and when thou wakest, it shall talk with thee."—Proverbs 6:22.

THESE words of Solomon refer to "thy father's commandment" and "the law of thy mother". And we know that the commandment of parents among the people of Israel was the commandment of God. How wonderfully God's law fills all our needs! Wherever we go, it will lead; when we sleep, it will protect; and when we wake, it will counsel us.

When we realize that "God is practically an unknown quantity to the present generation, and to the youth, obe-

dience is only a means of taking the joy out of life", as a prominent pastor in one of our large eastern cities recently said, we can only conclude that somewhere, sometime, we as parents have failed in our duty to "teach them (God's words) diligently unto (our) children". Deut. 6:4-9. Our hearts are heavy within us as we observe the disregard of parents by headstrong youth. And we turn sick with horror at the revolting activities of "this jazz-mad and gin-crazed age", startlingly displayed in the headlines of the

daily papers. But honesty compels us to ask, "Are the youth to blame?"

Let us who are Christian parents apply ourselves more zealously to discovering God's will in all our doings and then teach that way to our children. Let us be fully alert to the dangers confronting them, and let us give to them by the example of our own lives an anchor to which they may cling in times of stress and a faith and hope that will lead them straight and true, while life shall last.—M. G.

"BE YE ALSO READY"

By Samuel E. Haney

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Jeremiah 17:5.

JUST as a prisoner seated on his cot behind iron bars is reminded by a placard over his door that, "the way of the transgressor is hard", our text, with very rare exceptions, would be equally appropriate as a placard to be exhibited in every man's domicile, from barbarian fetishism to the respective diversified religionist's status of Christendom. These are now under God's execration as the result of trusting in fallen man in whom "dwelleth no good thing", instead of trusting in the LORD from whom cometh every good gift and every perfect gift—with no variable-ness, neither shadow of turning. James 1:17.

God explains the respective results as the consequence of trusting in man and that of trusting in God thus, "This is the Eternal's word: A curse on him who relies on man, and leans upon mere human aid, turning his thoughts from the Eternal! He is like some desert scrub, that never thrives, set in a dry place in the steppes, in a salt, solitary land. But happy he who relies on the Eternal, with the Eternal for his confidence! He is like a tree planted beside a stream, reaching its roots to the water; untouched by any fear of scorching heat, its leaves are ever green, it goes on bearing fruit in days of drought, and lives serene". Jeremiah 17:5-8, Moffatt.

Listen to the Psalmist's confirmation, "Rely not upon great men—mere mortals who can give no help;—happy the man whose help is Jacob's God, whose hope lies in the Eternal One, his God". Psalm 146:3, 5, Moffatt.

How accurately Isaiah describes the unyielding propensity of a vast majority of us—unwilling to give up preconceived ideas! "O self-willed sons, says the Eternal, bent on no plans of mine, weaving a treaty that I never sanctioned, and adding sin to sin". Isaiah 30:1, Moffatt.

"And maketh flesh his arm". Another reason for God's condemnation and curse upon man, causing that state of desolation—now inceptive in all nations—to which Je-

sus referred in Matt. 24:21-22. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened".

Note what Paul says about following the flesh: "For those who follow the flesh have their interest in the flesh, and those who follow the Spirit have their interest in the Spirit. . . . Make no mistake. God is not mocked—a man will reap just what he sows; he who sows for his flesh will reap destruction from the flesh, and he who sows for the Spirit will reap life eternal from the Spirit". Romans 8:5; Gal. 6:7, 8, Moffatt. And Jesus says (John 6:63), "What gives life is the Spirit: flesh is of no avail at all. The words I have uttered to you are spirit and life". Moffatt.

Here we have the facts before us. And comprehensive as they are, we see mankind throughout the world choosing death by way of the flesh: fallen nature's inclinations rather than life eternal through the Spirit, simply because man refuses to "enter by the narrow gate: for (the gate) is broad and the road is wide that leads to destruction, and many enter that way. But the road that leads to life is both narrow and close, and there are few who find it." Matthew 7:13, 14, Moffatt.

"Whose heart departeth from the Lord". This is the invariable outcome of man's trusting in man, and making flesh his arm (strength). It is equivalent to ignoring God's plan of salvation. Jesus' talk to the "great company" that followed Him (John 6:5) caused "many of His disciples to go back (into the world), and to walk no more with him". Verse 66. Their hearts had departed from Him. "Then said Jesus unto the twelve, Will ye also go away?" —"You do not want to go, too?" Moffatt, v. 67.

Peter answered, "To whom shall we go? thou hast the
(Continued on page 439)

THE VISION SPLENDID

By Rev. William Wood

Joel 2:28; Acts 2:7

He had a vision splendid,
This youth of common clay;
He dreamed, and then set out to be
Uncommon all the way—
Uncommon in his private thought,
Uncommon in his aim,
Uncommon in his daily life,
All in the Master's Name!

For years he struggled day and night
To make the vision fact,
To make it his and his alone,
Conscious of much he lacked!
And when at last he had attained,
And fame was his to own,
He bowed his head, "Dear Lord," he said,
"The praise is Thine alone.

"The vision Thine, Thou gavest it,
Time, strength, and all to be
The human agent of the task
Thyself hast wrought through me!"
And thus the vision splendid
In the yearning soul of man
Has led the race to do and dare
Since history began.

—Boston Transcript.

WHERE ARE THE DEAD?

By D. G. Harvey

IN dealing with our subject at this time, we believe it advisable to first consider the state of the dead, and just what man is.

David asks: "What is man, that thou art mindful of him?" Psa. 8:4. Job also asks the question, "What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?" Job 7:17. Both Job and David, after considering the wonders of God's creation and the fact of man's weakness or sin, can see no reason from the human standpoint to explain the favor of God.

Let us turn to Genesis 2:7 and find how man was formed. We find that not a thing was added to the dust of the ground except the breath of life. Consider the dust first or the elements of the earth. We learn from medical science that every known element in the earth is found in the body of man—iron, gold, silver, lime, salt, etc.

If God placed any immortal part in man, He has given us nothing concerning it in the record. If Adam's sin brought eternal torment to that immortal soul, God would have warned him. God did not say, "Adam, you have an immortal soul, and if you eat of the tree, you will suffer torment in flames forever, being unable to die." But God did say, "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17; 3:19.

Then we have the penalty for sin. Paul teaches the same in Romans 6:23, "The wages of sin is death."

Now turn back to Genesis 2:7. We read again, "Man became a living soul." Now, dear reader, is there not a vast difference in having a dog and being a dog? Paul shows the same teaching in 1 Corinthians 15:45, "Adam was made a living soul", all of him, not just a part added.

Often at the grave of some friend we hear the minister quote these words, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it", Eccl. 12:7, using them to prove that only the body enters the grave, while the immortal soul or spirit goes back to God.

Turning back to Genesis 2:7 we see that the only thing God put into man was the breath of life. The breath only returns to the Giver. This is in harmony with James 2:26 (note margin) if you prefer the New Testament as some do, disregarding the fact that, "All scripture is given by inspiration of God". 2 Tim. 3:16. It is all written for our learning (Rom. 15:4), and "for our admonition upon whom the ends of the world are come". 1 Cor. 10:11.

God had a purpose in creating man. He made us, not we ourselves by evolution. (Psa. 100:8.) Isaiah 43:7 tells us that all who call upon His name are created for His glory. The earth was created to be inhabited. (Isa. 45:18.) How could this be true, if, according to the popular teaching, the righteous go to heaven and the wicked to a hell of torment, and the earth will be destroyed? The Bible says the earth abideth forever. (Eccl. 1:4.) In Psalm 115:16 we find "The heaven, even the heavens are the Lord's: but the earth hath he given to the children of men."

Let us be careful, friends, and be satisfied with what God has provided for our good, and be not like Adam, seek that which has been denied us. Adam had everything needful on the earth, but he was denied the knowledge of good and evil. He gave up everything to obtain that knowledge, leaving sickness, pain and death, and sin to his children as a result. (Rom. 5:12.)

If we try to force ourselves into heaven, the throne of God (Isa. 66:1), we will without doubt miss the kingdom, when the Son comes to establish it on the earth. (Dan. 2:44; Micah 4:1-7.) Let us take the words of the greatest Teacher the world has ever known, Jesus Christ, for our words: "Whither I go, ye cannot come." John 8:21. "Where I am, thither ye cannot come." John 7:34. "No man hath ascended up to heaven." John 3:13.

Peter at Pentecost uses the same thought: "David is not ascended into heaven." Acts 2:34. Christ thus shows us we cannot go to heaven, and no one desires to go to hell,

(Continued on back page)

“LOVEST THOU ME?”

By Gerald Cooper

LET us go for a few minutes to a room of a building in old Judea. Here are found the Christ and His disciples, just finishing the “Last Supper”. Jesus makes the statement that they will all be offended because of Him, but Peter says: “Though all men shall be offended because of thee, yet will I never be offended.”

Christ answered him thus: “Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.” But Peter said that although he should die for Christ, yet he would not be offended because of Him.

Time passes, and we find Christ in the garden of Gethsemane, praying unto the Father that He will aid Him in His agonies. Then the soldiers come to take Him and one of the disciples, Peter, cuts off a soldier’s ear. Thus we see that, as yet, Peter had not denied Christ but had rather defended Him.

As time goes on, we see Peter following, at a long distance, the crowd that is tantalizing Jesus. He goes into a room to warm himself and to rest, and while there is spied by a maiden, who accuses him of being one of Christ’s disciples. Peter denies this, and another maid accuses him. He again emphatically denies her accusation with an oath. Then other of the people round about begin to accuse him, and he denies his Christ for the third time. Just as he finishes, the cock crows, and we find a very sorrowful man in the person of Peter, because he knows that he is guilty of denying his Lord.

One event leads to another, and we find that Christ has been crucified and has been buried. We see Mary Magdalene, Joanna, Mary the mother of James, and others coming to the tomb of their dead Master, bringing spices to place upon His grave. But when they arrive there is no one there except an angel, who tells them that Jesus has departed and that they should go and tell the disciples.

As soon as he receives the news, Peter is off with a rush to see if his Lord, whom he had previously denied, is really alive. When he finds His empty grave clothing, he believes and goes in search of Him. Peter, no doubt, was anxious to see his risen Lord, but fearful of what He would say to him because of the denial.

The third time Christ shows himself to His disciples, the following conversation takes place between Him and His errant disciple, Peter: “Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest

that I love thee. Jesus saith unto him, Feed my sheep.”

Thus we find that Peter was very sorrowful and repentant when Jesus gave instructions at three different intervals, to do His work—the exact number of times that he had denied Him.

There are many, many Christians like Peter, in one sense of the word. They are prone to secretly deny Christ, but when it comes to the part of being sorrowful and repentant before God and Christ for the sin which they have committed, then it is a different story. Let us be as Peter was, not in denying Christ, but in being fully sorrowful and repentant for our sinful acts before Him.

THE Training Class HERALD comes out April 28. Have your orders in AHEAD of time. Avoid disappointment. Have your order in by April 25.

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Cecil Smead, Circulation Committee.

The Veil of the Temple Was Rent in Twain From the Top to the Bottom

By F. L. Austin

God has used various methods at various times by which to reveal His purposes and plans to man. "At sundry times and in divers manners", reads Hebrews 1:1, God "spoke in time past unto the fathers by the prophets". The tabernacle was one means which God used to declare His teachings. Most carefully did God reveal to Moses the construction of the tabernacle. A pattern was given him of every detail. Likewise the Spirit of God revealed to David, 1 Chronicles 28:12,19, in careful detail the construction of the temple and its furnishings, which temple superseded the tabernacle, it being a permanent structure as compared with the tabernacle which was in manner a tent, or temporary dwelling.

The tabernacle, later the temple, was set in the midst of Israel for God's dwelling place in their midst. Ex. 25:8.

There were no apertures provided in the tabernacle through which light might enter. Everything was in darkness, excepting that the first room of the tabernacle, that is, the Holy Place, was lighted by a candlestick of seven bowls. The second room, or the one which was God's room of presence or abiding was lighted only by the Shekinah glory.

God sanctified Aaron to be His high priest. He only might enter the Holy of Holies. That was the room in which God manifested himself in behalf of the congregation of Israel. Aaron was God's minister to perform God's bidding in behalf of Israel.

Aaron and his assistant priests entered the Holy Place daily to perform the service of the tabernacle. But into the Holy of Holies he was permitted to enter only upon the annual day of atonement. Upon no other occasion could the high priest enter or even open these curtains. Read Exodus, chapters, 26; 27; 28; 32; 36; 37; 38; 39.

This curtain, called also veil, was made of fine twined linen of blue and purple and scarlet, into which by deft and clever fingers, directed by the Spirit of God, cherubim were wrought.

The erection of the temple by Solomon was likewise very carefully outlined to David by the Father, 1 Chronicles 28:11, 19, and was built with care and precision, as was the tabernacle. Read 2 Chronicles, chapters 3; 4; 5.

Thus Jehovah provided Israel with a dwelling place in her midst, for himself, indicating His presence from time to time therein by the great illuminating Shekinah which not only illuminated the Holy of Holies, but also was to be seen above the tabernacle, indicative that God was present at that time therein.

THE VEIL RENT

It was at the hour of the death of the crucified Master. God's chosen people had not only repeatedly rebelled against God throughout the centuries, but in this instance they had also rebelled against the Son whom He had sent and concerning whom He testified and witnessed by the marvelous power which enabled Him to perform miracles and signs and wonders. Acts 2:22. God was about to abandon them for a time to their own evil.

Passover day was on. Thousands and thousands were at this very hour slaying their respective passover lambs for the annual passover occasion. Also it was the hour for the offering of the evening sacrifice.

"Christ our passover", 1 Corinthians 5:7, "the Lamb of God" was also coming to His death at the same hour. He was on Calvary's cross outside of the city, Jerusalem. The priests of God in their full number were busy about the temple, some of them being in the Holy Place, performing the services of passover day and of the evening sacrifice.

Of a sudden, without warning, with no visible agency in action, the veil between the Holy and the most Holy was "rent in twain from the top to the bottom". Matt. 27:51. It "was rent in the midst". Luke 23:45. The work was evidently the work of God. It was a miracle. Though the priests were busy in the temple, yet it is undoubtedly a fact that earlier in the day they, too, had given voice to the crucifixion of the Lord. At this moment He was at Calvary. He had been upon the cross for six long hours. He "cried with a loud voice, and gave up the ghost". Mark 15:37. The earth quaked. The soldiers were affrighted. "Truly this was the Son of God."—Matt. 27:54. The veil of the temple was rent. It was truly the work of God. None ever denied this event.

THE TEACHING OF THE VEIL

With the rending of the veil the Holy of Holies was immediately desecrated, profaned. It existed no more as the abode of God. The veil had been made and hung by God's express direction. It had been rent asunder by God's own hand. There was no Holy of Holies in the midst of Israel previous to God's establishing the veil before the mercy seat. There was no Holy of Holies after the rending of the veil.

All pointed forward to a "true tabernacle, which the Lord pitched, and not man". Heb. 8:2. The veil is interpreted in Hebrews 10:19-22 as "his flesh".

Jesus had not yet come into the Holy of Holies, into the immediate presence of God. With His death of the flesh,

of the carnal nature He was in readiness to enter. The veil, the curtain, the separation which kept Him from His Father was "his flesh". Immediately death took hold of Him and He, having finished His atonement sacrifice was in readiness to appear in the presence of God, that instant the veil of the old tabernacle was rent. It was needed no longer. The true tabernacle now took its place. The old was "ready to vanish away". Heb. 8:13.

LIBERTY

Under the old covenant none but the high priest might enter the Holiest place. Under the new, "the true tabernacle", the brethren of Christ have "liberty" (margin), Hebrews 10:19, to enter "by the blood of Jesus, by a new and living way".

The death of our Savior meant far more to mankind than atonement alone. It meant all that; but it meant also the stepping from the old tabernacle to the true tabernacle, the displacing of the old veil and the entrance through the real veil into the "true tabernacle". It meant the opening of a way for Christ's brethren that they, too, with boldness and liberty procured by Christ's sacrifice, might enter with Him into the abode of God, they, too, passing through the veil of the flesh by death and entering the new life by resurrection.

Glorious anticipation, wonderful provision!

"BE YE ALSO READY"

(Continued from page 435)

words of eternal life". Verse 68. This depicts the present unconscious dire predicament of the man whose heart has departed from the Lord. His only chance of escaping eternal death is to heartily subscribe to Peter's solution, namely, "To whom shall we go? thou (only) hast the words of eternal life".

Never in the history of the race has there been so much influence (mostly satanic) brought to bear to attract professing Christians from the Way of eternal life, thus hastening them to eternal death. God says in Ezekiel 18:23, 24, "Have I any desire for the death of the wicked? says the Lord the Eternal. If he gives up his evil life, shall he not live? Again, when a good man gives up being good and practices iniquity, doing every abominable thing that a wicked man does, none of his good deeds shall be remembered; for the treason he has committed and for the sin of which he is guilty he shall die". Moffatt.

It is impossible to follow the ways of the world, these days, and avoid the penalty of sin, death, as it is to follow both Jesus Christ and the customs of the world. Jesus, Peter, and Paul do not say, "Get ready," but they do say, "Be ready". Matt. 24:44; 25:10; Luke 22:33; 2 Tim. 4:6. And it is a mighty difficult proposition to *get ready* while under the influence of the spirit of this world.

Billions of dollars are wasted by erroneously striving to worship and obey God through human dictation, instead of going directly to the ever living God, through His Word. Read again Isaiah 1:18; Matthew 7:7, 8; James 1:5-8.

PAUL'S FIRST LETTER TO THE THESSALONIANS

THESSALONICA, now called Salonica, is under the dominion of the Turks. The religion is generally Mohammedan. The present appearance of the city is described by Leake, Holland, and other travelers as very imposing. It rises in form of a crescent up the declivity, and is surrounded by lofty whitened walls, with towers at intervals. The port is still convenient for large ships, and the anchorage in front of the town is good.

It is remarkable, that the Apostle, in writing this first epistle, found very much to commend, which he does unreservedly, though he saw it needful to intermix cautions and warnings with his exhortations. The exact coincidence of this epistle, with the history contained in the Acts of the Apostles, which it tends to explain and confirm, is worthy of notice. It appears that afterward Paul visited Thessalonica; but nothing further in Scripture is found concerning this flourishing church, except the second epistle which the Apostle wrote to it.

Thessalonica was first visited by Paul and Silas in A. D. 51, and here in the synagogue of the Jews for three sabbaths they preached Jesus as the promised Messiah. (Acts 17:2, 3.) Failing in controversy, the Jews resorted to violence to set the city in an uproar, assailed the house where Paul was lodging, and so compelled him to leave, but not before he had gained two of his most attached friends, Jason (Rom. 16:21), and Aristarchus (Col. 4:10). On turning to the Gentiles he met with more success, for the Gentile element predominated in the Thessalonian church.

While the Apostle was at Corinth, A. D. 52, Silas and Timothy returned from Macedonia and informed him of the continued faith and love of the Thessalonians and their fond remembrance of him. (1 Thess. 3:6.) But they had adopted certain mistaken notions which needed correction. Since the Apostle's visit several of their friends and relatives had died, and it was feared that they would lose the happiness of witnessing the Lord's second coming, which they believed to be close at hand. Consequently many had abandoned their lawful callings, and thinking it unnecessary to work, claimed the support of the richer members of the church, and showed a decided lack of order and self-control, all of which called for correction and reproof.

The Epistle falls into two divisions. In the first, the Apostle expresses his gratitude for their eager acceptance of the gospel (1:1-10); encourages them under trial by his own example (2:1-12); thanks God for their constancy (2:13-16); sends several messages, and prays for their continuance in the faith (3:1-13). In the second, he exhorts them to purity and diligence in their several callings (4:1-12); comforts those bereaved by unfolding the triumphs of the resurrection and the changing of this mortal body to a glorified body (4:13 to 5:11); gives some final cautions on the respect due to those who labor among them, and on the necessity of watchfulness and prayer and following the leading of the Spirit. (5:12-28.)—By Lyman Booth.

YOUR CHURCH

If you want to have the kind of a church,
The kind of a church you like,
You need not pack your clothes in a grip
And go for a long, long hike.

You will find elsewhere what you left behind,
For there's nothing really new:
It's a knock at yourself, when you knock your church;
It isn't your church; it's *you*.

Real churches are not made by knockers afraid
Lest somebody else gets ahead,
When all will work, and nobody shirk,
You can raise a church from the dead.

While others are toiling from day to day,
And you knock at all they do,
It is not any fault in your church at all;
It isn't your church; it's *you*.

—Selected.

“LOVE WORKETH NO ILL”

By M. A. Woodward

O THAT we as God's children would always remember these words of Paul in his exhortation to his Roman brethren! How we need to study and apply these words to our lives. If we love the brethren as the Christ desires us to, we will study with Christian thoughtfulness our words, and pause before uttering the cruel things that wound and often make the accused ones so angry that they want to retaliate with words more bitter than we have used, causing more sorrow after the anger is past.

How well for us if we can apply the rule of John, the Beloved, found in 1 John 3:18: “My little children, let us not love in word, neither in tongue; but in deed and in truth.”

I have just finished reading Sister Ada Simpson's splendid article in the Berean column of THE HERALD of March 12. It is so good and apt, just now. There are not many days which pass, but, as Ada says, we all need to check up on our lives and learn how much we are contributing to strife and the works of the flesh.

Surely, these harshly spoken thoughts are sin, and as long as sin remains in our lives, we are in great danger of losing the reward we are so anxious to receive. It matters very little the loud profession we make, or how many chapters we read in our Bible daily, if we do not practice its precepts. We need to stop the angry word and cease hating our fellow travelers, if we expect to be saved when the dear Christ calls for us. For we must remember there are always conditions for us to observe, if salvation is waiting

for us. O, Beloveds, do not bolster yourselves up with the thought that all will be saved, because God's goodness is unbounded. Yes, it is, but there are always conditions for us to meet.

“And if a man strive for masteries, yet he is not crowned, except he strive lawfully. The Lord knoweth them that are his.” 2 Tim. 2:5, 19. We are not His, unless we strive to overcome the evil, angry word that is ready to find utterance at every little provocation. O, that we could always remember that there is One who can keep us from falling, who is able to present us faultless before His presence with exceeding joy! So, God, help us to be Thy true disciples.

Three times I have read the article on Gethsemane, for it is so full of tender love and pity. And while I read, I cannot keep the tears back, as I realize that the dear Christ suffered all this pain, heartache, treachery, and awful death for me and others, as sorely in need of eternal life as myself. I wish I could take the hands of the writers and thank them for their splendid articles.

In “Scanning the Weather Sky,” Bro. Austin surely brings out startling facts. How they thrill us with desire to live nearer the God who loves sinners and is ready to save them and give them the joy of looking forward to His soon coming Son. What joy unspeakable to be among the gathered ones!

The dear Father must be so glad today and every day, to see the young coming to Him for help and strength to carry on His necessary work, speaking for Christ, writing for THE HERALD, helping in so many ways. How the weary pastor's heart is cheered to see the interest of the young and older seekers after truth at the weekly prayer service. The interest is increasing at Oregon until we now have to open the auditorium to accommodate all who are coming. Praise the Lord for it! He is doing wonderful things for us. To Him be all the glory. Let the good work go on.

With love much can be done. May we ask God to help us to shun sin and build righteousness. Surely, as Brother Lapp has so well written, we are our brother's keeper. As others who are always watching see the works of love and righteousness, it will help to keep them from falling.

Do not forget, Beloveds, to continue in earnest prayer for our young soldiers of Christ, who, as they go out, may meet opposition and be scoffed at. May they remember what is written of the dear Christ, “Who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him who judgeth righteously.” So may we all meet the world with patient prayer that others may see and know the Master themselves and be saved, when He comes to gather the redeemed.

How would you feel if the Training Class HERALD you paid for caused one new minister to be added to our ranks? You may do it. Niagara is powerful because each little drop of water does its part. The Training Class HERALD will be powerful if MANY copies are sent out, EACH to do its part.

THE OUTWARD AND THE INNER MAN

By Lyman Booth

BY WAY of illustration suppose we take a piece of steel to represent the outward man. Upon examination we find it is an inert, dead piece of material. It cannot move of itself, neither can it draw anything toward itself. But when we magnetize it, we give it the power to draw or attract other material substances to it. Now what have we? The steel, to outward appearances, is just the same. It has not changed in weight or form. We have simply added to it a force or property which it did not possess. That force, or property or power enables it to attract certain other substances to itself. In reality the steel does not attract or draw other substances. It is the added power. We now call it a magnet, because of the addition of this peculiar property.

The power of the magnet depends entirely upon the amount of magnetic energy that has been transmitted to it. If slightly magnetized, its power is weak, but it may be made stronger or renewed from time to time. But if it is neglected and allowed to rust, in time, it will lose its energy. The steel is in or under the influence of the mysterious force, which is in the steel, and which permeates every particle of it.

When Paul was persecuting Christ, he was like the steel, void of the attractive force that leads people to Christ. He was "dead in trespasses and sin". But when he was converted, he was a changed man. He was not changed in size or form, but he was given a power or force which drew people to Christ.

Before his conversion his mind was almost wholly given to the persecution of Christ's followers. After conversion his mind was wholly engaged in those things pertaining to the kingdom of God and the name of Jesus Christ—the things that draw people to Christ. His mind was controlled by a different power or force. That power came from an outward source to him, the same as the magnetism to the steel.

Now the question arises, from whence did he receive it? Was it through the operation of the Spirit, or by some other means? Evidently from the reading of Ephesians 3:3-5, he must have received it from or by revelation through the Spirit.

"How that by revelation he made known unto me the mystery; (as I wrote afore in few words) . . . 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."

In John 6:63 Christ said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." It is the indwelling of the Spirit which is the attractive force or

agency that draws others who come within its reach. By the possession of this Spirit we are appropriated to Christ, and visibly distinguished from the world. For though the mystery, the secret and pure influence of the Spirit may be known only to the person who feels its influence, yet his actions, his manifest motives declare the possession of the Spirit by his conversation and daily acts.

Such a one may be considered to be led by the Spirit. This includes an even, constant, unbroken force (like a magnet) acting gently and steadily on the mind. It is not spasmodic, does not come and go, but may be renewed or increased from day to day. They who are led and are ever willing to be led by this Spirit are called by the most endearing and noblest of titles, and share in the most exalted of all honors. They are the sons of God. There is no higher privilege granted to men on earth than that of being guided by the Spirit of God, and no distinction so sublime as being in truth His children.

A part of 2 Corinthians 4:16 seems plain to the minds of most people. By the "outward man" Paul evidently referred to his body. The inner, by most people, is supposed to be the soul. But the writer does not even intimate anything of the kind. It would be very inconsistent to say that an immortal soul could be "renewed day by day", for that which is immortal cannot be changed either by adding to or diminishing. I find that the word, "man", occurs but once in that verse in the original manuscript. Yet there is a mystery in Paul's language.

I do not believe it refers to an inward entity other than that to which Paul refers in Colossians 1:27 where he said, "which is Christ in you the hope of glory." It is easy to see that the "hope of glory" can be "renewed day by day". The ancients could boast of mysteries, but Paul could boast of a nobler one, for he dealt only with the glorious mystery of God, which was not a gloomy or spooky secret, but a brightly revealed truth, namely, "Christ in you the hope of glory."

If Christ be in you, a part of your original nature with which you were born must be crucified. The new man and the old cannot occupy the same citadel at the same time in peace. Hence he speaks of a great change in us, one not to be wrought in a moment, nor yet without our realizing it, like the various processes of bodily growth and nourishment which work unceasingly within us, until the whole nature be transformed and made like Christ's. The change will not cease till it shall be accomplished in all who love Him.

ONE cannot hope to live up to new resolutions if one clings to all the old handicaps. It seems, indeed, as though getting rid of these hindrances were half the battle. Resolutely wipe out all the old animosities and prejudices, all the old meanness and pettiness, all the old worries and fears, and find how much easier it will be to carry out all those fine, new projects of the spirit—how impossible, indeed, it is to do so without. Start out with a clean slate.

—Selected.

THE RETURN OF CHRIST

By Roland Wright

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

TOO OFTEN the second coming of Christ is looked upon simply as a doctrine to be believed. It is, however, more than a doctrine; it is an impending event which is to take place on earth. It is the most wonderful event for the world since Christ died for the sins of men.

His second coming, like His first coming, has been the subject of divine prophecy from the beginning of time. The Apostle Peter expresses the fact that God shall send Christ to earth, in Acts 3:20, 21, thus: "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."

The promise of His coming is also found in Jude 14, 15. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all". The message of His coming is to be heralded to the ends of the earth; for it is "good tidings of great joy" to every one who will receive it.

Christ, on that last night with His disciples before the crucifixion, said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

Christ's second coming is to be visible to all the world. There will be nothing secret about it. Revelation 1:7 says, "Behold, he cometh with clouds; and every eye shall see him." The heavens will open, the earth tremble, the trump of God resound, and such glory as mortal eye has never seen will burst upon the world when He comes as King of kings and Lord of lords.

Christ's second coming is the climax of the plan of salvation. Not till then are the children of God ushered into the eternal kingdom; not till then the crowns of life bestowed.

"This we say unto you by the word of the Lord", we read in 1 Thessalonians 4:15-18, "that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The righteous dead are raised to life as the trump of God sounds, and the voice of the archangel calls to His sleeping saints, and the living who are righteous are trans-

formed or changed from mortality to immortality.

May we be among those that look for Him, so that His return will find us worthy of the gifts He will bestow.

"IF A MAN die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands."

THE SECOND DEATH

By Gertrude M. Logan

SINCE Adam did not have immortality, but was created subject to vanity or corruption, Rom. 8:20, 21, God, knowing the end from the beginning, designed a plan, by which man would be qualified to receive that priceless gift.

The Redeemer was the central figure in this plan, as we are told that God loved Him before the world began. John 17:24. He is lifting man out of this condition of vanity, gradually, as the plan unfolds. Jehovah's method was to place him under law with a penalty of death for disobedience. God allowed him to choose, leaving him free to do as he pleased, and will continue to do so, until he sees that God's ways are best.

If the punishment were on the *disobedient act* of Adam instead of upon Adam himself, do you think Adam would care? I think not. The same thing is going on now, and we are very deeply concerned if we think we are going to lose our (sins)? Ah, no, our *lives*, as the inspired Word tells us.

Since God used words to convey His will to man, He surely chose the ones that would be plain enough to permit us to get His meaning. How death can ever be construed to mean life is too deep for me. True, God does speak of death to our sins, but He makes it plain that it is not the corruption or death of the flesh that is meant. Shall we find fault with this plan? Romans 9:20 gives us the answer: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

They who refuse to submit to this plan, after Christ and His saints begin their rule in righteousness, are surely not worthy of life. Hebrews 10:26 says, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins".

Malachi 4:1-4 must refer to the coming judgment on the wicked. There is not a hint that their acts or sins alone will be destroyed, nor that they will ever come out of the stubble and dust condition. They are the ones that sinned the sin unto death for which there is no forgiveness in this world (age), neither in the world to come. Matt. 12:32. What are you going to do with this class? God is just, merciful, and perfect. Therefore we do not need to fear that He is doing wrong.

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"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".—HEBREWS 5:8, 9.

JOSEPH II

JOSEPH was the son of Rachel and the favorite son of his father, Jacob. His father's love for him caused him to receive a coat of many colors. This made his brothers very jealous of him.

His brethren were out caring for their father's flocks, and one day Jacob decided to send Joseph out to see how they were. When they saw him coming, they at once began to plan how they might kill him. Reuben didn't really want to kill him, so he said, "Let us cast him into this pit." By doing this Reuben thought he would be able to send Joseph home unharmed. While Reuben was taking his turn watching the sheep, the other brothers sold him to the Ishmaelites for twenty pieces of silver. These men later sold him to Potiphar, and he was taken into Egypt.

His brothers killed a goat and dipped Joseph's coat in the blood. Then they took the coat to Jacob and asked him whether it was Joseph's coat. Jacob knew it was Joseph's coat and thought surely some beast had killed him. So he mourned for his son and would not be comforted.

The Lord was with Joseph and caused him to prosper. His master saw this and appointed him overseer over his house. One day Joseph was accused of a wrong that he had not done, for which he was cast into prison. Before long the keeper of the prison gave him charge over the prisoners. Two of the prisoners had dreams which troubled them, and which Joseph interpreted. To one he spoke words of comfort, but to the other he gave a message which brought sadness. He asked the one to whom he had spoken comforting words to remember him to the king.

Pharaoh had a dream also. He called in the magicians, but they could not interpret the dream. Then one of his servants remembered a dream which he had had, and how Joseph had interpreted it. So he went to the king and told him about Joseph. The king sent for him and inquired whether or not he could interpret his dream. Joseph answered that it was not possible for him alone, but that God would answer it for him. He then told Pharaoh of the seven years of plenty followed by the seven years of famine which would come upon the earth, and that they should

store up food while there was plenty so that they would be ready for the years of famine. The king readily followed his advice and food was stored away.

Soon after the years of famine began, Joseph's brethren came over to buy food. Joseph knew them and sold them corn, but he did not reveal himself to them. Again they came to buy food, and Joseph finally told them who he was. He inquired about their father, and they told him he was still alive. So Joseph sent them to bring him. Jacob was so happy to know that Joseph was alive that he, too, traveled down into the land of Egypt, there to see his favorite son and spend the remainder of his life in peace and happiness.

Darlene Scott, Grand Rapids, Mich., Age 13.

HAMMOND, LOUISIANA

THE Hammond Berean class has had an average attendance of twelve during the month of March. Several visitors seem very interested, and we think that we will be able to report some new members next month.

Anna Mae Bottolf, Sec.

BEREAN PAGE CONTRIBUTIONS

Illinois, 15; Ohio, 11; California, 5; Michigan, 5; Louisiana, 4; Iowa, 3; Indiana, 3; Texas, 1; New York, 1; Missouri, 1; Arkansas, 1.

"REAL NEWS. People talk about news nowadays. The Bible is the only news book in the world. The newspaper tells us what has taken place, but the Book tells us what will take place. And for people to be shutting it up, and saying we can be guided without it, is just as reasonable as to shut out the sun by closing the windows because we have the electric light. There is as much reason to say that the sun is worn out as to say that we have got beyond the Bible."—D. L. Moody.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



HOW TO PRAY

JESUS taught that men ought always to pray and not to faint. If they ask in faith, ask God in prayer to help them, and believe He will help them, why should they faint? The question is asked, "When the Son of man cometh, shall he find faith on the earth?"

One should live a life of prayer. The following story was told to teach that we must pray continually.

In a city there was a judge, who feared neither God, nor man. A widow in the same city came to the judge, saying, "Avenge me of mine adversary." The judge was not interested in so humble a client. Perhaps he thought she had little money or little influence, so why bother about her? He refused to listen to her for a while, but she came so often that he finally decided to take up her case. He said he was afraid he would become tired of her coming so often, therefore he might as well get rid of her.

That was not a very worthy reason for the judge to help the widow, and God would not listen to us for the same reason. We may come to God as often as the widow came to the judge, but God will not weary. He will help us speedily if our cause is just, or our request for our own good.

God will listen and answer the prayers of "his own elect who cry day and night unto him."

In living the prayerful life we should ask God to guide each thing we do, and then thank Him for that help. It is not necessary for every one to know you are praying, for God hears and knows, and that is enough.

Jesus told another parable to show the right way to pray.

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 he not 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 know the kind of person he really was?

Now, observe the publican. He stood afar 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".

ARE WE praying in the right way, and asking for the right things?

WE BELIEVE:

In peace and holiness of life.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Hebrews 12:14.

A CHILD'S PRAYER IN SPRINGTIME

"Thou visitest the earth, and waterest it: thou makest it soft with showers: thou blessest the springing thereof."—Psalms 65:9, 10.

DEAR GOD, who carest for the seeds and the flowers, the birds and the trees and the beasts of the field, I love to remember that Thou hast made me too, and carest for me. As Thou art lifting the spring blossoms on their tiny stems and watching over the nests of the sweet singers among the branches, so Thou art helping Thy children to grow more sweet and thoughtful every hour. May I today bring gladness to all who see me and may my voice be as cheery as a bird's. So may I be working with Thee to make this world of ours more like a bright green garden in springtime, where everything is lovely and everybody is happy. Amen.

—Rev. R. W. Barstow.

SOMETHING TO DO

1. Write the "Lord's Prayer" from memory.
2. Write a morning prayer and an evening prayer.
3. Write a prayer to be said at table.
4. Read the prayers of Peter and Paul—Matthew 14:23-33 and Ephesians 3:14-21.

WE BELIEVE in repentance and conversion:

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matthew 18:3.

How does the first verse of Isaiah 35 start?

JOY TO THE WORLD

"When the Lord shall build up Zion, he shall appear in his glory."—Psalm 102:6.

With Our Sunday Schools

LESSON 4. — April 26, 1931

HOW TO PRAY

Luke 18

Devotional Reading: Psalm 61

GOLDEN TEXT

Lord, teach us to pray.—Luke 11:1.

A STUDY OF THE SUBJECT

Topic. What Is True Prayer?

Basic Truth. "Hallowed be thy name."—Matt. 6: 9.

Outline. I. True Prayer. II. Why Pray? III. "Lord, Teach Us to Pray."

I. True Prayer. When the Savior taught His disciples, Matt. 6:9, as to prayer, He introduced His teaching with two fundamental truths: "Our Father which art" and, "Hallowed be thy name".

True prayer must recognize the existence of God, in all of His majesty. Prayer is not a formality of man. It is based upon the fact that God "is, and that he is a rewarder of them that diligently seek him." It is based upon the further fact that man is helpless without God. Prayer is a definite, specific request of the God of power and grace by the humble and helpless one.

"Hallowed be thy name". This statement when carefully analyzed and when intelligently spoken declares one's reverence in all things for the Father. It exalts God's name, and power, and will, as rightly having first place. And it subjects the will and the desire of the speaker, in everything, to God.

True prayer can have no foundation opposing this. Accordingly, it is wholly impossible for the self-righteous man to offer true prayer. Only he who humbles himself, who extols his Father, who sees in God that which is utterly impossible in himself, can approach God in true prayer.

True prayer is the outgrowth of man's recognition of his own weakness, of his own needs in order to his best good, of God's willingness and power to satisfy those needs for man's uplift.

II. Why Pray? After reading the text, Matt. 6:8, "Your Father knoweth what things you have need of, before ye ask him", many ask the question, "Why pray?" Just as faith in God turns one toward God, so prayer unto God brings one into closeness and oneness with Him. He who prays often with an ever increasing understanding of reverence toward God communes with Him in ever greater closeness and enters with ever more rapport into the Father's presence. Prayer builds the individual. It builds him unto greater and more complete recognition of God in all things. It brings him to consider every matter of life, under the vision and scrutiny of the Father.

Prayer should be for the things one needs. The Book of God is replete with instances of God's distribution of His blessings upon particular ones. Israel was freed from the blighting plagues which cursed Egypt. Marah's bitter waters were sweetened to quench Israel's

thirst. Daniel's prayer brought Gabriel's instructions to him. The Savior prayed before the tomb of Lazarus. The faithful unto God and Christ will be spared the anathemas of those who in the soon coming day receive the mark of the beast.

Prayer changes things.

Jesus instructed His disciples to pray always. "Seek and ye shall find, knock and it shall be opened unto you."

For guidance, for strength, for wisdom, for spiritual discernment, for protection, for relief in times of distress, for health, for faith—for all things—one should pray.

III. Lord, Teach Us to Pray. Prayer is more than a series of words, more than a series of thought. One prays with words which are in conformity with one's own actions of life. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James 4:3. Prayer for gratification of carnal lusts is in opposition to God's teachings.

The righteous prayer is that one which is the outpouring of a consecrated, devoted life to the Father and to His Son; it is a prayer that seeks God's assistance in rising in life's climax toward the Father himself.

PRACTICAL APPLICATIONS

The vital problem is not how to pray, but how to get people to pray. The average professing Christian is getting away from prayer. Get people to pray, and the questions—how to pray and what to pray for—will be solved through natural development of the prayer life of the individual. Prayer should be taught the child as soon as the child is able to talk. Then let the next step be to practice your teachings and set the child a good example by praying yourself.

The church is losing much by not exercising her prayer life, likewise, the individual. One noted churchman has said, "I can judge your church by your prayer meetings." If your church were judged by its prayer meetings, what kind of a showing would it make? Modernism has swept away the old-fashioned prayer meeting. Discuss the effect of prayer meetings on the church; the individual. Do you think a regular place and a regular hour of prayer is necessary? Acts 3:21.

Prayer

- meetings are more necessary today than they were fifty years ago;
- is for man's benefit rather than God's;
- never hurt anyone;
- is good medicine for any disease;
- is enduring and never wears out by usage.

—C. E. R.

THE GOLDEN TEXT

"Lord, teach us to pray."—Luke 11:1.

When the Christian reaches that stage in life when he wishes to be taught to pray, he is getting quite close to his Maker. Every word in this text is full of meaning. First, it was Jesus, the Savior, Lord and Master, the only begotten Son of God, who was addressed. Then it was "teach". The Great Teacher was capable of doing that, and He was always willing. Who was He to teach? Each and every Christian should make this prayer his own, if he would receive the full benefit derived thereby. Yes, Jesus, teach ME, Thy Father's child, teach me to PRAY.

Once the Christian has truly learned to pray, his prayers will be heard and answered, as he will ask according to the Father's will, and not ask amiss. "The effectual fervent prayer of a righteous man availeth much." James 5:16.—L. A. R.

SENIOR AND ADULT CLASSES

"It is a good thing to give thanks unto the Lord, and to sing praises unto his holy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night." Psa. 92:1. "At midnight I will rise to give thanks unto thee because of thy righteous judgments." Psa. 119:62. These are David's words, and Christ says, "Men ought always to pray". V. I. James says, "The effectual fervent prayer of a righteous man availeth much."

Let us quote McLaughlan on the words of our text: "This teaches a great lesson. It implies that strength is acquired through prayer, and that a prayerless condition is a fainting condition. Take this truth home to your hearts, and see whether you have not been starving yourselves, and hence are feeble and fainthearted. . . . The days of our sojourn here are often full of deep trials and disappointments, but if our hearts are right with God they should not, and must not be praiseless, and thankless. . . . Think of how many things you have to be thankful for every day. They are more in number than you can reckon."—F. A. S.

JUNIOR CLASS

Topic: How to Pray.

One of the things the Bible tells us to do is to pray. We talk to our own fathers and mothers about all things. We must do the same with our heavenly Father. When we talk to Him, it is called prayer.

Jesus taught us two main things about prayer. The first was how to pray and second, what to pray for. He even gave us a model prayer. We all know that. Repeat the Lord's Prayer for your lesson today.

DOINGS AMONG THE CHURCHES

FROM HERE AND THERE

Sr. Ida Vogel, who has been painfully ill with sinus trouble, and submitted to an operation for the same, is now recovering nicely.

Orien Raymond, the little son of Bro. and Sr. Arnold Sealine, Stanhope, Iowa, arrived on April first, in the hospital at Webster City. All are doing well.

On March 2, little Mary Esther came to grace the home of Bro. and Sr. G. B. Sprinkle of Cheyenne, Wyoming. She is the first little daughter, the two older being boys, and her coming brought much gladness to this home.

Brethren in the vicinity of Lanark, Illinois, were shocked and saddened to learn of the tragic death of Mrs. Stephen Mitchell and her three daughters, Alta, Ruby and Doris, on Saturday, April 11. They were on their way to Chadwick and were struck by a train, all of the occupants of the car being killed instantly. Sr. Mitchell and her daughters were among the few faithful ones left at the Plum River church and they will be greatly missed. Bro. Siple of Grand Rapids was called to conduct the funeral services, which were held April 14. The sympathy and prayers of all are with the husband and father, and the son and only remaining daughter, Sr. Fern.

No change for the better is noticed in the condition of Sr. Curdella Gray of Lanark, Illinois. She is growing weaker daily. Do not forget those who are caring for her in your daily prayers. Mrs. Stephen Mitchell was sister-in-law to Sr. Gray, and her condition makes the sorrow greater to Sisters Glotfelty and Wertz and Sr. Gray's children.

Bro. Austin was called to Blair, Nebraska, to officiate at the funeral of Bro. C. O. Krogh, which was held on Sunday, April 12. Sr. Lucille LeCrone and Bro. Harvey Krogh of the Training Class accompanied him. In Bro. Austin's absence, Brothers Cecil Smead and John Denchfield took charge of services at Oregon.

TEXAS ANNUAL CONFERENCE

On Sunday, March 29, Bro. Moses, president of the Texas Conference, met with members in Riviera to make plans for the next conference, which will be held there, July 10 to 19, inclusive.

We want all members to make an effort to come and be with us on that date.

Opal Robbins.

INDIANA REPORT FOR MARCH

Sermons: Brush Creek, Ohio, 2; Blush, Missouri, 5; Kokomo, Indiana, 15; Hillisburg, 2. Funerals, 1. Baptisms, 9.

Money received in Indiana: Hillisburg, \$9.00; Rensselaer, \$30.00; Plymouth, \$9.00; Burr Oak, \$10.00; North Salem, \$6.00; Conference Board, \$21.50.

Expense, \$10.50.

We wish to thank the Rensselaer, Burr Oak, Plymouth and North Salem churches for help in the meeting at Kokomo. This meeting was a success, nine being baptized. On April 28, the Lord willing, we shall begin a special meeting in South Bend to run over the first Sunday in May.

J. H. Anderson.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. John Cochran,	Knox, Indiana.
Sr. C. E. Randall,	Mora, Minnesota.
Bro. Roll Brewer,	Troy, Ohio.
Bro. Lloyd Eklund,	Mora, Minnesota.
Bro. Thomas Weldon,	Thorold, Ont.
Sr. Curdella Gray	Lanark, Ill.
Sr. H. L. Leeper	Arkansas City, Kans.
Bro. Albert Singer,	Niagara-on-the-Lake, Ont.
J. H. Leavitt	Wewahitchka, Fla.
Sr. Ada Daniels	Alma, Mich.
Bro. Jas. A. Patrick	Ashland, Ohio

A card from Bro. Patrick, dated April 5, states that he expected to leave the sanatorium about April 12. The treatments which were given him seem to have been successful. Let us not forget Bro. Patrick in our daily prayers.

OUR EASTER OFFERINGS

Previously reported	283.00
Mrs. Hilding Anderson	5.00
Mr. and Mrs. G. B. Sprinkle	5.67
Mrs. C. Seely	3.00
Rockford, Illinois, Church	5.60
A Friend	5.00
Verna Himmelright	25.00
Ida F. Orem	14.35
Mrs. Jennie Baker	1.00
Mrs. Della Keefe	2.00
A Sister	1.00
Total	\$350.62

The Easter Offering this year shows a fine spirit of loyalty to the Master, and our hearts are made glad by such consecration. The Father's blessing will certainly follow those who devote themselves to Him in various ways.

HERALD RECEIPTS

Verna Himmelright; J. T. Auld; Mrs. John Eckroy; Mrs. Della Keefe; Miss Belle McCandles; Sarah Manuwal; I. M. Abbott; Emma Niesley; D. A. Renner; Carl Bunch; Eugene Howard; Ruchie Alexander; Chas. W. Howe; Mrs. G. E. Stauffer; Mrs. Jesse Cross; Mrs. A. J. Chaplin; Mrs. Ida Marsh; Mrs. Ida Murray; Rufus A. Curtis; Mrs. Wm. Lansbery; Mrs. F. A. DeCamp; M. W. Lyon; F. Carpenter; Mrs. Paul Magnus; George L. Huffmon; Mrs. Chas. Jewell; Mrs. John Eneberg; Mrs. J. T. Whitley; M. A. Woodward; Mrs. Carrie Hilsabeck; Mrs. John Seegar.

EASTER BAPTISMS AT CLEVELAND

Joy reigned at Cleveland on Easter Sunday for several reasons, but chiefly for the reason that the ice has been broken at last, and after two years and a half since our dedication, we have had our first baptisms from the neighborhood, and outside of our church families.

Three candidates were immersed at the morning service into the likeness of their Lord's death, these three being Mrs. Grace Hall, 13601 Argus Ave.; Mr. Joseph Elshaw, 13807 Deise Ave.; and Mr. John O. Conrad, 8914 Meridian Ave. All of these are parents with growing families, and they will make active workers in the church. Bro. Conrad for some time has been the treasurer of our Berean society, one of the tenors in the choir, and the custodian of the church. These were all received into the church at the close of the morning service.

There are three others who have signified their intention of baptism in the near future, so that these three are only the firstfruits of what we hope will be an ever increasing harvest of lives dedicated to the Master.

The immersions were witnessed by what is believed to be the largest congregation ever assembled in the church, for it was not far from being filled. We feel that there was an influence left that will be lasting upon many.

The Sunday School was also a great success, with a new high record for attendance of 182. All were happy and enthusiastic. As a special feature, Mr. Field, our cornetist, played a solo, "The Holy City", accompanied by the Sunday School orchestra.

The Sunday evening service was also well attended. The large audiences were probably encouraged by the ideal weather, which was in direct contrast to what we had been having up to one day before.

From every standpoint, we feel that this Easter was the most successful and encouraging day we have had since our dedication. We feel that the Lord is blessing our work, and all are enthused with the prospects for the future.

M. W. Lyon, Pastor.

DOINGS AT DIXON

Easter services at the Dixon, Illinois, church were very encouraging in every way. A half hour was given to the junior choir, with Easter music which was very well done and enjoyed by all. Preaching service in the morning was well attended. Those present from out of town were Mr. and Mrs. Leech of Joliet, Miss Tilton and Mr. Tilton of Rochelle, and Mrs. Sanford of Chicago. The evening services were well attended also, special Easter music being given by the senior choir. Our Sunday School enjoyed a good attendance, sixty-one being present.

On Monday evening, April 6, the members of the church met in the basement of the church with a picnic supper, afterward going to the auditorium for the annual election of church officers. The following were elected: elders, Brothers Eckert and Roberts; trustee, Bro. Ford; deacons, Brothers Fred Drew, Duvall, Dauntler, and Ford; deaconesses, Sisters Ada Drew and Eckert; organists, Sisters Elizabeth Ford and Ada Drew.

Grace Drew, Sec.

EASTER AT LOS ANGELES

The largest attendance for months was present on Easter Sunday. All seats were filled and a number were outside. The Sunday School gave a very appropriate and interesting program. One profitable feature of the program was a number of recitations of Scripture, bearing on the Resurrection, by members of the children's class.

Sr. Martha Hammond gave a favorable report on the working of the Honor Roll which had been adopted February first.

Bro. Marsh and Sr. Saylor gave interesting talks concerning the introduction of the Cradle Roll, of which Sr. Saylor is chairman. The names of eight little ones have been enrolled. Easter baskets were presented to the members of the children's class.

We rejoiced to have a goodly number of out of town brethren with us at this service, namely, Bro. and Sr. N. B. Titehenal of Wematchee, Washington; Sr. Jessie Wilson of Chicago; Sr. Levona Thompson and her son and daughter, Bro. Wayne and Sr. Georgia Thompson of Tulare; Bro. and Sr. Norman McLeod and family and their niece, Charlotte Rahn of Imperial Valley; Bro. and Sr. Howard Moore and little ones of Red Bluff.

Sr. Elizabeth Morton of Indiana has been sojourning in Southern California and recently visited some of the brethren in Los Angeles and attended preaching and Bible class services, also our Ladies Aid meetings. We appreciate her help and kindly Christian spirit very much. We trust she will be with us again next year.

Bro. D. B. Jackson attended services on Easter Sunday, which was the first time since Mrs. Jackson's serious illness. She is slightly improved since last report. Bro. and Sr. Orchard were also able to be present. We were happy to have Bro. Walter Gray with us again after an absence of several weeks.

The young people's Berean class which is meeting at 6:30 Sunday evenings at the church had an attendance of twenty-four, besides visitors. Bro. E. E. Rogers conducted an interesting lesson.

On the first Sundays the meeting which was formerly held at 2:30 p.m. has been changed to 7:30, following the Berean meeting.

REJOICING AT GRAND RAPIDS Out of Debt

Easter Sunday at Grand Rapids was a wonderful day in more ways than one. The sun was beautiful, warm and clear, and the various services of the day passed off in fitting manner. Following the basket dinner at the church we went to an open stream where Mrs. Clara Phenix and Mrs. Lyle Doan were baptized. The church rejoices to receive these two good women into its number. Special music made the various services much more attractive.

Another thing that brought tears of joy to the eyes of many was the notice which Sr. Fletcher of Kalamazoo gave at the morning service that she would see that the remaining four hundred dollars of church debt was paid by April 26. The people here have worked so hard, against so many difficulties, that the joy from this was almost beyond control. How we thank our heavenly Father for thus answering prayer and rewarding the faithful ones here for their devoted service!

And now we turn our attention to an enlarged church, so sorely needed. Already a building fund has been started, and we hope at least to have the basement with temporary roof this summer.

Preparation is now being made for special services over the week end of May 1 to 3, with a mortgage burning service in the afternoon of May 3. Bro. Austin is expected to be with us for that week end, and a cordial in-

itation is extended to all.

Sr. Siple was confined to her home nearly a week with the prevailing flu but we are thankful to say she is out again now. Most of the membership is enjoying good health and wonderful spring weather.

F. E. Siple, Pastor.

FROM FONTHILL, ONTARIO

Bro. James Blake of St. Catharines has been in the hospital for observation and treatment.

The latest reports from Sr. Martha Platts are quite encouraging.

Any isolated members, who might wish to have May Meeting programs sent to any of their friends, may have this done by sending correct names and addresses to the church secretary, Horace Haines, Fenwick, Ontario. Just a gentle reminder—it is only six weeks until our May Meeting.

Last Tuesday evening a very happy gathering was held at the Fonthill church. The natural man was first satisfied by a delicious supper, then the spiritual side of our natures was fed by the Sunday School children in an Easter concert. The program was led by Sr. Railton, and the choir contributed several selections.

The alcove back of the pulpit has taken on a new appearance with the placing of easings on the front. This little addition improves the looks of the sanctuary a great deal. Hand rails are also being installed on the stairs leading into the auditorium and into the basement.

The writer was given a very pleasant surprise after our last choir practice in the form of a birthday party. This was held at Sr. Page's home, and after a very dainty lunch, she was presented with a unique bouquet. This was beautiful, in various shades, wrapped with lovely green paper and tied with a silken cord. Was it flowers? No! dainty handkerchiefs from members of the choir, birthday gifts not soon to be forgotten.

Irene Holland.

REQUEST FOR EXPLANATION

Bro. R. H. Judd writes that one of his correspondents asks for an exposition of Luke 16:1-9; also of the first chapter of Ezekiel. Can anyone supply these? Address Bro. Judd, 111 Milverton Blvd., Toronto, Ontario.

LELAND NATHANIEL ROOSE

Leland Nathaniel Roose, son of John and Augusta Roose, was born on a farm north of Sac City, Iowa, June 11, 1893, and passed away on March 12, 1931.

He moved with his parents to Sac City in 1900, and received his education in the Sac City schools later graduating from college in Minneapolis in 1912. He entered the clothing business in Charter Oak in 1916; enlisted in the army in 1918, and when discharged returned to reengage in his business. He was married to Grace A. Mains on September 23, 1919. To this union three children were born: Catherine, Leland Norman, and Marilyn.

He is survived by his wife and children, his mother and father; four sisters and three brothers: Ethel, Ellen, Alma, June, Garland, Walter and Laverne. One brother and one sister preceded him in death: Alvin in 1927, and Esther in 1928.

At the age of fifteen he was baptized in the Church of God at Waterloo.

Funeral services were held from the Neal Funeral Home and burial was in Oakland Cemetery at Sac City.

The editor of the Charter Oak paper writes of Bro. Roose: "A pall of sorrow such as one death rarely brings has overcast this community in chronicling the obituary of Leland N. Roose. . . Mr. Roose was not only our inti-

mate friend and business neighbor, but a friend of everyone with whom he came in contact. He was honored and respected by everyone and few men in any community have held so high a place in the esteem of their fellow men. He was a man of most exemplary habits and a remarkable personality. . .

"Evidence of the esteem in which he was held was shown by the many people to attend his funeral Monday at Sac City, and the overflowing bower of flowers.

THE RESTITUTION HERALD

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WHERE ARE THE DEAD?

(Continued from page 436)

yet Christ himself spent three days there, according to Acts 2:27, 31.

Then what is hell? Eternal torment? *No*. The words are not found together in the Bible. If you doubt the statement, ask your minister to show them to you. He would no doubt like to do it. The popular teacher tells us only the immortal, undying part goes to hell.

The only place in the Bible that teaches that man is immortal is found in Genesis 3:4, Satan's teaching. Christ says he is the father of lies. (John 8:44.) The Bible instructs the righteous to seek immortality. (Rom. 2:7.) Would we seek that which we already have? If the wicked have it in order to suffer, the righteous also have it and have no need to seek further.

Popular teaching says that our dead friends are watching over us. The Bible says that they know nothing. (Eccl. 9:5; Job 14:21; Isa. 63:16.) How then can they either enjoy the blessings of heaven or feel the torments of hell? Something is wrong. Either popular teaching or the Bible is mistaken, for they do not agree. I prefer to believe that the Word of God is true.

We are told that only the soul goes to hell. Let us turn to Ezekiel 32:27. Here we find dead men (not spirits) in hell, with weapons, swords, heads, arms, bones and all. Do spirits have such things?

Let us compare Psalm 16:10: "For thou wilt not leave my soul in hell". Then David teaches there is a time of release from hell. But how? "God will redeem my soul from the power of the grave". Psalm 49:15. (In the margin for grave we find, hell.) There we have it—hell is the grave.

Let us ask Webster the question, "What is the meaning of the word, hell?" He answers by his dictionary, "Hell is the place of the dead or souls after death, the grave, etc." No thought of fire there in his answer. But men who use his definition on all other subjects say it means torment of fire.

It is known to all Bible students that the Old Testament was written in Hebrew and the New Testament in the Greek language. Let us consider the Old Testament first. The Hebrew word, *sheol*, is found sixty-six times and is translated three different ways—thirty-two times, grave, thirty-one times, hell, and three times, pit. Ask any Jew the meaning of *sheol* and the answer is, "grave".

Then the true meaning in each of the sixty-six times used is, grave. In fact, in two instances where rendered, hell, in the text, the margin reads, grave. (Note, Jonah 2:2; Psalm 55:15.)

In defence of the translators, remember that the King James version was translated in 1611 A. D. The word, hell, then seemed to mean "to cover", as understood by the literature of the period. A high school student recently called my attention to one of his English books of that period. An account was given of a man *helling* some jewels.

A footnote explained that they were buried.

In reading of a man *helling* his house, it did not imply he burned or tortured it, but put on a thatch roof. A farmer *helling* his potatoes did not mean that they were roasted, but that they were put into a pit, to protect them from frost during the winter. This shows that hell in 1611 was, as the boys say today, "not so hot". This statement in itself shows a change in the English language. If our grandfather told grandmother, on coming in from the field, "It is not so hot," he was referring to a change in the temperature. But the same statement today implies that something is not just what it should be.

Hell, then, in 1611, meaning to cover, agrees with the other renderings, grave and pit. Then in reading any of the above mentioned sixty-six scriptures, all renderings mean the same. But bear in mind that they all refer to *sheol*, the Hebrew word for "grave".

In the New Testament we find the Greek word, *hades*, for some unknown reason left untranslated. Webster is again called to our aid. His answer is, "*Hades*, the abode of the dead." He also refers to a Greek myth, and there is where the doctrine of eternal torment started. Some of you high school students look up some of the Greek myths and see if they do not correspond more with the popular teaching, than the Bible does.

There are twelve instances where the word, hell, carries the thought of fire. Yes, we do not attempt to side step that issue. For instance in Matthew 5:22, 29, 30; 10:28; Luke 12:5, the word, hell, is taken from the Greek word, *gehenna*, which means destruction.

Christ, in referring to this destruction, describes it by the Valley of Hinnom, outside of Jerusalem, used in His day to destroy garbage and dead animals. The fire was kept burning and any refuse that fell on the side was destroyed by worms. (Note Mark 9:43, 44 and compare with Isaiah 66:24.) This no doubt refers to the final destruction of Revelation 21:8, the second death. Numbers 16:30 gives us a type of that destruction. Compare it with Isaiah 26:14.

Fire is used as a symbol of destruction in the Scriptures. See Leviticus 10:2; Psalm 37:20; Malachi 4:13. Is it in reason to expect the righteous to leave heaven (where the popular teaching says they are) and go to hell (where the wicked are said to be) to walk over the ashes of the wicked (who, according to the popular teaching, cannot burn up, so that there would be no ashes)?

Isaiah tells us: "Come now, let us reason together", Surely our popular teachers have not read Malachi 4:1-3 or 2 Thessalonians 1:8, 9. If so, they have failed to use reason. As before stated, the dead cannot go to heaven and only rest in hell, the grave. How long shall they remain there? Revelation 20:12, 13 gives us the answer.

"O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:55.

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THE RESTITUTION HERALD

VOLUME 20

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NUMBER 29

The Gospel of the Kingdom

IS IT FOR ONE NATION OR FOR ALL?

By Mrs. A. J. Chaplin

IT HAS been suggested that the gospel of the kingdom is for Israel only; that Paul preached another gospel, separate and distinct from this, for the Gentiles; and that before they can be saved they must believe the latter.

To my mind the Scriptures clearly teach that the "gospel of the kingdom", is to be "preached" in "all the world", and "unto all nations" to the end of the world or Christ's coming. Matt. 24:14. The end of the world and Christ's coming are yet future. So the gospel is yet in force for all the world and all nations. Until the death of Christ, the gospel of the kingdom was limited to Israel only. Matt. 10:5-7. Gentiles and Samaritans were then excluded, but after Christ's death the gospel was extended to the Samaritans, Acts 8:5, 12-25, and to the Gentiles. Matt. 24:14; Mark 16:15, 16, 20.

We must not forget that the one gospel or the "word" is for "all the world", Mark 16:15, and "every creature". Acts 8:4, 5, 12 show that word or "gospel" to be the "gospel of the kingdom". Christ repeatedly affirmed that this "gospel of the kingdom" was to be published "among all nations", Matt. 24:14; Mark 13:10, and "throughout the whole world", Mark 14:9, to the end of the world. This we must certainly accept. The Scriptures plainly teach that the "word" of the kingdom is for "any one", Jew or Gentile. Matt. 13:19; Eph. 3:1, 11, 12, 13; Col. 3:10, 11. With God there is no difference, for the hearts of all are purified by faith. Acts 15:9; Rom. 10:10-13.

The gospel of the kingdom was taught to others beside Israel after Christ's death, in many, many places. The words of Acts 8:4, 12 and 35 show that to preach "the word" and "the things concerning the name of Jesus Christ", and to preach "unto him Jesus"—all means to preach the gospel of the kingdom. This was done in Samaria, to "a man of Ethiopia," Acts 8:27, and to the Grecians. Acts 17:20.

Samaria is said to have received the Word of God,

Acts 8:12, by believing the gospel of the kingdom. Acts 8:14. And since "the Gentiles had also received the word of God", Acts 11:1, it follows that the Gentiles had received the gospel of the kingdom. Paul states that the "word of God" was first sent to Israel, then later it was sent to the Gentiles. Acts 13:46-49. Since it is conceded that when first delivered to Israel, the "word of God" was the "gospel of the kingdom", it follows that this same "word" or "gospel" was later passed to the Gentiles.

Peter states that the Gentiles heard the gospel through him. Acts 15:7. This gospel, the words of Acts 10:36, 37; Mark 1:14, 15, clearly show to have been the gospel of the kingdom. The nineteenth chapter of Acts tells us that Paul taught to "both Jews and Greeks" "the word of the Lord Jesus", or the things concerning the kingdom of God, "so that all they which dwelt in Asia heard the word." Then he who preaches the "kingdom of God", preaches the "gospel", Luke 8:2, 6; 4:18-43, and that "gospel" is the "gospel of the kingdom". Mark 1:14, 15.

Since Paul preached the kingdom of God at Ephesus, he preached the gospel of the kingdom, Acts 20:25, to both Jews and Greeks. See verse 21. Again, Paul preached the kingdom of God to the Jews in Rome, and he states that since they rejected it, this message "is sent unto the Gentiles, and that they will to hear it." Acts 28:29. So a belief in the gospel of the kingdom is as binding today upon the Gentile as it is upon the Jew, and it is the same gospel that was first preached to Abraham.

Paul dwelt two whole years and preached to all that came in unto him "the kingdom of God, and . . . those things which concern the Lord Jesus". Acts 28:30, 31. Paul also preached "Christ's gospel" at Troas, 2 Cor. 2:12, which was the gospel of the kingdom, Mark 1:14, 15. And he declares that Christ's gospel is the power that God has with which to save the Jew first and also the Greek.

(Continued on page 458)



EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"Go ye therefore, and teach all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

GO YE INTO ALL THE WORLD

"Go ye into all the world, and preach the gospel to every creature."

THIS most familiar statement found in Mark 16:15 was among the last words of our Savior on the day of His ascension. He was stepping out from a great work which He had begun. The work must of necessity be pushed to the ends of the earth. He himself had finished, so far as He personally was concerned, activity therein. He spoke to His followers, exhorting them to take up the proclamation at the point where He left off, and that they should continue it not alone to Jew, but to all peoples of men, wherever they might be, and wherever they might be.

That exhortation is undoubtedly still in force. One great commission of the follower of Christ is to go and declare the words of God's truth.

HE GAVE SOME PASTORS

PAUL, writing to the church at Ephesus, after explaining carefully concerning work and gifts of Christ, stated in 4:11, "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." He is speaking of Christ. Christ gifted certain ones with different gifts of ability.

To some he gave the gift of pastor and teacher. Addressing the elders of this same church, Acts 20:17, 28, He told them to "take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." They were assigned for definite work. The Holy Spirit had been placed upon them, and by its vitalizing power they had been made "overseers". Their duty was "to feed the church of God".

Surely these people were part of those whom the Savior had exhorted to "go ye into all the world, and preach the gospel to every creature." Their proclamation of the gospel was not alone with a view to evangelizing, but it was with a view to feeding the church of God over which the Holy Spirit had made them overseers.

It sometimes seems to the writer that there is no position occupied by man that carries with it greater responsibility than does that position which God and His Son have both authorized, namely, the position of feeding, building, guiding the followers of Christ. The preaching of the gospel does not consist merely of proclaiming the doctrines. It consists also of successfully proclaiming the instructions relative to one's daily habit of life, the instructions which will enable the individual to train himself circumspectly in the ways that are pleasing to Almighty God.

Worship, true sincere consecration, uncompromising dedication of one's life to God: these are Christian characteristics that are vital to the growth and victory of the individual Christian. He who goes into all the world and proclaims the gospel cannot stop short of proclaiming the good news, which when grasped thrills the life and heart of the individual.

He cannot stop short of proclaiming those truths which from within aid and urge the individual into an ever closer and more complete consecration of his entire being to his Creator. He cannot stop short of aiding the individual to scale the hills of difficulty, until, rising over the crest, he can dedicate himself unreservedly unto his Father and unto his Savior.

Such a pastor, such an evangelist, such a teacher is of greater value to the individual life of this old world than is that of any other character of mankind.

BIBLE TRAINING CLASS

ANOTHER class year of study is drawing to a close. April thirtieth will be the last day. The Class for 1930-31 has been doing some very good work. Some of its number have already spent three years in study and are hoping to spend the fourth. Some have had considerable experience filling pulpits in nearby places; others who are newer in the work have not had so much. As a whole the 1930-31 Class is worthy of commendation to all. In addition to being careful scriptural students, without exception the members are clean of habit and of language and are of high ideal.

The next issue of THE HERALD will be the Class num-

ber. Besides being edited by the editorial committee of the Class, the contents of the number will be largely articles by the Class members. A good sized Class photograph will also appear. You will want all of your friends to have a copy of this number for preservation. Notice regarding extras will be found elsewhere in this issue.

Immediately following the adjournment of the Class this year, by invitation, its members are going to Ripley, Illinois to unite in conducting a week's meeting. The Ripley church already knows about these young people. Some few weeks ago a week was spent by them with the Ripley church, conducting meeting each evening and being guests in their homes between services. They urged them to come back and give them another week as soon as they could make it convenient.

Following the appointments at Ripley, some of the Class have proposed taking a tour in teams among some of the churches not too distant. Accordingly letters have been mailed to a few of the churches in Indiana, Illinois, Iowa, and Nebraska informing them of the proposition. Should there be churches which have been missed and which would

desire a team of these students to work with them for a day or two in May or early June, this office will be glad to enter into communication with them.

These young people are putting months and years into the study of God's Word, with a view to coming to as good an understanding thereof as they can, and this with a view to consecrating their lives to the proclamation of the truths of that Word. Not only have they been studying the Word as sentences of information, but they have also been endeavoring to sense the spiritual meaning and impulse behind that Word and to experience like impulse within their own lives. They have been endeavoring to study the Word with a view to *feeling* it, as well as with a view to intellectually knowing it. They have consecrated their lives in work unto the Father, with the aim of striving to find and guide men and women unto Him who is largely lost to mankind.

No higher aim or ideal is possible for an individual to seize upon. We bespeak for them the kindly hand and heart and the earnest prayers of all who are interested in the labors to which they have dedicated themselves.

THE DAY OF HIS PREPARATION

"SCIENCE will transform the world within fifty years," says Marconi. "Life on this planet will be so changed that we who are here now would have difficulty in recognizing it."

Nor will you have to wait fifty years to see the changes that Marconi forecasts. They will not come all in a bundle on the last day. Instead, they are coming day by day. The radiophone came yesterday. What will come tomorrow?

"People have a wrong idea about progress," he said, "For thousands of years there was little. A thousand years made not much difference in the world. Then came the invention of the steam engine and machinery for it to run. The electric telegraph followed. People began to speak of the nineteenth century as the age of invention and to speculate on the awe with which a decadent posterity would look back to it.

"Nobody believed the pace could long be kept up. Everybody believed that the electric light, the telephone, the phonograph and the moving picture were marvels, the like of which would not be produced again for a long while. And when the world believed that the scientific mind must soon be exhausted, the greatest marvels of all were produced—the airplane, the X-ray and the radiophone."

Contrast the past with the present. When our Lord was on earth, He walked. We never read of Him riding in chariot or carriage. Only once is it said He rode (see Matt. 21:5). His journeys were on foot. Of swift travel nothing was then known. The only person named in the New Testament as riding in a chariot was the treasurer of the queen (see Acts 8:27). How different is it now, when rich and

poor alike ride in steam cars and automobiles.

From Adam down to the last century the horse, the camel, and the ass were the swiftest means of human transportation. About 1380, carriages appeared in England, but for many years no persons used them but the sick and ladies. In 1510 closed coaches were seen. Queen Elizabeth had one, but it was a heavy, slow moving thing, drawn by several horses.

In 1662 the first common public conveyance came into use in England, and in 1756 London had its first swift public coach to and from the city. Said an English paper, "Incredible as it may appear, the coach will arrive in London in four and a half days from Manchester." The distance is one hundred sixty miles and the speed so incredible was thirty-six miles per day. The railway train now goes in three hours.

In America the first stage coach started from Boston in 1661. In 1732 stages were running from Boston to New York. A stage left the city once a month, and fourteen days were allowed to complete the journey. In 1802 a stage run from Albany to Boston was seventy-four hours. Today the run is six hours. When Washington died in 1799 the news was ten days in reaching Boston. When Wm. McKinley died the news went from ocean to ocean in an hour.

Speed is the order of the day. "Move on!" shouts the crowd. The Word of God foresaw all these changes. God moves in the affairs of men. It is the day of His preparation. All things portend the advent and kingdom of Christ. When I see these cars running in our streets, when I hear the hoarse call, I recall that God's Prophet said these would come. They are here. They tell us this is God's day of preparation. His judgments are near.—*The Wonderful Word.*

CHRIST, OUR JUDGE

By Lucille LeCrone

God promised the Israelites that if they would follow and obey Him, He would bless them, but if they disobeyed a curse would come upon them. Their entire history bears out the truth of this statement.

Under the leadership of Moses and Joshua they worshiped and obeyed Jehovah, and He was with them, making them victorious in their battles and blessing them abundantly in all things. After the death of these leaders the Israelites forsook God and worshiped the gods of the nations around them. As a result they were no longer victorious in their battles, but they were delivered into the hands of their enemies, by whom they were heavily oppressed.

When conditions became so bad that they could no longer bear their burden, they cried unto the Lord, and He in His infinite love and mercy heard their plea and raised up a deliverer for them.

This deliverer was called a judge. His duty was to advise the people, to direct their activities, and to rule over them. He was always a God-loving man, and under his leadership the Israelites would serve Jehovah and would be blessed. After the death of each various judge they would forsake God and become idol worshipers again, and God would withdraw His blessing.

There were fourteen of these judges, Othniel being the first. Under his leadership the land had rest for forty years. After his death the Israelites forsook God, and for eighteen years they were in subjection to the Moabites. They cried unto the Lord, and He heard their cry and raised up Ehud to deliver them and to be their judge. He ruled over them for eighty years, during which time they were being constantly blessed by God.

So it was throughout the entire period covered by the judges, from Othniel the first to Samuel the last.

The Christian is under the judgeship of that great Judge, Jesus Christ. He is our Adviser, Counselor and Ruler. As long as we follow His counsel, allow Him to be the ruling factor in our lives, and worship Jehovah wholeheartedly and devotedly, we too will be blessed.

God will send His Spirit to guide and protect, to comfort and strengthen us. He will help us win victories over our enemies which, alone and unaided, we could never do. If we remain true to Him to the end, He will make us victorious over that greatest enemy, death, and will crown us with eternal life.

If we forsake Him for the gods of the world, then He will withhold His blessings. Without His help and guidance, sin will speedily overcome us. But when we become truly repentant and turn again to Him, through faith, asking forgiveness, He will again restore His blessings.

Many people who never take time to pray while life is going smoothly, when brought face to face with danger will

pray to God for deliverance. When the danger is past God is forgotten, neglected. The pleasures of the world crowd out all thoughts of Him who should have first place in our thoughts.

Remember then that Christ is our Judge. We are being judged from day to day as to whether or not we are worthy to have our names written in the Book of Life. Only those who are overcomers are written therein. Only those who love God, keep His commandments and obey His will are able to overcome and will receive "that crown of life which the Lord hath promised to them that love him".

Let us follow our Judge so that we may be among that number.

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THE CALL OF THE CHURCH FOR MEN

By R. H. Judd

The Church of GOD is calling,
It is loudly calling for men,
For men who are men of action,
Endued with the strength of ten.

It calls for men of valor,
And for men with tender hearts,
Aflame with living fire from GOD
Which the Spirit alone imparts.

For men who lead their fellows
Whithersoever the Spirit leads,
And give on the field of battle
The succour that each one needs.

It calls for men of power,
Men of prayer with the Living GOD,
Whose pathway is the pathway
Which the Fathers have ever trod.

It calls for men of substance,
But whose substance is not their own,
Because of Him who suffered
Ere He sat on His Father's throne.

Oh, Men, the Church is calling
For men of the noblest kind,
For men of worth and 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.

HIS GLORIOUS APPEARING

By John Denchfield

THE Apostle Paul says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."—1 Corinthians 15:41.

On beautiful summer evenings we have viewed the glorious spectacle of the illuminated sky. The stars shine in their glory, each one seemingly endeavoring to outshine the other, and though one may shine brighter than another, together they blend in perfect harmony, so that united they create one beautiful star-filled sky. Later the moon arises in all its splendor, surpassing even the beauty of the stars. The earth seems alive with the radiance of the bright full moon. We stand in awe as we behold the beauty of the heavens.

The dawn of another day comes, and the rising sun in its magnificent brightness, in the fulness of its glory, outshines everything as it spreads its light throughout all the heavens. The stars fade out of sight; the moon becomes pale in the distance, so great is the glory of the sun.

Moses, after he had been talking with God, came down from the Holy Mount with the tables of stone in his arms, "and when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him." Exodus 34:30. Paul says, in 2 Corinthians 3:7, 8, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious?" And again in the eleventh verse, "for if that which is done away was glorious, much more that which remaineth is glorious."

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. We shall appear with Him in glory! We cannot now comprehend even a particle of the great glory which shone on the face of Moses upon which those present could not bear to look; that glory which outshines all other glory even as the sun outshines all else, placing the moon and the stars in the background. Immeasurable glory! We cannot comprehend it, "for now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Cor. 13:12.

The magnificent greatness of the glory in which we shall appear with Him is beyond the comprehension of our finite mind, "but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

May we continue earnest in His work, ever true to His name, always firm in faith, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ", Titus 2:13, so that, when He shall appear, we shall appear with Him, in glory.

BLOOD-STAINED HANDS

By G. Eldred Marsh

"Ye shall even warn them that they trespass not against the Lord, and so wrath come upon you".

THE horrible nature of sin is indicated by the dreadful-ness of the punishment God has placed upon it. Sinners ourselves, "shapen in iniquity" and conceived in sin, we are blinded by our carnal propensities to its real character. It is only by careful consideration of God's attitude toward sin, as that attitude is revealed in the warning He has issued against it, and by observing the fearful and inevitable results that follow its perpetration, that we can approach an approximate comprehension of its awful reality.

But when we perceive that "the wages of sin is death", and that death when thus inflicted means the extinction of being, and "that without recourse", we begin to appreciate what sin really is in the sight of God: that it is absolutely abhorrent to Him; that He would have it entirely eradicated from His universe; that to accomplish this purpose He would "destroy them which destroy the earth". Rev. 11:18. The Greek word here rendered "destroy", according to Liddell and Scott's *Greek-English Lexicon* means "to destroy utterly, bring to nothing, to blot out."

Language could not be found that would express more fully the thought of complete reduction to nothingness than that which the inspired writers employ to describe God's penalty for sin. The only possible relief from this dreadful danger is through removal of the sin that has brought it upon us. And the only means by which sin may be removed is through faith in "the things concerning the kingdom of God and the name of Jesus Christ," and baptism into His name.

It is a solemn charge; it is a serious obligation, that God has placed upon us as His messengers, "to warn the wicked of his way to turn from it"! Should we through carelessness or indifference fail to issue the warning clearly, so that all can understand, God will hold us to account.

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."—Ezekiel 33:8.

Or should we in any way becloud the real issue, that is, that sin brings actual *death*, God will not hold us guiltless. For the same warning He gave to Israel in the past He is sending to all the world today: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live". Deut. 30:19.

Should we minimize the danger that threatens mankind, by holding out false, misleading, or premature hopes for the future, thus nullifying the force of the divine warning, the "blood" of those whom we may cause to become careless and indifferent to their godless, christless, hopeless condition today, will be required at our hands!

PAUL'S SECOND LETTER TO THE THESSALONIANS

By Lyman Booth

THIS Epistle is commonly supposed to have been written from Corinth, not very long after the foregoing letter, because Sylvanus and Timothy still continued with Paul. But the evidence is not very conclusive, and it is attended with some difficulties. It is certain, however, that it was not sent from Athens, according to the postscript.

The main object of the Epistle seems to have been to prevent the mistakes which the Thessalonians were about to fall into, concerning the near approach of the day of judgment, grounded in part on the misconstruction of some expressions in his former letter, and of what he had spoken when at Thessalonica, but supported by some persons, pretending to inspiration, and as some think, by a forged epistle. As such an opinion was of a very injurious tendency, the Apostle strenuously opposed it. He had also heard of some individuals who, on religious pretences, had neglected their secular employment and were walking disorderly. These he exhorted the church to censure and to shun, yet so as to seek the good of the erring ones.

Amidst a number of instructive warnings, exhortations and encouragements, it contains a most remarkable prophecy, the exact fulfillment of which is a full demonstration of the divine inspiration by which the Apostle wrote his epistle. Besides the general marks of its genuineness and divine authority, which it bears in common with the rest of the Epistles, it has one which is peculiar to itself, from the exact representation it contains of the papal power under the characters of "the man of sin", and "the mystery of iniquity".

"Considering how directly opposite the principles here described were to the genius of Christianity, it must appear at the time when the epistle was written, highly improbable that they should ever prevail in the Christian church. Consequently, a prediction like this which answers in every particular so exactly to the event must be allowed to carry its own evidence with it, to prove that the author of it wrote under a divine influence." (Dodderidge.)

This Epistle, like the first, was written from Corinth, probably early in A. D. 53. The first letter had produced much good, but had not abated the excitement connected with the expectation of the second advent. A fanatical section had labored to increase it, claiming imaginary revelations from the Spirit (2:), and a rumored letter from the Apostle himself in support of their views that "the day of the Lord" had arrived, and He must be looked for immediately.

To discourage such ideas the Apostle wrote his second letter, in which after an affectionate greeting and thanksgiving for their progress in the faith (1:1-12), he explains why so speedy a consummation was impossible. The second advent, he affirms, cannot be realized before the coming

of the "man of sin" for "lawlessness" (2:3, R. V., Marg.), "whom the Lord shall destroy with the brightness of his coming".

Paul then enters on certain practical points, and he exhorts them to perseverance, to diligence in their daily callings (3:6-15). He closes with the autographic salutation and benediction, which he now for the first time appends to his letter (3:16-18).

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DO I NEED MY CHURCH?

A WISE observer of human nature once said that we are all cranks. Some of us turn backward, and some forward; some turn left, and some right; some turn overhanded, and some under-handed; and some just won't turn at all. He also said it was the same way about church support. Some give freely, and some grudgingly! Some give regularly, and some spasmodically; some say they will and don't, and some don't say they will, but do; and some just won't support the church at all.

Strange how the little notion that my church doesn't need any support got abroad anyway. Really, I suppose, my church could get along without my prayers, presence, or pay. I am told that lots of church members never seem to pray much about their church; they never go except upon special occasions, and they never pay. They seem to think that churches can just run anyhow.

But, come to think of it, I realize that no church can get along without support from somebody. There are financial needs, and somebody must furnish the money. Then unless people assemble for prayer and worship churches cannot exist, nor can Christian ideals be promoted. No churches, no Christian civilization; just plain paganism.

Why, I had a bulletin in the mail, and my church seems to keep on functioning. They still have a pastor, a good man, too; and also there are Sunday school and Missionary society. There were financial reports, too, benevolences, local expense, and so forth. In fact, there were some pretty good sums reported.

By the way, does that mean that somebody else is paying my church bills? That somebody else makes it possible for me to have the protection and benefits of religion? Am I a sort of religious sponger?

Hold on here, brother. I've got this church business turned around the wrong way. I believe I need the church more than the church needs me. I'm a sort of religious bum and loafer, letting my neighbors provide for me. They really think more of me than I do of myself. I begin to see that my church needs my support mainly because I so sorely need the support of my church. To lounge through life religiously is a sorry game, and is no small matter, either.

—Selected.

THE DEITY OF CHRIST

Contributed by

By R. H. Judd

IN THE Old Testament and the New the emphatic message that God is One, rings from cover to cover. Without referring to the dozens of passages where God affirms that He alone is God and "there is none else", the pronouns used attest this fact many thousand times without a single variation, and every seeming difficulty can be brought into harmony with these indisputable facts.

Concerning our Savior's words, God says: "I will put my words in his mouth" (Deut. 18:18, 19). Concerning His miracles, signs, and wonders, we are told: "God did the works by him" (Acts 2:22). "God anointed Jesus of Nazareth with the Holy Spirit and with power"; hence He was given "authority" or power to forgive sins.

He did claim to be the Son of God, but the claim to be God never passed His lips, and it is strange indeed that anyone should give precedence to the claims of His enemies, instead of accepting His own claim that His Father is "the only God"—the only true God.

That God alone is Creator is reiterated by eighteen different writers, including John, Paul, and our Lord himself, in over fifty different scriptures. Ephesians 3:9 and other passages are so altered by the revisers and other recognized translators as to leave no room for question. Christ speaks, works, and rules by "the power of God." To us "there is but one God, the Father . . ." who is "the God and Father of our Lord Jesus Christ."

THE HEART OF CHRIST

JESUS wept over the woes of a single city, and do you think He never wept over the woes of a world? He wept in public, where He would certainly restrain His feelings as much as possible; and do you think He never wept in secret?

Could we lift the sacred veil of His solitary hours; of His seasons of retirement while an obscure workman of Nazareth; of His forty days' fasting and prayer in the wilderness; of His vigils on the mountain tops and in the deserts—what prayers, what intercessions, what tender and heavenly sympathies with the sorrows and woes of humanity would come to light!

His affections were not limited to Judea; He did not love merely those who loved Him. He wept at the grave of Lazarus and over the distress of Martha and Mary, and why not over the great congregation of the dead of more than a hundred generations past, over all the broken hearts of widows and starving orphans from the beginning of the world? Why not over the distress of the sick, the delirium of the deranged, the agonies of the dying?

Do you not see why He went about with restless assid-

uity to console, to comfort, to build up broken hearts; raising the dead, curing and cleansing and restoring men to the enjoyment of health, sight, hearing, and reason? How could He do otherwise with a heart like His? He would have done so, though no man had believed in Him on that account, or returned to Him a grateful word or look.

Touched with the feeling of our infirmities, tempted in all points like as we are, yet without sin, He stands today as a great and merciful High Priest over the house of God, knowing how to succor those who are distressed and tempted, and having compassion on them that are ignorant and out of the way. What encouragement we have to approach the mercy seat, and seek the blessings that He longs to give!

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—*Selected by Rufus A. Curtis.*

THE MARKS OF THE LORD JESUS

How little, in this dispensation, we are required to do. Christ simply said, "Do this in remembrance of me." But when I read church history since that time, and realize how the church suffered great persecution, even in the time of the Apostles, I remember how little is expected of us, in these days, and how careless we become, and how little keeps us away from the table where we can thus remember our Lord and Master. Very vividly comes to mind the word of the Apostle Paul, "I bear branded on my body the marks of Jesus" (Gal. 6:17). They are pitiful and expressive words, uttered in defence of his position as an apostle.

Opinions differ as to his real meaning. Slaves were actually branded with the name of their owners. Even soldiers of the Roman Legion were branded with the names of their regiments. Paul called himself a slave of the Lord Jesus Christ, and some think he was actually branded with a name identifying him with his Lord. But I do not think that was what he meant. In one of his letters he said:

"In stripes above measure, in deaths oft. Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods."

These were the marks of the Lord Jesus which Paul bore, and carried to the grave. Again I say, how little we have to do today! How thankful we should be for the men who fought valiantly for the liberty we enjoy. Paul could not have endured the stripes and beatings had it not been that in his heart he had a great love for his Lord.

A French Soldier, undergoing an operation over the region of the heart, said, "Probe deep enough, and you will find the Emperor." So we can feel that deep in our hearts is love to our Lord and Savior, a love which should radiate in our lives. May we have our thoughts centered on the Lord; detached from the things which are commended so much in the world and centered on the great love that took our Lord even into the grave.—T. L. Wilcock in *Bible Standard*.

COMBATING ATHEISM

Two years ago the *Canadian Christian Crusade* encountered much indifference from "religious" quarters, which considered protest against anything so negative as atheism obsolete and unnecessary. One minister of the gospel even went so far as to state that there were not ten atheists in the world.

My object in writing, however, is not to call more attention to an undoubted fact, but to make a further plea for fairness to those who seek to meet and help the situation. Wholesale condemnation of those "in authority" gets nowhere; it is weak and childish, and quite unscriptural.

Surely opportunity should be given those in charge of our young men and women in university, college and school to express what their belief is, and why, without being immediately cried out of court by those who differ in their interpretation of what God has said in His Holy Word. Our Leader, the Lord Jesus Christ, never once shows such condemnation to be in the line of His teaching—hypocrites were the one exception to His unvarying rule of helpfully meeting honest doubt and inquiry. Thomas is an outstanding example, and it is recorded that, looking on the rich young ruler, He loved him. Again, almost His last words were an appeal to God, not to bring down judgment on those who were putting Him and His teachings out of court—but a plea for forgiveness on the ground that they "did not know." "They know not what they do."

Our colleges and universities are packed with men and women who "do not know". They have no knowledge of the real thing, the danger and thrill, the power and freedom, the peace that passeth understanding—all to be had for the taking, by faith, to the "newborn believer."

We could well take a lesson from the atheists themselves, who welcome into their circle any and all "doubters", with the objective (by courteous argument) of bringing them right over into the fold of atheism itself. One such young man is now an officer in their association, having thrown up his theological course because he received only denunciation for having doubts, instead of help to solve them by the illumination of the Holy Spirit.

Into this office the past two years have come two ministers (Fundamentalists), three men, all officers in Fundamentalist missionary organizations, two women, both leaders in Christian societies, and many others—all saying it is in my province, in view of the special attack of atheists on this point, to make the truth known. These people all believe that there is no ground of Scripture for the term, "endless torture", but feel it would be unwise for them to let their conviction be known, in view of the Christian work they are doing. In other words, they fear the "intolerant" brothers and sisters may prejudice the public who are supporting them and their work, and much harm be done to the cause of Christ. And they are sincere enough in this viewpoint.

Now the President of the American Association for the Advancement of Atheism established his contention that

we are afraid to face the issue—he quotes letters he receives from those who have not the courage of their convictions, and I can but rejoice that by steady courtesy and patience, for a long time, it has been possible for him to write me that the attack against God on this point—an attack that is being listened to by thousands of our young people—would be abandoned if it could be disproved.

Not only do the atheists make a big ground of attack on this difficult question of Eternal Torture, sending out their so called proof (?), but we have been given the sad confidence of men and women in the church who find that doctrine a stumbling-block to faith, and who are "afraid" to let their declension be known. It is a tragedy that those in "one" family cannot "in love" bring these vital matters to each other and seek by prayer and Holy Spirit guidance for a solution to their doubts.

I thank God it has been possible to get a footing of correspondence, and humbly try to point out God as seen in the face of Jesus Christ, while not withdrawing from God's own Word that He will in nowise clear the guilty. The libel on our mighty God of Love in the term "Eternal Torturer" is an issue that cannot helpfully be dismissed by those who have been mightily saved by that Love on Calvary.—Maud Howe in *Canadian Christian Crusade*.

AN American Presbyterian youth was a naval wireless operator during the war. Early one morning, after a night on duty, he snatched a few minutes for his "Quiet Hour" when no message was going over, and he was reading the twenty-third Psalm. Suddenly the thought came to him to send the Psalm out over the water and see if any ship would take it up. He did, and as he sent the last word, sixteen ships answered a wireless, "Amen".—*Selected*.

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Is There Anything too Hard for God?

By Samuel E. Haney

THERE is an edifying lesson for the Christian seeking divine aid for body, soul and spirit to be found in Jeremiah's prayer and God's response thereto. In Jeremiah thirty-two, verses one to sixteen, we have a detailed description of events leading up to the Prophet's prayer. It is interesting and helpful to read the entire prayer and the answer, but we shall confine our perusal to verses sixteen to nineteen, as a prelude of the prayer, and verses twenty-six and twenty-seven, the beginning of God's answer. The trend of both conveys the underlying thought of this article.

"Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, Saying, Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name, great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings." Verses 16-19.

"Then came the word of the Lord unto Jeremiah, saying, Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?" Verses 26, 27.

There are three major phases of the Scriptures, namely, salvation of the soul (or life), divine healing of the body, and chronology. The importance and necessity of the first named are so misconstrued and distorted by the traditions of men and the teachings of theological schools, from whence errors are passed on to the pulpits, as to become nonessential to the laymen. In some quarters but a mere semblance of truth remains.

The last two named are treated negatively, even ridiculed by many Bible students; and churchianity almost *en masse* knows nothing of God's treatise of them. Hence, the reason for the lack of knowledge and faith in these important factors is that they are not generally taught either by tongue or pen. Paul says, Romans 10:17, "Faith cometh by hearing, and hearing by the word of God".

We shall limit our research at this time to the "redemption of the body", Romans 8:23, and its integral part of the ransom: "Even we sigh to ourselves as we wait for the redemption of the body that means our full sonship". Moffatt.

By examining a few texts we shall discern that God is as anxious and willing to bless us physically as He is spiritually, both depending upon our degree of faith and obedi-

ence. To this end keep in mind that God, like His Son, is "the same yesterday, and to day, and for ever".—Hebrews 13:8. God's commands and promises to Israel are as applicable to us as they were to them. And nothing is more "God's word settled in heaven" (Psa. 119:89) than is the, "I am the Lord that healeth thee". Exodus 15:26. Please read the entire verse. No one has a right to change the "I am" to "I was"; because "the word of the Lord endureth for ever". 1 Peter 1:25; Psalm 100:5.

A few facts about Isaiah 53:1-12, which the Authorized Version fails to clarify, might be profitable. "Grief", v. 3, is rendered "disease" and "sickness" in Deuteronomy 7:15; 28:61; 1 Kings 17:17; 2 Kings 1:2; 8:8; 2 Chronicles 16:12; 21:15. And "sorrow" is rendered "pain" in Job 14:22; 33:19. Leeser (a Jew) translates the text: "He was despised and shunned by men; a man of pain and acquainted with disease . . . But only our disease did He bear Himself, and our pains He carried . . . and through His bruises was healing granted to us".

Moffatt's version of the last clause of verse 5 is: "The blows that fell to Him have brought us healing". Rotherham translates the second clause of verse 10, thus: "He laid on Him sickness". Thus we see our sickness, pains and afflictions were laid on Him as were our sins. Praise God! "Wherefore he is able to save them to the uttermost" ("completely"; Diag.) Hebrews 7:25.

"For with his stripes we are healed". Faith and obedience, being the channels of transference; it all rests upon the authority of God's Word. Scores of other texts are available, but we shall note only four more.

"He pardons all our sins, and all our sicknesses (diseases, A. V.). He heals, He saves your life from death (destruction, A. V.). He crowns you with His love and pity. He gives you all your heart's desire, renewing your youth like an eagle's". Psalm 103:3-5, Moffatt. "In my name . . . they will lay hands on sick persons, and they will be well", Diag., "shall recover", A. V. Mark 16:17, 18.

Here is a case that is void of ceremony between the great Physician and the sufferer, faith being the impelling power. The writer has practical knowledge of this mode of healing. "He it is who has given strength to this man whom you see and know, by faith in His name; it is the faith He inspires which has made the man thus hale and whole before you all". Peter in Acts 3:16, Moffatt's version.

Another case of efficacious faith in the great Physician is found in Acts 14:8-10: "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard

Paul speak: who stedfastly beholding him, and *perceiving that he had faith to be healed*, said with a loud voice, Stand upright on thy feet. And he leaped and walked". —(Italics mine.)

"So I tell you, whatever you pray for and ask, believing you have got it and you shall have it." Jesus. It is all paid for, whether you derive the benefit or not; all is hinged upon faith in His Word, for God has promised to respond only to the faith that is produced by and rests in His Word. There must be no alloy (doubt). "But let him ask in faith, nothing wavering. . . . For let not that man (who doubts) think he shall receive any thing of the Lord". James 1:1-8.

Notice the cooperative phase of Jeremiah's prayer, "For thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings". "Rewarding every man as he has lived, and his deeds deserve", Moffatt.

To God's question, "Is there any thing too hard for me?" the prophet replies, "There is nothing too hard for thee". And Jesus says to you, suffering ones, "All things are possible to him that believeth". And why should not such be the case, particularly in the removal of our ailments, by wholeheartedly cooperating with the Creator and Redeemer of our body? Indubitable faith, cooperation and patience never fail to heal our bodies.

SUPPORT YOUR Training Class.

THE GOSPEL OF THE KINGDOM

(Continued from front page)

Rom. 1:15, 16. This gospel of the kingdom, which Jesus declares is for "all the world" and unto "all nations", Matt. 24:14, was so widely proclaimed that before Paul died, it had already been preached "in all the world".

In the face of all this evidence, if it is still insisted that Paul's gospel for all nations and all men, Rom. 16:25, 26 and Eph. 3:6-9, is different from the gospel of the kingdom, then the expressions, "all men" and "all nations", would bar the proclamation of the gospel of the kingdom even to Israel. But as the words of Acts 20:17-25 show that the gospel Paul alludes to is the "gospel of the kingdom", that claim should be abandoned. If the "gospel preached by Paul to the uncircumcision" (Rotherham) were one gospel, and the one proclaimed by Peter to the circumcision (Roth.) were another gospel, then Peter rests under a curse from Paul. Gal. 1:6, 7.

Again, Paul's gospel had the "faith", Phil. 1:7; it had also the "one hope". Eph. 4:4, 5. It follows then, that if the gospel of the kingdom were a different gospel from Paul's gospel, it would have a different faith and hope. And as the Scriptures teach only one faith and one hope, which Paul's gospel included, Paul's gospel was the gospel of the kingdom, for it included both.

In conclusion we would say with Paul, "How shall we escape, if we neglect so great salvation"? Heb. 2:3.

FAITH AND TRUST IN GOD

By Ethnah Cooper

DANIEL was taken captive by Nebuchadnezzar, king of Babylon, in the third year of the reign of Jehoiakim, king of Judah. He and three companions were taken and educated in the way of the Chaldeans, made to be the wise men who waited on the king.

These servants were ordinarily fed with the king's meat, but Daniel asked their overseer if they might be given pulse to eat. He did not want to partake of rich food. For ten days they were permitted to eat pulse and drink water instead of wine, and they were at the end fairer to look upon than the other servants. By showing his faith and trust in God, Daniel was rewarded. He had faith enough to do right, when it seemed almost impossible.

One night the king had a strange dream. He called in all the magicians and astrologers and asked them to tell him what he had dreamed and to show him the interpretation of it. They could not do it, and they told the king that there was not a man on earth who could.

At this the king ordered all of his wise men to be slain. This included Daniel and his companions. When Daniel heard this he went to Arioch, the captain of the king's guard, and asked him to give him time, and he would reveal the dream to the king.

The dream was revealed to Daniel by God, while he slept. He told the king the interpretation, and he praised God. The king made Daniel a great man, ruler over the whole province of Babylon, again showing that Daniel's great faith in God caused him to prosper.

In his whole life he always went to God in prayer, and after his prayers were answered, he gave God the praise, and not himself.

He was permitted to see down the years of time and view the great plan of God, and he passed it on to others by his writings. Thus by his faithfulness he brought others to God.

In the beginning of his life he abstained from eating the king's rich food and drinking his wine, just as Christians today should abstain from evil and the pleasures of this world. After receiving blessings, he praised God. How often today we are willing to ask for blessings, but we forget to thank God after they are received.

Daniel, by his righteous living, caused others to come to God. We can do the same, for we are judged by the people of the world by the manner in which we live.

As Daniel was blessed by his great faith and promised a place in the kingdom, we also are promised the same if we live according as we have knowledge of the Scriptures.

LIBRARIES and Waiting Rooms—good places for Training Class HERALDS.

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"AND THERE AROSE NOT A PROPHET SINCE IN ISRAEL LIKE UNTO MOSES, WHOM THE LORD KNEW FACE TO FACE."—DEUT. 34:10.

LIFE OF MOSES

ONE day when Moses was out walking among his brethren he saw an Egyptian striking one of his brethren. He killed the Egyptian and hid his body in the sand. When this was told to Pharaoh, he was very angry, and Moses had to flee into another land. Here he married the priest's daughter, and two sons were born to them.

One day when Moses was tending his father-in-law's sheep, he saw a bush which burned with fire, but was not consumed. This was an unusual sight, and Moses stopped to look at it. God spoke to him from this bush and told him that He had heard the cries of His people, and He would deliver them, and give them a land flowing with milk and honey. God told Moses that He had chosen him to deliver His people. Moses did not want to undertake such a task and made many excuses. God asked him what was in his hand. Moses answered, "A rod." God told him to drop it, and when he dropped it, it became a snake. Moses ran from it, but God told him to pick it up by the tail. When he picked it up, it became a rod again. God performed yet another miracle before him, but he continued to make excuses to show that he could not do as God was asking him. Finally God told Moses that his brother Aaron could help him in this great work.

God then sent Moses and Aaron to Pharaoh, asking him to let the Israelites go, but he refused. Finally the plagues were sent upon Egypt, until Pharaoh was ready to let God's people go.

The water was turned to blood; frogs came upon the land; lice were upon man and beast; many flies came; disease came upon the cattle; boils came forth upon man and beast; a terrible hail storm came and destroyed the herbs and trees; locusts came, and then darkness was sent upon the land. Every time these plagues came upon Egypt, Pharaoh would entreat Moses to pray God that these plagues be removed, but as soon as they would be removed, Pharaoh would harden his heart and refuse to let the people go.

The tenth and last plague was to be much worse than any of the others. The Lord told the Israelites to kill a lamb and place the blood upon the doorposts that the first-born in their houses might not be slain. When the Egyp-

tians awoke, there was a great cry in the land, for there was not an Egyptian home where death had not claimed the firstborn. This was too much for Pharaoh, and so he sent for Moses and told him to take the children of Israel and their flocks and go serve the Lord.

After they had gone, Pharaoh again changed his mind and started in pursuit, planning to bring them back. But God's protection was over His people, and He parted the Red Sea and allowed them to pass through. The Egyptians tried to follow, but when they were in the middle of the sea, God caused the water to come together again, and they were destroyed.

Then we find God's people, the Israelites, wandering in the wilderness for forty years. They were a very dissatisfied people and were always complaining. First they complained of lack of water and then of lack of food, but always God provided for them. He caused water to come forth from the rock, and He sent bread from heaven.

The Lord called Moses up to Mount Sinai, and there gave him the ten commandments as found in Exodus 20.

At times the Israelites forgot to worship the true God. Once they made a golden calf and worshiped it. This made Moses both angry and sorry that God's chosen people would forsake the God who had done so much for them. After years of trials and temptations they finally reached the promised land.

Moses went up to Mount Nebo, and there God showed him the land that He had promised to Abraham, Isaac and Jacob, but He told Him that he could not enter the land. Moses died there and was buried by the Lord, no one knowing the place of his burial.

Ruth Keeler, Grand Rapids, Michigan, Age 13.

BEREAN PAGE CONTRIBUTIONS

Illinois, 15; Ohio, 11; Michigan, 6; California, 5; Louisiana, 4; Iowa, 3; Indiana, 3; Texas, 1; New York, 1; Missouri, 1; Arkansas, 1.

LET your Training Class COOPERATE with you.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



JESUS IN THE HOME OF ZACCHAEUS

IN THE city of Jericho not far from Jerusalem, there once lived a man named Zacchæus. One day Jesus was passing through Jericho, and Zacchæus wanted to see Him, but there was a crowd of people about Him. There was always a crowd of people about Jesus in these days, and Zacchæus, who was not so tall as other men, could not get near Him or see Him over the heads of the people.

The people would not make way for Zacchæus, for they were unfriendly toward him because he collected taxes and customs and was a rich man.

Taxes were the sums of money the Jews were obliged to pay each year to the ruler of the country for the right to live in their homes. Customs were the sums of money the merchants and traders were obliged to pay for the right to sell or to carry through the country such things as silks, perfumes and oils.

The ruler of the country was not a Jew, and for this reason the Jews hated the money they were obliged to pay him and disliked the men that collected the taxes and customs for him.

Zacchæus was so rich a man that the Jews suspected that sometimes he made them pay larger taxes than they should and then kept some of their money for himself. They suspected he had been dishonest in word and in deed.

When Zacchæus could not see Jesus because of the crowd, he ran ahead and climbed a tree by the roadside, and waited for Jesus to pass by, for He was to pass that way.

When Jesus came to the place He looked up at Zacchæus and said, "Zacchæus, make haste, and come down; for to day I must abide at thy house."

Zacchæus made haste, and came down and received Jesus *joyfully*. But all the people murmured, saying, "He is gone in to lodge with a man that is a sinner."

What it was that Jesus said to Zacchæus we shall never know. But that day while Jesus was with him, there came to Zacchæus a great love for Jesus and a great desire to be good. And he grew sorry for every wrong and sinful thing that he had done.

Zacchæus stood up and said to Jesus, "Behold, Lord, the half of my goods I give to the poor; and, if I have taken any thing wrongfully from any man I will give back four times as much as I took from him."

Because Zacchæus was sorry for the wrong he had done,

Jesus forgave him. And from that day Zacchæus became a man who not only knew what was right to do, but a man who tried to do what he knew was right and was pleasing to Jesus, God's Son. It was because he loved Jesus.

—*Primary Stories.*

ARE WE as eager as Zacchæus to receive Jesus, and do we try to make amends?

SOMETHING TO DO

1. Illustrate this story.
2. Write how Zacchæus made amends for his wrongdoing.
3. Learn Luke 19:10.
4. Read Psalm 103:1-10.

WE BELIEVE that people should repent when they do wrong.

"Except ye repent, ye shall all likewise perish."

What does the first verse of Isaiah 35 tell about?

A RAINY DAY

The finest thing in all the world,
I think, is a rainy day.
When mother lets me roam the house
In a game I like to play.

I play a fairy changes me
To a cloud as dark as ink.
I scatter raindrops everywhere
For thirsty flowers to drink.

I put fresh water in birdie's cage,
Set milk for pussy cat,
A pan of water for old dog Tray.
Beside his sleeping mat.

I carry ice water for Grandma Green,
Make lemonade for brother.
A cup of hot water or maybe tea,
I brew for tired mother.

I am the cloud; they are the flowers.
I bring refreshing rain.
When I am through, the sun is out,
I go outdoors again.

—*H. O. Spelman.*

With Our Sunday Schools

LESSON 5. — May 3, 1931

JESUS IN THE HOME OF ZACCHAEUS

Luke 19:1-10

Devotional Reading: Psalm 103:1-10

GOLDEN TEXT

For the Son of man is come to seek and to save that which was lost.—Luke 19:10.

A STUDY OF THE SUBJECT

Topic. Beginning a New Life.

Basic Truth. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6:4.

Outline. I. Faith. II. Repentance and Restitution. III. Hidden in Christ.

I. Faith. God created man with power to think, and to reason, and to choose. Again and again the Bible imposes upon man the responsibility of making his choice. "Choose you this day whom ye will serve" is expressive of that responsibility.

Man makes his choice in agreement with his faith. To the end that man might have faith in Him, God has frequently given demonstration and example of His wisdom, His power, His certainty. The plagues of Egypt, the journeyings in the wilderness, the manna, the crossing of the Jordan, the conquering of the Promised Land were so wrought as to educate Israel to God's ways and powers. Faith followed. The mighty words, the marvelous miracles, the superhuman powers, the death, the resurrection of Christ, both singly and collectively educated the people of Christ. Their faith in Him followed.

Jesus was God-appointed to be man's only Savior. The salvation offered was, in its foremost sense, life like unto that of the resurrected Christ. This salvation or life was vested in God's Son. Its only manner of being distributed to others is, according to God's Word, for others, one by one, to enter within Christ and there be touched with that new life.

Faith in Christ, faith that will prompt the individual to definitely advance from his former position unto Christ is man's first prerequisite unto salvation. Without the exercise of such faith, salvation is impossible.

II. Repentance and Restitution. One of the first results of faith toward a new objective is to turn one's back upon his former position; it is to repent. Repentance that is of the heart, and that which is prompted by faith in another direction, immediately prompts restitution for the wrongs perpetrated under the old position. A restitution of "fourfold" under the old law by the sheep thief, Ex. 22:1, was undoubtedly required for the beneficial effect it would have upon the guilty one. Restitution always yields benefits to the one restoring.

He who repents of his sinful ways and turns to the Master finds little opportunity for restitution, excepting unto his fellow men. Those who crucified the Savior and who later came

to see their wrongs, who anxiously asked of Peter what they should do, were told, Acts 2:38, "Repent". There was to be a definite turning from their old belief, and thought, and habit, and a turning unmistakably unto the ways of Jesus.

III. Hidden in Christ. As the seion must be completely severed from its former attachment and must be placed in contact with the current of life in a new tree before it can partake of its benefits, so the individual who would begin the new life must, by repentance, be severed from his former life contacts and become so fully submerged, engulfed, hidden in Christ as to be the recipient of the Christ life, before he can become participant of life from the new source. Zacchaeus seemed to be ready to do all this.

After Christ's resurrection He left definite instruction that those who believed in His gospel should be baptized "into the name of the Father, and of the Son, and of the Holy Ghost". Matt. 28:19. Rom. 6:1-4 reveals this same thought: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" In His death Jesus became nothing. By death His former self had ceased; His future self had not yet come to exist. He who is "baptized into his death" is baptized into that fulness of nothing—death. The Gr. word for baptize, baptizo, according to all Gr. lexicons, means to bury, to overwhelm, to submerge. Dean Stanley, Rector of Westminster Abbey in the days of Queen Victoria, indeed the Queen's pastor, commenting upon Rom. 6, stated that this text referred to the ancient order of baptism by immersion. "Indeed," he said, "such was the teaching of Jesus Christ and such was the custom of the early church."

How suggestive is this baptism! It is the suggestion of death itself; it is a burial in water, in which without quick recovery the person baptized must actually become dead. The very form of baptism is suggestive of entering into Christ's death. This death is death of the old order. The old must necessarily be destroyed before a new type of life can be given.

The whole procedure is indicative of the individual becoming dead, nothing, and hidden forever in Christ, who is our Life.

He who begins the new life does so from within the Master, into whom he has been submerged. Zacchaeus manifested tendency to repentance from the former ways and to the submerging of himself into the ways and life of Jesus. The result was the Master's statement, "This day is salvation come to this house."

PRACTICAL APPLICATIONS

Jesus in the Home: What a profound thought, what a glorious reality! The unseen Guest at every meal, the silent Listener to every conversation! No family circle is complete unless Jesus is included. Jesus can bring more joy and happiness into a home than all the rest of the family combined.

Jesus brings	peace love joy happiness	into a home
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The presence of Jesus in any home is worth more than words can describe. He is a Friend that sticketh closer than a brother.

Jesus

- come into our home;
- be a Member of our family;
- be our unseen Protector;
- stay with us—we love You.

A Vision: When a person comes in touch with Jesus, he gets a vision of high ideals and is inspired to live a better life. The life of Zacchaeus was changed by his association with the Master. No person can come into contact with Jesus without being enriched in mind and body. We need to commune more with the Master. With each contact we will discover that His thoughts become our thoughts, His ways, our ways, until at last we will have the mind of Christ.—C. E. R.

SENIOR AND ADULT CLASSES

Topic: Beginning a New Life.

Jesus said it would be hard for a rich man to enter the kingdom of heaven, but here we find one, Zacchaeus, who was rich, of whom Jesus could say, "This day is salvation come to this house." The heart of this man had been touched by the spirit, grace, and mercy of Jesus Christ unto repentance and had transformed his covetousness into generosity. He did not expect pardon without restoration. He was changed, and he began a new life. As he had been eager to get, he was now anxious to give.

Everything we have, every talent we possess ought to be at Jesus' call; and it is better to give to Christian work while we live, than to defer it to be given after our death. It would be well to study Rom. 6 in the consideration of this topic. We quote from verse 19, "For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."

—F. A. S.

DOINGS AMONG THE CHURCHES

MISCELLANEOUS NEWS ITEMS

The obituary of Bro. C. O. Krogh, Blair, Nebraska, will appear in a later issue.

Some of the brethren have written, asking Bro. Booth's address. It is as follows: 4318 Olive St., St. Louis, Missouri.

Bro. Sydney Magaw commenced a series of meetings at the Burr Oak church, beginning on Tuesday, April 21, and is to continue over Sunday, May 3. On his way to Burr Oak, he stopped off for a day at Oregon.

Sr. Alice L. Lacey, of the Oregon church, has been a patient at Deaconess Hospital, Freeport, Illinois, where she recently submitted to a serious operation. We are glad to report that she is steadily gaining in strength.

The poem by Bro. Judd on Page 452, entitled, "The Call of the Church for Men," may be obtained from the author at 12 cents per dozen, neatly printed on good paper, and for 5 cents each, printed on cardboard.

Address: R. H. Judd, 111 Milverton Blvd., Toronto, Ontario.

Bro. Judd's income is very limited, due to his long continued inability to work because of the serious accident to his foot. He will greatly appreciate your orders for this poem.

OUR EASTER OFFERINGS

South Bend Sunday School	\$10.00
Lois Hunt	1.00
Etta L. Elton	4.00
Previously reported	350.62
"	
" Total	\$365.62

Contributions to the Easter Offering are still coming in, and to all these we send our deep appreciation. May God guide in the use of these funds to His glory and to the advancement of His cause.

NIAGARA FALLS, NEW YORK

The Fonthill choir very kindly assisted the Falls church with their service on Easter Sunday. The musical selections were much enjoyed.

Mrs. Franklin Moore is seriously ill at her home and would appreciate the prayers of the people.

Bro. Clyde Randall and Mr. and Mrs. James R. Moore recently spent an evening of Bible study with the members and friends at Lancaster.

The Bereans are enjoying an outline study of the Bible and the books of the Bible. All are greatly interested in this new line of study. The meetings are being held at the church so that we may make use of the blackboard. The next social hour of the Bereans will be held on April 28, at the home of Mrs. Moreland, immediately following the lesson.

GRAND RAPIDS, MICHIGAN

The work continues to move along well at the Grand Rapids church. The coming of summer weather fills people with a love of the highways, woods and links, but very good attendance keeps up, for which we are thankful.

Bro. Townsend had his tonsils removed on Tuesday, April 14, and as a result suffered several days of severe effects. All are thank-

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. John Cochran,	Knox, Indiana.
Sr. C. E. Randall,	Mora, Minnesota.
Bro. Thomas Weldon,	Thorold, Ont.
Sr. H. L. Leeper	Arkansas City, Kans.
Sr. Ada Daniels	Alma, Mich.
Bro. Jas. A. Patrick	Ashland, Ohio
Sr. Ella Rose,	Grand Rapids, Mich.
Sr. Edna Brewer,	Troy, Ohio
Sr. Harriet Reed,	Arkansas City, Kan.
Sr. Franklin Moore,	Niagara Falls, N. Y.
Sr. Riley Hoskins,	St. Cloud, Minn.

Sr. Curdella Gray, of Lanark, Illinois, for whom prayers have been arising, died on April 13, and was laid to rest on April 15, Bro. Siple conducting the services.

Bro. Albert Singer is also resting from pain and sorrow, having fallen asleep on April 15.

Bro. Roll Brewer, of Troy, Ohio, who has been ill for so long, fell asleep on April 8, leaving his wife and four children, two daughters, Sr. Dorothy Demmitt and Sr. Louise, and two sons, Byron and Kenneth. Sr. Brewer feels the responsibility of rearing the two younger children and asks that we remember her in prayer to the Father in heaven.

Dear Brothers and Sisters: Just a few lines to tell you how much we appreciated the kind, cheery letters and cards we received from the brotherhood. I do not have time to answer all your kind letters, but I want you to know that each and every one were like rays of sunshine, dispelling the gloom in the sick room.

I also want to thank those who remembered us in prayer, for we felt we received much strength thereby. I would still ask an interest in your prayers, that I might meet the responsibility that rests so heavily.

Your sister in Christ,
Edna Brewer, Troy, Ohio.

ful for the improvement as these lines are written.

Sr. Margaret Lyon of Chicago returned with the pastor and wife, when they were called to Illinois last week, and spent the week end in Grand Rapids.

Plans are being completed for the week end of May 1 to 3, when Bro. Austin is to help us celebrate the mortgage burning.

F. E. Siple, Pastor.

LOS ANGELES

A series of sermon-studies under the general theme of "Perilous Times" is being given by the pastor of the Los Angeles church. The entire program is as follows:

April 19—"The Coming Tempest"

April 26—"Winds of Doctrine, or Rebuilding the Tower of Babel in Perilous Times" May 3, 11:00 a. m.—"Variable Winds of World Politics"

May 3, 7:30 p. m.—"The Storm Clouds gather"

May 10—Mother's Day Service

May 17—"The Typhoon Rages"

May 24—"Peace Be Still! or the Storm Subsides"

INTERESTING NEWS FROM ARKANSAS CITY, KANSAS

Our Bible School meets each Sunday at ten o'clock, at the home of A. J. Chaplin, 702 N. B St., with Bro. George Waters as teacher for the adult class, and Sr. Lorena Southard, teacher of the primary class. The attendance is good, considering our membership here. We usually have from twenty-eight to thirty-six in class each Sunday. We are using the quarterlies and enjoy the lessons very much.

On March 15 we were made to rejoice when Hobart Leeper, husband of Sr. Fay Leeper, asked for baptism, and accepted Jesus as his personal Savior. Bro. George Waters immersed him into Christ in the beautiful Walnut River. May God bless and keep him faithful to the end.

Bro. A. J. Chaplin has been quite sick with a complication of diseases that has weakened him very much. At present he is up a part of the time.

Sr. Chloe Sims has been quite poorly with heart trouble for some time and has been unable to come to class.

Sr. Wm. Hadiecke is feeling much better since she returned from the hospital, and is able to again be with us at Sunday School, for which we are truly thankful to our heavenly Father.

Bro. John Fisk is steadily improving in health, and we hope for a permanent cure and trust that he will soon regain his former good health.

Our aged Sr. Reed, who has been in ill health since last October, remains about the same. She finds in the Bible and The Herald spiritual food and strength that help her over many weary days. "The Crowning Day", by Bro. Marsh, and "According to the Scriptures," by Bro. Stewart, and many others by our writers, give great joy and comfort to her. (Why not sometimes give a couple of pages especially to the shut-ins—letters full of hope and comfort?)

Bro. Wm. Smith, who has been in poor health for many months, is still very poorly. He is a brother of Sisters D. C. Robinson and Randolph.

The primary class gave a fine little Easter program after Sunday School on Easter Sunday. The nine little folks did so well in their readings and songs. Music was furnished by Sr. Alice Glascock.

Owing to the financial depression and no

work to be obtained for laboring men we were obliged to abandon the proposed church building indefinitely. We hope to have a church home as soon as possible to do with the majority of our people out of work, who would gladly help us to build a church, we cannot add greater burdens than they already have. We know that wherever we worship, if we are really the children of God, He will be in our midst and that to bless. He has abundantly blessed our local work, even if we have not a church building.

Sr. Letha Reed, of Attica, is expected to be here April 12, to take care of her grandmother, Sr. Reed, for a while.

NEBRASKA CONFERENCE DATES

The members of the conference board held a meeting recently and set the dates for the annual conference of the Church of God at Holbrook for August 15 to 22, inclusive.

Plan now to spend this season with us.

Here at Holbrook we have Sunday School from ten to eleven each Sunday morning, and preaching services from eleven to twelve. Song service begins at seven-thirty in the evening and Bible study at eight.

Beginning on May 3, the members of the Church of God at Holbrook will hold an all-day meeting the first Sunday in each month. There will be preaching at eleven o'clock in the morning by Bro. Gordon, and communion and Bible study in the afternoon, conducted by Bro. Arthur Hornaday. Bring your basket dinner and come to enjoy the day with those of like precious faith. If you are near enough to attend these services, we earnestly request your presence at these meetings. Read Hebrews 10:25.

Eva Phelps, Sec.

A WORD FROM BRO. PATRICK

Dear Restitution Herald: May I use a little of your space in which to express my gratitude to the many brothers and sisters who wrote to me while I was in the sanatorium? The many letters and cards were real life savers to one stranded away from home as I was.

The cancer is about all out of my hand, and the wound is healing nicely. I want to say, for the benefit of any that may be suffering with cancer, that the Sheppard Sanatorium is a safe place to go for treatment of external cancer. Dr. Sheppard has had forty-nine years of experience with wonderful success. I am saying this of my own free will; the Doctor knows nothing about it. The knife, or x-ray, or radium is not used. These things are very dangerous. Dr. Sheppard kills the cancer by means of a salve, and the treatment is not painful either.

Your brother,
Jas. A. Patrick.

ALBERT SINGER

Albert Singer was born at Niagara-on-the-Lake on April 4, 1857, and died at his home on April 15. He had been ailing for the past two years and confined to the bed the last four months.

He was baptized by Bro. Austin a number of years ago and has been true to his faith ever since. He bore his pain with Christian fortitude and met the enemy with a hope that reaches beyond the tomb. He leaves a wife, two sons and one sister.

Funeral services were held at the home, after which he was laid to rest in the English Church Cemetery, near the farm home. The service was conducted by the writer, assisted by Curate Heathcote, of the Anglican Church.

C. E. Randall.

ROLLIE S. BREWER

Rollie S. Brewer was born in Miami County, Ohio, October 7, 1885, and died April 8, 1931. He was the youngest of the four children of D. A. and Lucinda Brewer.

On February 24, 1906, he was married to Edna Lehman. Just a few weeks ago they celebrated their twenty-fifth wedding anniversary. This union was blessed with four children, Mrs. Edgar Demmitt of Dayton, Louise, Byron, and Kenneth.

Bro. Brewer came into the faith and was baptized by Bro. J. H. Anderson on November 15, 1914, and was ever a faithful member of the Brush Creek Church of God. The church has again lost one of its most faithful supporters.

Besides his wife and four children, and one grandchild, Duane Demmitt, he leaves one sister, Mrs. J. R. Furnas, and one brother, A. D. Brewer, of Troy, Ohio, and a host of friends who can truly say they have lost a noble man.

The writer spoke words of comfort from Malachi 3:17. We laid him to rest in the Brush Creek Cemetery to await the call of the Master, when, we believe, he will come forth in blooming immortality.

Jas. A. Patrick.

A QUADRUPLE FUNERAL

Mitchell Family Tragedy

Leila E. Robbins, born in Washington, Iowa, on April 19, 1876, was the daughter of a Baptist minister, and resided with her parents in different places until her marriage on November 28, 1901, to Stephen Mitchell. Since that date she and her husband have resided and reared a family of five children on the well known Mitchell farm in Carroll County, near Lanark, Illinois.

Mrs. Mitchell was a woman of education, appreciating culture and music, always ready to use her ability to advance Christian work. Especially did she love to encourage every effort at the little church near her home, commonly referred to among our church people as the Plum River church.

Alta M. Mitchell, oldest child of Mr. and Mrs. Stephen Mitchell, was born on the home farm on November 18, 1903. All her life was spent in the immediate vicinity. After graduating from the Lanark high school, she took work from the Northern Illinois State Teachers' College at DeKalb, and has taught eight terms of school. Possessing a true nature of service and devotion, Alta gave her life to Christ in young life and was baptized by the writer. Always faithful and earnest, Alta was an inspiration to other young people to live noble lives.

Ruby E. Mitchell, fourth child of Mr. and Mrs. Stephen Mitchell, was born on the home farm on January 1, 1913. All of her life was spent in the home community, where she was loved and respected for her true girlhood characteristics. Graduating from the Lanark high school last year, she at once took work in the college at DeKalb, and only last week received her teacher's certificate.

Ruby also was baptized into Christ by the writer, and was a faithful worker in the local church.

Doris E. Mitchell, youngest child of Mr. and Mrs. Stephen Mitchell, was born on the home place on March 26, 1923. A sweet young girl, Doris had endeared herself to the home and friends during her eight brief years, and had displayed a thoughtful intelligence often beyond her age. Attending the school near her home, Doris had reached the fourth grade.

All four of the above met their tragic death when the car in which they were riding was

struck by a train on April 11, 1931. This catastrophe, which almost completely wrecks the Mitchell home, also stuns and leaves in grief the entire community.

The immediate relatives remaining are the two other children, Harold living near the old home, Fern at home with the husband and father, and a brother of Mrs. Mitchell, Mr. Earle Robbins of Rockford, also two half-sisters, Mrs. Lucy Rider of Ann Arbor, Michigan, and Mrs. Nellie Conry, Garfield, Arkansas. These, with dozens of neighbors and friends mourn the results of one of the greatest family tragedies in Northern Illinois for many years.

Funeral services were conducted from the home and the Plum River church on Tuesday, April 14, and the four caskets were then placed side by side in one large grave in the beautiful Lanark Cemetery, where Sr. Mitchell and daughters await the Master's call.

F. E. Siple.

CURDELIA GRAY

Curdelia Almina Mitchell, the eldest daughter of Martin M. and Thirza Mitchell, was born in Berreman Township, Jo Daviess County, Illinois, on July 1, 1854.

In early life she accepted Christ as her Savior, was immersed by Elder Whitesitt, and lived a devoted Christian life to the end of life's journey.

On October 14, 1875, she was united in marriage to George W. Gray. To this union six children were born, Miss Bessie of Montana; Orpha, Mrs. A. L. Huestis of Santa Barbara, California; Jessie, Mrs. Floyd Timmer of Crookston, Minnesota; Walter C. of Los Angeles, California; Mrs. Ethel Hardacre, deceased, and Ulysses Samuel who died in infancy.

There are six grandchildren; two sisters, Mrs. Anna M. Wertz and Mrs. Almeda Grotfeldt, and one brother, Stephen Mitchell, besides a host of more distant relatives, and friends to mourn their loss.

Sr. Gray had been a regular attendant at Illinois conferences for many years and was known and respected by our people far and wide. She has been a faithful worker in the little class at Lanark, where she will be sorely missed.

A patient sufferer, Sr. Gray fell asleep in Christ at the close of a lingering illness, April 13, 1931. Two days later funeral services were conducted by the writer from the Church of the Brethren in Lanark, after which she was laid to rest in Lanark's beautiful cemetery, in which on the previous day her sister-in-law and three nieces were laid in one large grave.

Another faithful one awaits the coming of our Lord.

F. E. Siple.

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PEACE WITH GOD

By Cecil Smead

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1.

THE teaching of the Apostle is plain. It is now that we have peace with God, peace which comes because of our having been justified through the principle of faith. "The just shall live by faith."—Rom. 1:17. God has justified us by faith, and by faith in God and His Son we shall live, clothed in God's own righteousness. Only those who have that faith shall so live in eternity, clothed with that divine righteousness. We were enemies before being justified, so Rom. 5:10 tells us, but now we are "reconciled to God by the death of His Son".

What does it mean? Surely it cannot be that it took the death of the only righteous Man to appease the anger and fury of God? Such a thought is contrary to the very nature of God, for "God is love." Indeed, here in Romans 5, Paul says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

No matter what we are, or what we have done, God loves us. He loves every person in the world, and "will have all men to be saved, and to come unto the knowledge of the truth."—1 Tim. 2:4. The Greek word for, "will", in the above scripture comes from the root *thelo* and according to the lexicon means, "wishes or desires". It is the original wish or natural impulse in contrast with deliberate determination or reasoned resolve. The impulse may, however, lead to the resolve.

The natural impulse of God is to love man. His wish is that all might be saved. The natural impulse of man is not to love God; his tendency is to go away from God. God does not have to reconcile himself to man; man has to reconcile himself to God. The word "reconciled" in the above scripture in Romans is found to carry the proper meaning of "reconnected" or "reunited". That which is reconnected must have been connected, at some time previous, and somehow the connection must have been severed.

When man became an enemy, he cut himself off from God. On the other hand, if God had severed himself from man, all mankind would have died, for life cannot exist without God. No, man did the cutting off, because of his natural impulse away from God; and God, through His natural impulse toward man, has graciously provided a way whereby we may approach toward Him and be united to Him again by the bonds of mutual love. That was the purpose of Jesus' sacrifice, to open the way for a reconnection to God and to actually reconnect us. In no other way can we come to love God but by the blood of Jesus.

It is God's warm love shining through Jesus that softens our hard hearts. It is our hatred that must be appeased, not God's. Under the influence of the love of God and His Son, we turn and reciprocate that love. It is then that we are restored to union with Him, and it is then that God

clothes us with His own righteousness, which is the only way we may ever come to possess immortality. It takes love that flows both ways, and faith in Jesus Christ is the channel through which it flows.

"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. God has opened the door of salvation for us; that door is Jesus Christ. Through Him we are set right, justified, pardoned; the way to reconnection is opened up. It is up to us to exercise our faith and demonstrate our love by accepting the invitation and entering through the door into the place of God's favor. God never did cease to love us. He has demonstrated that time and again. It is for us to turn from enmity to peace with Him. We turn in peace when we turn to Him in love, becoming reconciled, reconnected, reunited to the God of all grace.

"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. God has justified us, and He will not lay anything to our charge. Jesus died for us and is risen again, and He will not condemn us. Therefore we know that we are secure with Christ in the favor of God, and nothing in heaven or earth can make us fall from that high position, as long as we continue to love God.

"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Jesus Christ."—Eph. 2:7. It is difficult for us to comprehend the exceeding riches of His grace toward us, but we know that it is pure grace, inspired by His love for the world. We may not be able to comprehend how the righteous God could love a world which was in enmity against Him, but we know that He did and does, and the knowledge of it makes us want to turn to Him who loves us so, with that same feeling of love.

Therefore, because we turn in peace to Him who was always at peace with us, the exceeding riches of His grace will be showered on us in the ages to come. It is for you, and it is for me, to make peace with our God, if we have not already done so. Simply return His love to Him. "And we know that all things work together for good to them that love God."

May our rebellious hearts be melted by the sunshine of His love, which has been so freely shining upon us all. Allow the love of God so completely to fill us that our natural impulse shall come to be love too, and so get in tune with the One whose harmony fills the universe. Turn to him in peace. Let God's earnest desire to save have free power to work. Can we not love Him who loves us? Make peace with your God.

THE LEONID METEORS were first observed in A. D. 902. References to this year as the "year of stars" have been found in old manuscripts. Astronomers believe they may be seen between November 13 and 16 in either 1932 or 1933. In 1799 they were seen in spectacular numbers, and in 1833 there was a display of even greater magnificence.—S. E. H.

THE RESTITUTION HERALD

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BIBLE TRAINING CLASS 1930 - 1931

THE members of the Class of 1930 - 1931 are as follows: standing, Roland Wright, Gerald Cooper (Ill.), Cecil Smead (Calif.), Lucille LeCrone (Nebr.), Clarence Lapp (Wash.), Richard LeCrone, Harvey Krogh (Nebr.), seated, Allen Dietzman, Ednah Cooper (Ill.), F. L. Austin, teacher of the Bible; Mary A. Gesin, teacher of English and history; John Denchfield (Minn.).

The members of the Bible Training Class are anxious and willing to serve, and will be glad to help whenever the opportunity may present itself.

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

TO OUR PARENTS WHO HAVE REARED US IN CHRISTIAN HOMES; WHO HAVE TAUGHT US THE GLAD TIDINGS; WHO HAVE GUIDED US IN THE DAYS OF OUR YOUTH, WHO HAVE INSTILLED INTO US THE DESIRE TO SERVE OUR GOD AND OUR SAVIOR AS THEIR SERVANTS; WHO HAVE SACRIFICED FOR US AND HAVE TAUGHT US THE REAL MEANING OF SERVICE, DO WE DEDICATE THIS ISSUE OF THE RESTITUTION HERALD.— CLASS OF 1930 - 1931.

WHAT DOES TO-MORROW HOLD?

IT IS with unalloyed pleasure that this issue of THE RESTITUTION HERALD is sent out. From start to finish, in its editorial, its makeup, its circulation, it is the work of the Bible Training Class of 1930 - 31. These young people have gathered the materials, have arranged them and have been made responsible throughout for the issue. The responsibility was divided in the following way:

Management, Clarence Lapp and Richard LeCrone; editorial, Lucille LeCrone and Gerald Cooper; illustration, Harvey Krogh and Ednah Cooper; circulation, Cecil Smead and John Denchfield.

With God's guidance and attending blessings, another year should find several of these young people ready to go out into the ministerial, or Sunday School, or church field, with the purpose of giving the best that is in them to Christian work. The photograph will reveal to all that they are, without exception, entitled to the confidence of all.

It is with pleasure that this issue is presented and this Class is introduced to HERALD readers.

F. L. Austin.

IN APPRECIATION

WE, the members of the Bible Training Class, wish to express our sincere thanks and appreciation to Bro. F. L. Austin, editor, for the privilege of once more editing and circulating THE RESTITUTION HERALD.

We feel this is only one of the many privileges which we have enjoyed from Bro. Austin. Through the publishing of this issue, we are receiving an insight into some of the problems and opportunities before us. Through this issue, we hope to interest other young men and women in the work for which we are now studying. By this issue, we also have the opportunity of meeting you face to face.

We wish to thank Bro. Austin and Sr. Gesin, our teachers, for their constant help at all times. We feel that our advancement has been greatly affected by their deep con-

secration, and that our lives have been lifted to a higher plane of spiritual living by our daily contact with them.

We are thankful to our heavenly Father for these privileges which we have enjoyed from day to day.—C. E. L.

SERVICE WITH A SMILE

THE basis of success of all prosperous concerns is service. From the moment an employee commences his work with a firm, until the time he quits, he is taught that service is one thing that will be expected of him. Any employee who fails to give courteous and efficient service is liable to be discharged.

I know of one large concern whose motto is, "Service With a Smile". They want each employee to feel that he has an interest in the business. They want him to serve for the joy of serving and not just for the pay check he will receive.

We have chosen "Service" as the central theme of our publication and all the articles have been written on some phase of that subject. We feel that true Christianity is based on service, not a service of compulsion but of love. Paul in Galatians 5:13 says, "By love serve one another." Christ served all mankind, because of love and we should follow His example.

We are attending the Training Class to better fit ourselves to serve, not because we feel it is a duty, nor because of the reward we will receive, but because we love our Lord and want to serve Him to the best of our ability. We want to serve Him by serving you. Will you stand behind us and give us your loyal support and cooperation?—L. LeC.

TO FUTURE STUDENTS

ON BEREAN night during the General Conference of 1929, the sermon by Bro. Austin comes very vividly to mind. I do not remember the contents of the sermon so much as I do the appeal he made for the young people to give their lives to Christ in some manner or other. At the conclusion

about eight young people dedicated themselves to be special workers for Christ.

This year three of those young people were in attendance at the National Bible Institution Training Class at Oregon. I know that some of the others are engaged in some special phases of the work of the Lord, but there are yet two or three who have not started preparing for this great dedication to their Master.

There are others, we know, who desire very much to attend the Training Class. There is no reason why they cannot come, if they so desire. They will find the teachers and the members of the Class ready to help them in every way. They will also find the class work interesting, instructive, and helpful.

Never before has the world needed upright, consecrated,

young Christians, as badly as it does now. With crime holding sway in all parts of the country, with gang government controlling several cities, and with the entire country in a depressed financial condition, one who actually wishes to work for Christ can be kept busy most of the time.

Service is the theme chosen for this HERALD, because we know that serving the Lord is the greatest thing we can do. Oh! my friends and brothers, we appeal to you to dedicate your lives to Christ! Resolve to work for Him to the very utmost of your ability! This ability may be developed and enlarged if you arrange to come to Class next year, or during the years following.

May God bless and aid those that are so thinking, and help them to grasp the opportunity to become His servants and lead others to Christ.—G. C.

BY LOVE SERVE ONE ANOTHER

By Cecil Smead

THE universal church of God can hardly be limited to any one denomination. The members may come out of many denominations. Of that we may not judge. God and Christ alone have the authority and the discernment to judge in such matters. However, we do know that the church is great now, and that in the future kingdom of God it is to reign with Christ in glory.

God is building this great church with men and women. He is using them as instruments in His service, so that all men may hear the Word of Truth and have the opportunity of salvation. The church is responsible for the presentation of the gospel to all. If there is failure in any degree to hear that message, to that degree the church is failing to live up to the commandments of Christ. The gospel of salvation is perfect. It has been delivered to us to deliver to the world. By being true to the commandments of Christ, we can bring it to the attention of all the world.

Christ's earthly life was spent in teaching and perfecting a group of disciples, so that when He was gone, they might carry on the work of building up the church. Up to the last night He was with them in the flesh, He was working to complete their training. On that last night He pointed out a weakness which would stand in the way of their teaching the world, unless it was overcome.

Jesus had sent His disciples ahead of Him to prepare the last supper in a certain upper room and to be hosts to the rest of the party, when it arrived. Now, in those Eastern lands of dusty streets and sandaled feet, it was the custom for the host to provide a servant to wash the feet of his guests upon entrance into his house. If he had no servant, he did it himself. Now, evidently these two disciples were not quite humble enough, for they had no servant, and yet they neglected to perform that service themselves.

Jesus came with His disciples. Everything was in readi-

ness for supper, excepting that their feet were unwashed. Jesus, seeing the condition of affairs, decided that this was a good opportunity to teach that last lesson which was so much needed. He arose, took a basin of water and a towel and proceeded to wash His disciples' feet.

After the task was completed, He said, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

If He, their Lord and Master, condescended to serve them in so humble a capacity, Oh, how much more the Lord's servants everywhere should humble themselves in service to one another.

As we look into the history of the early church, we find that it did stand united in service and love to one another. Just read the account given in Acts. For example, "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."—Acts 2:44-47.

Notice especially the last sentence. Because of their love and unity, the Lord was daily adding many to the church. You will find that to be true all through the history of the early church. United as they were in love, no persecutor was able to stamp out the divine fire of Christianity that had been kindled there in Palestine, but served only to scatter the sparks into new fields. Each spark sprang up into a new blaze, until now Christianity is the religion of millions, and the time is coming when the kingdom of Christ shall fill the world completely. When that time comes, it will be because love has become supreme in the hearts of all.

The fruit of love is humble service, and that is what we need in the church today. We, the Church of God, have a

(Continued on page 474)

THE CHRISTIAN WORKER'S GIFT

Laid on Thine altar, O my Lord divine,
Accept this gift today, for Jesus sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within this trembling hand
This Thou alone, O Lord, canst understand,
How when I yield Thee this, I yield mine all.

Hidden herein Thy searching gaze can see
Struggles of passion, visions of delight;
All that I have, or aim, or fain would be;
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty it hath none!
Now from Thy footstool where it vanquished lies,
The prayer ascendeth—may Thy will be done.

Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'en
In some desperate hour my prayers prevail
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know, or feel it as my own,
But gaining back my will, may find it Thine.
—Selected.

SERVICE YOUR CHURCH

By Richard LeCrone

THOSE of us who own automobiles are very anxious that those autos should be kept in the best of running order. Not only is it very inconvenient and annoying to ride in an automobile that is not functioning properly, but often it is dangerous. The road over which we can ride with safety in a car that is mechanically perfect, becomes a definite menace to life in a car that cannot be depended upon to function properly in all of its parts. Moreover, to have the machine in good condition might be the means of saving a life at one time or another. We might be called upon to go for a doctor or to rush some injured one to the hospital. For these reasons we consider it not only highly desirable but very important that our auto be kept in the best possible condition.

An automobile is a highly complex machine, with many parts that must be kept working in harmony before it will run smoothly. We realize that the average man does not understand it well enough to be entrusted with the work of caring for it and keeping it in condition. Hence we take it to the man who has made a study of automobiles and has

spent his life in servicing them. With a competent mechanic caring for our car, we can drive it with perfect confidence, knowing that it has received expert attention and is therefore likely to take us safely to our journey's end.

For much the same reason we patronize a competent physician. We realize that it is of the utmost importance to keep ourselves in the best health possible to us. We also recognize that the human body is a highly complex organism, every part of which must be kept in good condition, if the body as a whole is to be kept strong and healthy. Hence we commit the oversight or care of that body to one who has made a lifetime study of it. We would not think of committing it to the care of one who has had no special training as a physician, and we would be very hesitant to entrust it to the care of a man who practiced medicine merely as an avocation or hobby. In a day of specialization we demand a specialist.

In Ephesians 1:22, 23, we find the Apostle Paul, in speaking of God's dealings with Christ, making this statement: "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." Then turning to 1 Corinthians 12:12, 13, we read this statement: "For as the body is one, and hath many members, and all the members of that 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."

Reading on through the chapter, we find Paul carrying out more fully the simile of the human body and that of Christ, which is the church. He ends this particular explanation by saying, "Now ye are the body of Christ, and members in particular". We find that the human body requires the services of a specialist to keep it at its utmost efficiency in the performance of our daily duties. How about the body of Christ? Are we to be less careful of His body than we are of our own? Paul explains that each part of Christ's body has its own work to perform, just as the members of the human body have, and that it is highly desirable and very necessary to have those members working in harmony. To keep these members in good spiritual health and to guide their activities, to keep them working in harmony is the work of a physician, a specialist, a trained worker—a minister of Christ.

We demand the care of an expert for our machinery. We will not commit our bodies to one who is not specially trained for the work of caring for them. Are we going to commit the care of the body of Christ, the church, to the care of one who is not trained for the work? Or worse still, are some of the body's parts to receive no attention at all? How shall we explain to the Master our careful regard for our own body and our neglect of His body which He has left in our care?

It is for the purpose of training men for this highly important work of ministering to the body of Christ, a work that may affect all eternity, that the Bible Training Class exists. It is worthy of your support. Have you one trained for the work of caring for your church?

EVEN CHRIST SERVED NOT HIMSELF

By Lucille LeCrone

MANY men and women are devoting their lives to serving others and are finding great happiness in so doing. Self and selfish wants and desires are forgotten. Their happiness comes from seeing and making others happy. Their service is prompted by love, not love of self but of fellow men. Many times the only pay they receive is the heartfelt gratitude and smiles of appreciation of the recipients.

The greatest example of One who gave His life in serving others is our Lord Jesus Christ. He who now sits at the right hand of God in heaven was, while on earth, the Servant of all. The Son of man came not to be ministered unto, but to minister or serve. His service was prompted by love, a love so great that He was willing to die on the cross in order that all might have salvation.

Christ possessed the power to perform miracles and did many great and marvelous works during His stay on earth. But never once did He use this power to benefit himself. He used it unreservedly when it would bring a blessing to His fellow men.

We have no way of knowing how many lame, sick, and blind He healed. In several places we read that great multitudes followed Him, and He healed them. They brought to Him people that were taken with different diseases and torments, and those which were possessed with devils, and those which were lunatics, and those that had the palsy, and He healed them.

Not only did He heal many of their sicknesses, but He restored some to life. To the dead son of the widow of Nain He said, "Young man, I say unto thee, Arise." And he that was dead sat up and began to speak!

He went to the home of the ruler whose daughter was dead and taking her by the hand, He said, "Maid, arise." And her spirit came again, and she arose at once. He then charged them that they should tell no man what He had done. He hadn't done it for pay. He didn't want praise and glory for doing it. He did it to manifest the power of God and to prove that He was indeed the Son of God.

Lazarus and his two sisters, Mary and Martha, were very dear friends of our Savior, and in their home He spent much time. One time while Jesus was absent from Bethany, Lazarus took sick and died. He had been dead four days, when Jesus returned. But Jesus went to the tomb and "cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." Another service performed because of love, that He might prove that He was sent by God!

These are only a few of the many miracles He performed for others. Let us now take a glance at some of the

instances in which He refused to use His power for His own benefit.

When Christ was led up of the Spirit into the wilderness to be tempted of the devil, He fasted forty days and forty nights and was afterward very hungry. The tempter said to Him, "Command that these stones be made bread." Christ knew He possessed the power to accomplish this, but He refused.

Again the tempter said, "Cast thyself down from the pinnacle of this temple; for the angels will take care of thee that thou dost not get hurt." Christ could have done this very thing and could have used His power to save himself from destruction, but again He refused. He came not to be ministered unto, but to minister.

Let us strive earnestly to follow our Master's example. Let us put aside all selfish thoughts and desires, and serve Him whole heartedly and completely by serving others.

HEART SERVICE, NOT LIP SERVICE

By C. E. Lapp

THE Jews of Christ's time were very strict about the exact observance of the law as given by Moses. They were, in a great many instances, over zealous in that they were obeying the letter and not the spirit of the law. The scribes and Pharisees were always trying to find some fault with Christ or His apostles, and one day they came to Him asking why the apostles did not observe the religious customs such as washing their hands before meals, etc.

Christ rebuked them in Matthew 15:7, 8, when He said, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me."

True, they were hypocrites because they liked to pray before a large crowd or on the street corner, where they could be seen of men. They wanted all the high seats in the synagogues and desired that they should be called Rabbi, which is to say, Master. They always wanted everyone to see them give their alms or offerings.

They were not doing these different things to worship God, but they were doing them just to be seen of men. They were not serving from their hearts, because there was no love for God there. Christ told them that they were like whited sepulchres, which were beautiful to the outward appearance but inside were full of dead men's bones. Those Pharisees were indeed very religious to all outward appearances, but inside their hearts were full of sin and hypocrisy. It was this same sect of men who had killed the prophets in the days previous to this time.

The Pharisees were always telling others what to do, and how to live. They were always finding fault with the lives of others, but Christ told them very plainly that their

own lives fell far short of what they taught. They were serving outwardly, but they failed in that they lacked the true spirit of worship and service, which comes only from the heart.

We criticize the Pharisees for their wicked lives, but let us turn the searchlight of God's Word on our own lives. In 1 Corinthians 3:16, Paul tells us that we are the temple of God and that the Spirit of God dwells in us. Very few people would ever know that we are God's temple by the way some of our lives look to those round and about us. Our tongues are quick to find fault with others, and we are often guilty of greater sins than those whom we judge. Very few keep God's temple clean and free from the dirt and filth of envy and jealousy and from greed and selfishness.

Christ told us to lay up for ourselves treasures in heaven, and we are doing quite the opposite many times. We are letting the cares of this life and the deceitfulness of riches lead us away from the path that Christ walked. We follow the pleasures of this world like a phantom hunter, and in the end we receive nothing but disappointments for our trouble. Christ also said to love our enemies, to do good to those that hate us, and to pray for them that spitefully use us. Each and every one of us can judge whether we keep these commandments or not.

He also said that we should do these things that we might become the children of our Father which is in heaven. If we do not humble ourselves and become as little children, we are to have no place in the kingdom of God.

May each and every one consecrate ourselves anew to that High Calling to which Christ has called us, putting aside the sin that so easily blocks our paths, and putting our whole heart into the service of the Master. May His words and teachings become a part of us that others may know we are Christians. May our religion mean more than a one-day-a-week display of goodness; may it be lived every day.

And last but not least, may we serve because we want to serve Christ and not because we think it compulsory. May we serve Him whole heartedly, so that He will not be saying of us: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."

TIME is one thing of which we always have all that we need. We may not always have all the time we want, but that is another matter. We often want time to do things that God would not have us do; we often use time for such things; and then, of course, we are short of the time that we need to do the things we ought to do. But the person who "keeps in the center of the will of God" has plenty of time. As has been keenly said, "There is always time to do the will of God, if you do the will of God all the time." God is never short of time; He is the greatest worker in the universe, yet He always has all the time needed for His great work. His believing and obedient workers have as much time as He has.—*Sunday School Times.*

ACCORDING TO YOUR TALENT

By Harvey Krogh

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is me if I preach not the gospel!"—1 Corinthians 9:16.

PAUL said that though he preached the gospel, he had nothing wherein to glory, for of necessity it was placed upon him. He had great ability to teach and to preach the glad tidings of Christ, for he was a student of the law and well educated. The Lord had called and shown him the right and had instructed him to work. This is why Paul said, "Woe is unto me if I preach not the gospel."

Do you know what would have happened to Paul if he had not used his influence and power to preach? Christ gave a parable to the Jews one day that may answer our question. A man who was going away into a far country, gave each of his three servants a sum of money. When he returned, two of the servants had used the money for profit and given the money and the added sum to their master. The other servant hid the money that was given him and did not even put it on interest for his master. The master said, "Take therefore the talent from him and give it unto him which hath ten talents." Matt. 25:28. If Paul had not preached the gospel as he did, he would have been deprived of the gifts that God had given him, just as that unfaithful servant was deprived of his lord's talent. "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away that which he hath." Matt. 25:29.

It is our duty to serve Christ with all our might, for the things that we have are not ours because we have been worthy of them, but we are given all things by the grace of God that we might serve Him better. Can you thank yourself for being a Christian? If God had not been willing, there would not have been even a Christ, and you would have had nothing. It is God to whom all thanks are due. It is He that you must serve.

You may say that it is impossible for you to be a minister. But there are many ways in which to serve. You may drop a helping word here and there, or you may tell your friend of Christ and bring him to church. "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive and gave gifts to men." Eph. 4:7, 8. He gave some the gift of prophecy, some the gift of teaching, some to be evangelists, and some to be pastors.

Your gift may be large, or it may be small. If you can serve only in a small way, do it to the best of your ability. Remember the poor widow who gave the two mites. The Lord said that was all her living, and it was very small, but she gave more than all the others. Let us serve according to the measure of the gift that Christ has given to us. If we love Him, we will serve Him.

OUR EXAMPLE IN SERVICE

By Gerald Cooper

NO DOUBT, my friends, our Lord and Redeemer lived the greatest life of service that any man before or since has lived.

The first example of service to His God is mentioned in the second chapter of Luke. Christ had been to Jerusalem with His parents for the feast of the passover, being but twelve years old at the time. He became separated from His mother and Joseph, but they supposing Him to be with some relatives, did not worry. After a while they missed Him and returned to Jerusalem to seek for Him. After three days of searching everywhere for Him, they found Him in the temple, conferring and talking with the learned men and teachers of the time.

It would take a very precocious child of twelve of this day and age to be able to talk to senators and presidents intelligently. Nevertheless here was Christ, and even His mother was amazed. When she rebuked Him for staying behind, He answered: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" There He was, still a child in age but not in thought, serving His God even to the extent of causing anxiety to Mary, His mother, and to Joseph.

Later in the life of Jesus, when He was being tempted of the devil, each time that the devil tempted Him, He answered by quoting some word of God from the Old Testament scriptures. In Luke 4:13 we find these words: "And when the devil had ended all the temptation he departed from him for a season." Thus we find that Jesus through serving God and using His word for a snare to trap the devil, overcame temptation. How much better it would be if we would fight temptation with the Word of God.

All through His life Jesus served God with all His heart and soul. Every miracle that He performed, every word that He preached—everything was done only with a thought of truly serving His God and Father. The crowning part, however, of His life of service to God was His last days on earth.

After Christ had comforted His disciples against tribulation we find these words in John 17:1, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." Christ wanted to die and be glorified afterward, but not for His own sake. He wanted to glorify and serve His Father in heaven, even as we at all times should be willing to do.

We find that many situations arose and that the time drew near for Christ to die. Judas Iscariot, whom many people follow rather than Christ and God, betrayed Him into the hands of the soldiers and angered Jews, and left Him at their mercies.

While Judas was doing this, we find our Lord and Savior praying in the garden of Gethsemane. He had just left

three of His disciples to watch for Him while He went to pray. As He prayed, He was in utter agony. And He said, "O, my Father, if it be possible let this cup pass from me, nevertheless not as I will but as thou wilt." Imagine again His distress when He went back and found His disciples that He had left to watch sleeping! He rebuked them and returned to the garden to pray. Again He prayed, "O, my Father, if this cup may not pass from me, except I drink it, thy will be done." He prayed once more the same words and then went to His cruel fate. All through that night and part of the next day, He was tormented and suffered much for His God and Father.

What was His reward for His diligence? He is now sitting at the right hand of the Majesty on High, Heb. 1:4. He is to be King over all the earth, Luke 1:32, 33, and the church is to be joint heir with Him, Rom. 8:17.

Do you know of a better example for a Christian to follow than that of Christ? Will not the Christian be tempted as sorely as Christ? Will not the Christian have as many opportunities to be about his Father's business as Christ had? Will he not be able to serve his God, even to death as did Christ?

There is, my friends, no better Example for a Christian to follow than that of Christ, his Lord and Savior. When he is tempted, he should reply with the Word of God, which is sharper than a two edged sword. When he is beckoned by the world to come and follow its way, he should reply, "I am about my Father's business. I cannot come."

When he is in such a predicament that it seems almost impossible for him to escape, he should pray to God and say as Christ did in the garden, "Nevertheless thy will, not mine be done."

Let us use Christ as our Pattern; and our reward, if we are faithful, will be everlasting life. "How be it for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe in him to life everlasting." 1 Timothy 1:16.

WE THANK YOU

WE wish to take this opportunity to thank one and all who by their support, either through prayer or financial means, have made this Class edition of the HERALD possible.

We appreciate the prayers that have gone up to the heavenly Father in our behalf, and in behalf of the Training Class work. God hears and answers prayer, and we are sure that He brings things to pass that we in our poor human way would never be able to accomplish.

Your financial backing is also appreciated. We hope and pray that it will not have been spent in vain, but will bring forth fruit of far greater value than the original investment.

C. E. Lapp, Manager.

THE PURPOSE AND THE ACCOMPLISHMENTS OF THE TRAINING CLASS

By G. Eldred Marsh

THE work of the Church of God in this present age is two-fold: first, to preach the gospel of the kingdom of God in its simplicity and power throughout the world; and second, to build up the individual members of the body of Christ in spiritual understanding and service. To successfully carry out this divine commission, it is necessary that the church should be provided with competent leadership, men and women in whom is combined those qualities of heart, and mind, and experience, that make them available for the service of the Master.

The church rightly demands a better educated ministry today than ever in the past. For the public advocate of the "faith once delivered to the saints" must be able to meet on their own intellectual and cultural grounds the modern opposer of the religion of Jesus Christ. His education must be broader, deeper, fuller than was before required. He must be a thoughtful student of the Bible and other religious books, and further, he must possess a more or less comprehensive grasp of the trend of modern thought along many lines. He must know what men are thinking about out in the world, or he will neither be able to understand them, nor to approach them in such a way as to arouse their attention and hold their interest. He must be "all things to all men", if he would save some of them.

Further, the defender of the faith must be able to clearly distinguish between truth and error. He must "try the spirits" of modernism and higher criticism to "see if they be of God". He must be firmly entrenched in the great fundamentals of the gospel, and be "ready always to give an answer to every man that asketh . . . a reason for the hope" that he entertains, both "with meekness and fear" and with convincing logic.

The minister of Jesus Christ today, as in the past, must be an individual of the highest moral standards, one who exemplifies as well as preaches the "righteousness that comes by faith". But even more than that, he must be possessed of deep spiritual convictions and experience, that he may radiate the very spirit of the Lord in love and in service.

These necessary pastoral and evangelistic qualities are not found fully developed in any one person, but they are latent in all. The purpose of the Training Class has ever been the cultivation of these dormant possibilities, the building up and strengthening of these essential elements of character. The result thus far has been eminently satisfactory. There has not been one of these young ministers of the Word, who has finished the prescribed course in the class and has been sent out to serve our Lord Jesus Christ, who would not be a credit to any religious company, and whose life and attainments are not worthy of respect.

That the Training Class is supplying the Church of God with able, faithful, and spiritually minded ministers is apparent to all. May God continue to bless those consecrated instructors whose duty it is to direct the progress of these young people, and the individual members of the class is my prayer.

THE JOY OF SERVICE

By Mary A. Gesin

"For the joy that was set before him (Christ) endured the cross, despising the shame, and is set down at the right hand of the throne of God."

MANY of the things that we do in life, we perform because they are in the line of our duty. We reap no benefit from the doing except the satisfaction that comes from a duty well done. We hear folks speak of what they sacrifice for this or that person, or cause, as though it were more or less of a drudgery.

He, who went about doing good, often receiving rebuffs in return; He, who was tender and kind to all, many times being treated harshly as a result; He, who loved mankind so much that He willingly suffered the cruelest of deaths—the Savior of men—endured it all for the *joy* that was set before Him.

What was the *joy* that was set before Him? In order to be recipient of that abundant life, that life immortal, that life which knows not the limitations of the flesh, He must surrender the natural life. And to be able to pass that life unending on to His faithful ones, He must first receive it himself; He must unlock the portals of death so that all may pass through. To be able to do all this was joy unspeakable to our Savior.

We are promised joint partnership in all that came to the Master, if we will follow Him faithfully to the end. Finite mind is not able to grasp the fullness of its meaning—life unending in the beauty of perfection, working together with our Master—and all this for a few short years of service now. We will never be called upon to endure the sufferings He endured, and yet we will share that abundant reward which His Father has given Him.

One of the real joys of my life is the opportunity of working with the group of young folks who are members of the Training Class. It is an inspiration to work side by side with such sincere, upright, clean young Christian men and women, and it is a responsibility, too, that cannot be measured. I pray God daily I may not fall short of it.

And to you, and you, and you, all over this broad land, who are making it possible, by your loyal cooperation, for these young folks to study together in order to go out to labor efficiently in the whitened harvest fields—to you may the vision of the *joy* of service be an inspiration and an uplift, as we go onward together, until we rest from our labors, or our Lord shall come.

THE BIBLE TRAINING CLASS WHAT IS IT?

By L. E. Conner

SOME years ago the National Bible Institution added to its other adjuncts of religious endeavor the Bible Training Class, to supply, if possible, a crying demand for additional pastors for our churches, and evangelists to do pioneer work in spreading the gospel of Christ.

With no funds to meet necessary expenses and with no facilities, worthy of the name, for housing and caring for those connected with the work as teachers or students, the work was started. And, regardless of the continued lack of what is generally considered as absolute necessities in carrying on such work, it has been carried on successfully, gradually growing in interest and importance. It is no longer an adjunct of the Institution; it is an integral part of the N. B. I., so important a part, indeed, that we could not think of dispensing with it.

One of the most delightful and encouraging experiences one has, when visiting and inspecting the departments of the N. B. I., is meeting and conversing with the members of the Training Class—the future leaders, evangelists, and pastors of our churches. One is at once put at ease and feels quite at home with them. They are kind and affable, but not gushy nor forward. Their conversation is clean and sound. In a word: they impress one with the thought that they are not up in the air, wandering about, but standing with both feet solidly on the ground, ready to go forward.

The Training Class is no longer in the experimental stage. It has and is operating successfully, as one of the three essentials of the N. B. I., namely, The Publishing Plant, The Home, and The Bible Training Class, and it merits our united support in every way in which it may be given.

It is regrettable that all of our people cannot visit and inspect the N. B. I. headquarters and become acquainted personally with the Training Class, both students and teachers, and observe the kind, the nature, and the quality of the work they are doing. False impressions have been entertained by some relative to the purpose and methods employed in the training of these students. They are not drilled in some man-made creed and confessions of faith, so called, but rather are they instructed as to how to concentrate in the study of the Scriptures, church history, the proper use of words and the English language in expressing their thoughts, etc., leaving their minds free from prejudice in the study of God's Word.

The purpose and effort is to instruct them as to how to study, and distinguish and separate truth from error, and how to simplify and give intelligent and acceptable expression to thoughts thus formed, leaving them free to apply the principles thus learned, in gathering and dispensing of God's truth.

The harvest truly is great, but the laborers are few. More power to the Bible Training Class and the Institution and the friends that support and sustain it!

PRESS TOWARD THE MARK

By F. L. Austin

PAUL was a man of zeal. He *pressed* toward his mark. Well he might, for the mark toward which he pressed was the highest goal ever placed before man. If there is any reason to induce one to zealously, continuously press toward the mark, Paul had it.

Paul's reason is ours also. The same goal, set by the same God, is before us. If it took zeal, enthusiasm, untiring labor upon the part of the Apostle, for him to render faithful service to his God and to his Savior, it takes no less from Christians of today.

To the clergy of the Church of God, I exhort, let us "press toward the mark for the prize of the high calling of God in Christ Jesus". Let our zeal be a testimony of our earnestness and of our anxiety to attain unto that thoroughness of service and devotion that is pleasing unto God.

Work while it is called today. As in profane service, so in the Christian field, there is always room at the top for the zealous, the earnest, the thorough, the faithful worker. If there is anyone on God's earth who should have joy, and gladness, and encouragement to work hard, it is the man or the woman whose life is consecrated "to feed the church of God, which he hath purchased with his own blood". Acts 20:28. The true, loyal, devoted worker always has work.

To the Church of God, I exhort, work the works of God. More than all other groups of mankind, the church should be a group of workers. That church that forges ahead on the main thoroughfare, pressing toward "the high calling of God in Christ Jesus", prospers. That church which lingers in God's beautiful sunshine to gossip or wrangle about questions, small or great, and does not launch out on Heaven's great highway of prayer, and faith, and service can never expect to stand as a faithful witness and a testimony unto Him whose name it has espoused.

It is doubtful if real, true, actual work ever failed. Especially is this true, if the worker has committed himself earnestly and faithfully unto Christ, who has promised to be "with you always, even unto the end of the world".

Work is a pleasure. It is tonic for those who are really alive. That man or that church that dallies is ailing. That man who would presume to receive a full wage or income for a half-hearted, dilatory labor is untrue to himself and untrue to his God. That church which likewise would expect of God to receive full reward and full glory for a trivial, light-hearted, indifferent service to God, is certainly expecting something for nothing.

To the prospective students of the Bible Training Class

I would offer this suggestion: to that student who wishes to work, who wishes to really "press toward the mark", there is opportunity for all that he can put into the Master's field. There is room at the top, abundance of it. The great world is crying as never before for real, true, earnest workers. If you have a "mind to work", to work for the Master, to work with the Master, I exhort you to enter quickly upon your labor of study and of research, and with Paul "press toward the mark for the prize of the high calling of God in Christ Jesus."

OUR REASONABLE SERVICE

By John Denchfield

YEARS ago the Israelites, God's chosen people, performed many sacrificial rites. Goats, bullocks, lambs, and doves were killed and offered unto God as sacrifices for the sins of the people. These were all sacrifices, but not living sacrifices. How, then, can we present our bodies a living sacrifice? There is but one way, and that is to give ourselves, as we are today, in service to God. To become a living sacrifice means to give all one's own desires and to become wholly obedient to our Lord; to say, even as Christ said, "Thy will be done."

We read that as a result of a victory for the Roman legions thirty thousand prisoners were forced to pass, one by one, under the yoke. This signified their complete submission to their conqueror. From that time on they became as slaves to the will of their master.

Christ says, "Take my yoke upon you". We are asked to submit to our Father, to obey His will. We are *not* forced to do so. Christ says, "take". Paul says, "I beseech . . . that ye *present* your bodies a *living* sacrifice"; then he adds, "which is your reasonable service".

If you were to ask me to assist you in some task, you would, no doubt, consider it your *reasonable* service to assist me in return as soon as opportunity afforded. The same is true in this statement given by the Apostle. We can ask with the Psalmist: "What is man, that thou art mindful of him?" God created man, gave him air to breathe, food to eat, and clothing to wear. He has given him everything, even to the privilege of living. He provides us with the energy with which we perform our work. Then we turn around, look at our accomplishments, and say, "That's *my* work". What is man? In himself he is just nothing. All depends upon God, the Creator and Sustainer of all! "In him we live and move and have our being." Indeed, it is our reasonable service to give ourselves in service to God, our Creator.

Beside all this, we cannot forget the supreme sacrifice which Christ made for you and me. He died on the cross, paying the price of sin that you and I might become reconciled to God, that He might, in place of the grim reality of death, set before us life and immortality. He loved us with a love so great that He gave himself for us, while we

were yet in our sins. We should give ourselves unto Him, doing all we can for Christ who died for us.

Many times we neglect giving ourselves to Him because we feel that we are not capable of doing His work. We say, "Oh, I'm afraid I can do so little that it will hardly help at all." Let us remember that it's the mass of little things which really accomplish all great things. On the other hand, we sometimes feel that we are so well talented that our services will not be fully appreciated in His work. O vain man! May we never forget that God furnished us with those talents.

Many times you have presented your friends and loved ones with gifts in order to express your love for them and to show your appreciation of them. Give, present yourself to God! Use the talents He has given you in service unto Him. Christ, when speaking to the fishermen, said, "Launch out into the deep, and let your nets down for a draught." Luke 5:4. He asked them to use the same nets they had been using, although they had been bringing them nothing. They obeyed His word and gathered many fish. Christ wants you to serve, as you are.

Resolve to give yourself, your all today, even now, in obedient service unto God, our Lord and Creator! It is your reasonable service. You can do nothing more; you should do nothing less! "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."

BY LOVE SERVE

(Continued from page 467)

responsibility laid upon us which we might profitably recognize. It is to bring the teachings of Christ and the plan of salvation to the attention of the world. We must let them know that we are the disciples of Christ, that they might have the opportunity to unite with us in Christian fellowship. The only way the world may know, or we may know that we are His disciples is by realizing that we are living true to His teachings. The greatest service we can ever perform for the world is to show them Christ. The only way is to unite in love, in order to serve.

Loving service was needed in the early church, and it is needed now. Let's be in harmony. We don't have time to quarrel. We have a service to perform without delay. Christ may come at any time. Then if our neighbor has failed to accept Christ, it will not be because our lives have not pointed Christ out to him.

It is our most sincere desire that all may be saved. That desire we have because of the love of Christ in our hearts. That love finds expression in service, the service that doesn't want one mortal to be lost, but rejoices with the angels in heaven when one sinner turns from the error of his way and unites with us in the love that serves.

That rejoicing is clouded because many never hear or turn. Don't let the blame for their loss be laid at your door. The service of your love shall make them hear.

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"KNOW YE NOT THAT TO WHOM YE YIELD YOURSELVES SERVANTS TO OBEY, HIS SERVANTS YE ARE TO WHOM YE OBEY; WHETIHER OF SIN UNTO DEATH, OR OF OBEDIENCE UNTO RIGHTEOUSNESS?"—Rom. 6:16.

O B E D I E N C E

LOYALTY, honesty, ambition, perseverance, and promptness are all traits of character we admire in a person. They are traits any business man likes in an employee. But there is one thing he requires of all his employees, and that is obedience. Not only is this true in the business world, but it is also true of man's relation with God.

God expects us to be obedient. It was the first thing He required of man. After placing Adam and Eve in the garden He told them that they might eat of every tree there except the tree of the knowledge of good and evil. He expected them to obey this command, but they failed to do so, and as a result they were punished by being driven from the garden. Not only was this done, but a curse was placed upon the earth. Their disobedience affected not only themselves but the whole world.

Noah obeyed God when He told him to build the ark, and his life and that of his wife, of his sons and their wives were spared.

Christ was obedient to the will of His Father, even unto death on the cross. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:9.

Obedience always brings a reward. If we obey the commands of God our reward will be eternal life. Is it worth while to be obedient?

Lucille LeCrone, Nebraska.

BARREN OR FLOWERING

As we travel our Christian journey, beautiful glimpses, miniature pictures of God's promises, are presented to our vision. A few years ago a large field, some ten acres, across the street from our home, grew up in weeds. Large iron weeds grew six and eight feet in height, while other kinds added to the general ugliness. At night or even during early evening people walked on our side of the street.

After a few years the field was taken into the city; enterprising men leased it and made it into a beautiful park. There is now a stretch of beautiful green lawn, shrubbery

that delights the eye and splashes of golden yellow forsythias among the green. Later there will be flowers of various hues.

Whenever my eye rests on this beautiful spot, my thoughts travel to Isaiah 35:1, 2. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

Our Christian journey can have beauty and gladness, according to the extent to which the Word of God dwells in us. Proverbs 4:18.

Mrs. Emma Garard, Dayton, Ohio.

THE SUNFLOWER is one of the brightest of our flowers. It lends cheer to many a spot that would otherwise be drab and colorless. This flower turns always toward the sun, following the direction of its course until it sets in the west.

We radiate the atmosphere in which we live and the thoughts upon which our minds are centered. If we brood over the misfortunes, the ills, and the adverse turns which events may take, we show it in our conduct and dispositions. Thus we reflect sorrow and gloom.

If we push our worries into the background and let our minds dwell upon the pleasant things that God puts into the lives of each of us, there will be that about us which makes others happy to see us come and lighter hearted when we leave.

Are you a sunflower? Keep your face turned toward the "Light of the World" and your rays will illuminate the lives of all those you meet on life's pathway.

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THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE PARABLE OF THE POUNDS

THE number of days that Jesus would be with His disciples was growing less. He was trying to impress them with the need of faithfulness and work. He told them the following parable for that purpose: "The kingdom of heaven is as when a man going into a far country, called his own servants, and delivered unto them his goods. Unto one he gave five talents, to another two, and to another one: to each according to his several ability; and he went on his journey."

The man who received five talents traded so that he soon had ten talents. The man with the two did likewise and had four talents ready. But the one with the one talent was either lazy, or ignorant, or cross; for he dug a hole in the earth and buried his one talent. In other words, he made no use of what he had.

After a long time the Master returned and called His servants before Him. The first two brought all their talents and reported to the Master that they had worked hard and doubled the amount He had entrusted to their care. He was very much pleased, because He saw that they had done their best. He said to each of them, "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." They had proved themselves faithful and worthy to be trusted to positions of even greater responsibility.

But alas for the third servant! He thought it hardly worth while to use only one talent for starting in business. Now, if he had had as much as the other two, it might be worth while. He showed his resentment and lack of respect when he said to his Master: "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."

No wonder the Master said, "Thou wicked and slothful servant, you know you could have done a great deal with the amount I gave you, and if you had done your best, you would have felt that I was a kind and good master. Your excuses are useless. If you knew I was such a hard master, why did you not work harder? There is no other place for you but on the outside, in the outer darkness." Then the one talent was taken from him and given to the one with the most ability.

It was a hard lesson or punishment to suffer. And we

must profit from this story and use whatever talents or even the one talent that we possess. Each person can do something and will be called to account for that something.

ARE WE using our talent for the Master's service?

A CHILD'S EVENING PRAYER

"I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety."

DEAR HEAVENLY FATHER: I thank Thee for Thy love that guards me like my mother's love, and for Thy care that keeps me safe, even as my father protects me. This night I shall rest happily so that I may be strong and ready for my work and my play tomorrow. Bless all other little children especially those who have not good homes or loving parents, and may their friends be glad to help them. If any are sick, wilt Thou comfort them tonight and make them well again. And may we all find refreshment and gladness in these coming hours of darkness, knowing that Thy love is as sure as the sun which will waken us in the morning to call us from our sleep and cheer us through another day. Amen.—*Rev. R. W. Barstow.*

SOMETHING TO DO

1. Act out this parable.
2. Write a list of your talents and how you can use them.
3. Read 2 Timothy 4:1-8.
4. Learn 1 Corinthians 4:2.

How does the second verse of Isaiah 35 start?

WE BELIEVE in repentance. Acts 3:19.

"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."

GIVING OUR BEST

Think not on yesterday, nor trouble borrow
On what may be in store for you tomorrow,
But let today be your incessant care.
The past is past, tomorrow's in the air.
Who gives today the best that in him lies,
Will find the road that leads to clearer skies.

—*John K. Bangs*

With Our Sunday Schools

· LESSON 6. — May 10, 1931

THE PARABLE OF THE POUNDS

Luke 19:11-26

Devotional Reading: Psalm 103:11-18

GOLDEN TEXT

It is required in stewards, that a man be found faithful.—1 Cor. 4:2.

A STUDY OF THE SUBJECT

Topic. Partners With Jesus.

Basic Truth. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."—2 Corinthians 6:1.

I. Its Beginning. Just as Jesus gave many parables, each illustrative of the kingdom of God, just as the Old Testament cites many characters, each a type of Jesus, so there are various illustrations of the relationship between Jesus and His church. In Ephesians 5 that relationship is likened unto that of husband and wife; in 1 Corinthians 12 it is likened unto the relation between the head and the members of the body; in Romans 6:16-22, it is likened unto that of the master and his slave. In this lesson the relationship might easily be taken as that of partners. Partnership at once carries the thought of like interest, like participation, like results.

This partnership with Jesus can never begin until we, the individuals, renounce allegiance to any and every other interest. The Christian is baptized unto Christ, Rom. 6:2, 3; Gal. 3:27; Matt. 28:19. In this he becomes dead to all former allegiance, before Jesus receives him into His own partnership. He is "made free from sin", Rom. 6:22, 7, and is wholly free to render service unto Christ.

II. Its Duties. One common aim and ambition and destiny must pervade any partnership. In this partnership with Jesus, He is the Head. He designates the aim and indicates the end in view.

In our lesson the nobleman regarded his servants as his partners. He so rewarded them on his return.

Jesus, the Head of our partnership, is yet absent on His journey to receive His kingdom. We, His partners, are duty bound to render service always conducive to His best interests.

Christians are partners in the Savior's suffering. The word "communion", in 1 Cor. 10:16, is by the Diag. rendered "participation". This is in agreement with the word "partakers" in v. 17. Both words come from the Gr. root, meaning partners, or partnership. Thus Jesus was not the only one to suffer. We must suffer with Him. Cf. 2 Cor. 1:5 and Phil. 3:10.

Christ's Christian partner is to present himself, Rom. 12:1, "a living sacrifice". He is not to resent, if need be, the giving of his entire being for the cause of his chief Partner.

During the Savior's absence He has apportioned to each one of His several partners a proper measure of the Spirit of God. This is given to each one "to profit withal". 1 Cor.

12:7. Like the parable of our lesson, each one is responsible for his use of that gift, for his use of God's Word, for his use of God's name.

These responsibilities continue till the Lord shall return. Thereafter in a larger and richer manner they continue without end, as His partners are respectively assigned positions of increased responsibility by Him who is the Head.

III. Its Results. This partnership eventually results in the lesser partners being molded and fashioned like unto the greater Partner, Phil. 3:20, 21, in that the lesser partners become "joint heirs with Christ" of all that He shall receive from His Father. See Rom. 8:16, 17; Heb. 1:12.

PRACTICAL APPLICATIONS

Occupy: Work is a blessing, not a curse. This is not only true with the temporal things of life, but is equally true in the spiritual realm. The person that is physically and mentally able to work and doesn't do so, doesn't amount to much. The professing Christian who is lazy and dilatory is of little worth to the cause of Christ. The church needs energetic workers.

A Christian

- must do with his might what his hands find to do;
- having put his hand to the plow and looking back is not fit for the kingdom of God;
- must occupy, for the fields are white already to harvest;
- should redeem the time, for the days are evil;
- knows that the night cometh, when no man can work.

Dependable: The work of Christ is being performed by His workers. He has planned no other way. He is counting on you to be faithful. It is poor policy to betray confidence. His trust is worthy of your loyalty. It is going to be a great day when we can appear before our Master as faithful stewards and say, "I have done the best I could." Our report then will depend upon our faithfulness to duty now.

Dependable

- service is the need of the hour;
- people are always in demand;
- Christians are getting fewer;
- stewards will be fully recompensed.

—C. E. R.

THE GOLDEN TEXT

"It is required in stewards, that a man be found faithful."—1 Corinthians 4:2.

A steward is one who takes care of some thing for another. If he is faithful to his

trust, the business goes on as usual or as the owner would have it do; but if the steward is unfaithful there is a decided loss to all concerned.

Are we not stewards in the cause of the Master? If we are, do we do our duty faithfully or are we slothful and unfaithful? When the Master comes, will we hear, "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", or will we hear, "Thou wicked and slothful servant" and be cast into outer darkness?—L. A. R.

SENIOR AND ADULT CLASSES

"You own a farm for which you have a clear title. You say it is yours. Yes, but it is not absolutely. Back of your title, the government always holds a right to your farm. Based upon this right, the state levies taxes, which must be paid before you take out even your own living. Back of and superior to the claim of any human government, is God's claim. And what is God's claim? Let God in His Word answer. 'The silver is mine, and the gold is mine, saith the Lord.' Haggai 2:8. 'Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. . . . The world is mine, and the fullness thereof.' Psa. 50:10-12. We are stewards. God is our Master."—J. G. Bishop.

Every Christian is a steward to whom has been given little or much, as the case may be. Poor indeed is that one who has not received some talent, some ability that God does not hold him accountable for. Silence! A moment of meditation, please. What talent has been given me for which God holds me in strict account?—F. A. S.

JUNIOR CLASS

This lesson is another one of Jesus' stories or parables to teach us a lesson. Read the story carefully. Here are the main points: (a) The nobleman gives each of his servants a pound (money) for them to use for him; (b) he departs for a far country; (c) he returns and asks for an account of the use of his money; (d) the first gained ten pounds; (e) the second gained five pounds; (f) the last had not used his at all; (g) the reward of each. Now in your own mind which one was the best servant?

Jesus represents the nobleman. He has gone to a far country (heaven). He has given us all some talents to use for His cause. Some sing; others are good readers; others have such sweet smiles, etc. These are all to be used for Jesus.

Use your talents for Jesus.—V. C. T.

DOINGS AMONG THE CHURCHES

GREETINGS

To you, friends, who are reading The Restitution Herald for the first time, we wish to extend our hand in greeting. A mutual friend has brought us together. That friend thought that we would both enjoy the acquaintanceship and derive some benefit from it.

The Herald is always interested in you, whoever you may be who happen to read it. It takes great pleasure in meeting you and sincerely desires to know more about you and your aims, your problems, your joys, and your sorrows.

We hope that you will read the pages of this number and derive pleasure and benefit from so doing. We hope that you have seen and enjoyed many of the Christian principles and teachings which are contained in these columns. And we hope that you have become interested in the Bible Training Class which edited this special number.

Now, would you like to hear more of the Class and its work? Would you like to have Christian truths and ideals brought to your notice often? Would you like to keep in touch with the great body of people in this land who stand behind the National Bible Institution and the Training Class?

If so, the National Bible Institution is willing to cooperate with you by deducting twenty-five percent from the regular subscription price of The Herald. It will be sent to you the first year for \$1.50.

Take advantage of this special introductory offer at once and begin now to reap the benefits and derive the enjoyments that come from having The Herald as a weekly companion. It will exert all its energies to advise you, cheer you, and rejoice with you as a true friend should.

Send your order in today. Address the National Bible Institution, Oregon, Illinois.

Sr. Leila Whitehead of Chicago spent the past week end with Sr. Leota Hanson and other friends at St. Louis.

Prints of the class picture found on the front page of this issue may be obtained for Five Cents each. Address, Gerald Cooper, Ripley, Illinois.

Sr. F. L. Austin of Chicago is spending her spring vacation week with Bro. Austin at Oregon, and is assisting with the music at the church services.

Bro. C. E. Lapp will conduct the services, both morning and evening, at Oregon, Sunday, May 3, while the pastor, Bro. Austin, is at Grand Rapids.

Bro. and Sr. Austin and Bro. Lapp, and Bro. and Sr. Wm. Ling of Rochelle, Illinois, attended the Passion Play at Bloomington on April 25. It was deeply appreciated by them.

We are glad to report that Bro. James Rogers of Tucson, Arizona, has fully recovered and is able to be at school again. His mother is remaining at Tucson until the end of the school year. In the meantime Sr. Rogers is being greatly missed at her accustomed place at the organ in the Oregon church.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. John Cochran,	Knox, Indiana.
Sr. C. E. Randall,	Mora, Minnesota.
Bro. Thomas Weldon,	Thorold, Ont.
Sr. H. L. Leeper	Arkansas City, Kans.
Sr. Ada Daniels	Alma, Mich.
Bro. Jas. A. Patrick	Ashland, Ohio
Sr. Ella Rose,	Grand Rapids, Mich.
Sr. Edna Brewer,	Troy, Ohio
Sr. Harriet Reed,	Arkansas City, Kan.
Sr. Franklin Moore,	Niagara Falls, N. Y.
Sr. Riley Hoskins,	St. Cloud, Minn.
Sr. Anna Perrine,	Haines City, Fla.
Wilbur Hagenbush	Argos, Ind.
Sr. Harry Thomas	Graytown, Wis.
Sr. May Moore	Bartley, Nebr.

Sr. Anna Perrine has been very ill at the hospital at Lakeland, Florida, and Bro. Perrine requests the prayers of the brethren in her behalf.

Sr. May Moore, Bartley, Nebraska, writes to tell us that she enjoys the Prayer Column and thinks that the thought of a prayer circle a very good one and much needed by all. She requests her name to be added to the list.

South Bend, Indiana.
Dear Brethren: Will you kindly add the name of Wilbur Hagenbush, Argos, Indiana, to the list for prayer? He is five years old, and has not walked since last September. He has inflammation of the heart and anemia, the effects of scarlet fever. He has been sick for over two years, and the doctor says he may possibly live four months.

James says that the prayer of faith shall save the sick, and the effectual fervent prayer of a righteous man availeth much.

A sister in Christ,

Mrs. Lynn Leighty.

Dear Editor: Please enter the name of Sr. Harry Thomas, of Graytown, Wisconsin, in your Prayer Column. She has undergone a very serious operation at the Fair View Hospital at Minneapolis. We, the church at Graytown, ask the prayers of all the brethren for her.

We trust that Sr. Thomas will soon be on the road to recovery. She would be glad to get a word of cheer from any of the brethren. Her address is: Mrs. Harry Thomas, Fair View Hospital, Sixth Street and Twenty-fourth Ave., South, Minneapolis, Minnesota.

Your sister in Christ,

Mrs. Ed Engebretson.

OUR EASTER OFFERING

Previously reported	\$365.62
Mattie Benjamin	5.00

Totals	\$370.62
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The Easter Offerings for this year manifest a loyalty and cooperation on the part of the brethren which is deeply appreciated. Add your prayers that God will guide in all things.

Alfred Hetrick and wife and Sr. William Fey of Ripley, Illinois, visited in Oregon, Illinois, over the past week end, bringing with them Sr. Margaret Cooper, who is finishing her school year at Rushville, Illinois.

The Illinois Bible School convenes this year on August 4 and continues over August 16. Two good instructors have thus far been secured. Sr. Verna Thayer will again act as Matron and will also have charge of the primary department. Bro. Earl Thayer will have charge of the intermediate class—those of the ages of 8 to 13. Begin to plan now to be in attendance.

GRAND RAPIDS, MICHIGAN

Beautiful spring weather and good attendance at services still are in evidence at the South Lawn Park church. All are getting ready for the special week end that is planned to begin Friday of this week. Bro. Austin is to be with us, and the mortgage is to be burned at the Sunday afternoon service.

In order to give an idea of how full the work is here, we mention that our regular weekly program includes the Sunday School and two sermon periods on Sunday, the teachers' training class on Tuesday night, choir practice, Wednesday, Berean, Thursday, with orchestra once per week (likely Friday night hereafter) and Doreas during the day, every alternate Thursday. All of these are regular, besides the extra matters that come up from time to time. It is a busy church, but our people are workers, and that is why results are obtained.

Plans are being made for the annual conference and Bible school to be held here in June. A cordial invitation is extended to all.
F. E. Siple, Pastor.

MORE ADDITIONS AT CLEVELAND

We are glad to be able to report three more baptisms at the Church of the Golden Rule on Sunday, April 19. These, like the ones on Easter, are all from the church neighborhood, and they bring new families into the church.

The new members are Mrs. Joseph Elshaw, 13807 Deise Ave., and Mr. and Mrs. John G. Warren, Rfd. 30, Mantua, Ohio. Bro. and Sr. Warren have been living in our neighborhood and attending services for quite a while, but they are now moving to the country, and this is their new address. They have three children who have been regular attendants at our Berean meetings, and also a married daughter. Bro. and Sr. Elshaw have four children, the three older ones of which are members of our Sunday School and Berean society.

All are enthusiastic over their new faith, and we pray they may ever be true to it until the Master comes to reward the faithful with crowns of eternal life.

M. W. Lyon.

AT ROCKFORD, ILLINOIS

Our Sunday School has just completed an attendance contest, and the losing side treated the winners to a picnic supper on April 25. We gained three new regular scholars as a result of the contest, and there are other new ones who come in occasionally.

Our Doreas society is planning a supper for Friday night, May 8. It will be served at the W. C. T. U. Hall, 1904 N. Main St., and the proceeds will be added to our building fund nest-egg. The members of the society have been making aprons, laundry bags, pillows, hot dish holders, curtain tie-backs, etc., which will be on sale at this time. All who find it convenient are invited to attend.

Our Berean class finished the lessons in Book Two several weeks ago, and we have studied the book of James and are now studying the epistle to the Hebrews. On Friday night, April 17, we were pleased to have five Oregon Bercans present.

Phyllis Mae is the name of the young lady who has come to make her home with Bro. George Lansbery and wife of Beloit, Wisconsin. Her parents, as well as those of us at Rockford, are anxious for her to become old enough to bring to Sunday School and church.

Our church work is progressing encouragingly. There are new faces present almost every week. Bro. Thayer is giving us some very interesting and helpful sermons. Everyone is cordially invited to attend these services whenever possible.

NEWS FROM THE KOKOMO CHURCH

Tonight closes the series of meetings which have been held at intervals for the past six weeks. Bro. Anderson gave us a twelve day meeting, beginning March 11 and closing on March 22, baptizing nine. Then on March 23, Bro. Long came and gave us a week's meetings. On April 21 Bro. Anderson came back and gave us four nights, taking up the subject of prophecy. All the members here at the Kokomo church wish to express their sincere thanks to the brethren of the churches at Rensselaer, Burr Oak and Plymouth for helping in this very successful meeting. Bro. Anderson baptized ten. They are Mr. and Mrs. Elzie Pritchard, and son, Donald; Mr. and Mrs. Otis Dowden, Jesse Dowden; Dallas Bengé; Betty Daily; Gerald and Lucille Maroney, all of Kokomo. There is still prospect for more good being done here.

Bro. Lindsay has promised us a meeting in June, beginning about the 15th.

Again we thank all those who helped us so liberally, and we pray that God may bless them to the fullest extent.

In Christian love,

Mrs. Omer J. Parker.

P. S.—We also wish to thank Bro. Lindsay through The Restitution Herald for the success of our meeting here, for it was brought about through a notice in his paper (The Messenger of Truth) of our church work at this place; and made possible by Bro. E. E. Warren of the Rensselaer church. Thanks to Bro. Warren also.

COMMUNICATION

Dear Friends: Our weekly messenger, The Restitution Herald, for April 7, was gladly received, and it cheers the weary traveler on his way to salvation. See John 4:6-30. It calls to mind the words of Moses to Jethro his father-in-law, "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." But we feel as Paul the Apostle says, "I am not worthy to be an apostle because I persecuted the church of God", which He purchased with His own blood, that is, the blood of His only begotten Son. The gifts and the calling of God are not to be repented of.

Kittie C. and R. A. Humphreys.

WORDS OF CHEER

What satisfaction and joy it gives us to receive a letter from one of like precious faith, one who is filled with the spirit of love, and wishes to impart that spirit to others! Such a letter lies before me. Many know her by name, but I have known her since childhood, through sickness, through trial, the death of father, mother, and ill health from childhood. But you would not think she was burdened, or heart sick, so cheery and brave she always is! And this letter is full of hope between the lines.

She speaks of the good it does her to read from different ones through the columns of the dear Restitution Herald, mentioning those she would like to hear from. She says, "Just to let us know what the Lord is doing for them, makes others rejoice." She adds, "O Sister Woodward, how I love the old-fashioned prayer meetings; how often I think of the joy I felt when a child attending those meetings. I wish our people had not gotten away from them. I am so glad to see our church has a prayer list. It helps us to pray for each other."

I was so glad to hear dear Sister Ella Rose was some better. Her heart is still bad, and she gets much discouraged, but always keeps sweet and patient, and tries to make the best of everything. A letter recently from dear Sister Cronk, isolated, and afflicted, as she had a bad stroke some years ago. Sister Cronk, you may be pleasantly surprised some day to have a company of faithful ones knock at your door. Press on, the Lord is soon coming, and there will be no more sorrow, no more lonely days, but joy and gladness.

In the letter before me I find these worthy words for dear Brother Patrick: "Brother Patrick is a dear saint of God, and will have many jewels in his crown because of having overcome many trials." Brother Patrick, I know you will be comforted with these beautiful lines:

"I love to think my Father knows
Why I have missed the path I chose;
And that I soon shall clearly see
The way He led was best for me.

"I love to think my Father knows
The thorns I pluck with every rose,
The daily griefs I seek to hide
From the dear souls I walk beside.

"My Father knows, He knows it all,
The bitter tears how fast they fall,
He knows, my Father knows it all."

We must add two more names to our prayer list, Sister Patrick, in her heartache for her dear husband, and Sister Ella Rose, who is now with her son and his wife in Grand Rapids. Remember, dear hearts, God does know and He hears every heart throb of anguish, and He will hear and answer prayer, if we but believe. Sister Ada Huff closes her good letter with these cheering words, "Glad days, happy days at the prayer meetings, but better days ahead when our Lord descends from heaven. O, that I may be among that glad throng." And we echo the words, "O, to be ready, ready, when He comes."

M. A. Woodward.

P. S.—I am hoping Sister Huff will realize that when she writes such stirring letters to me, she must expect I will use them for the good of others.

M. A. W.

HERALD RECEIPTS

George Knife; M. W. Lyon; May Moore; Mary E. Allard; Mittie Chandler; Mrs. Mary Jackson; Mary Sweet; Arthur Hornaday; F. C. Beck; Dallas E. Lehman; Mrs. Lottie Graham; E. R. Chandler; Richard LeCrone; Eva M. Logan; Mrs. Mary Renner; Frank Bales; Mrs. Eva Phelps; Mrs. Minnie Rogers; Marshall Logan; R. L. Jones.

CARL OTTO KROGH

Carl Otto Krogh was born to Casper and Catherine Krogh in Kroghville, Dane County, Wisconsin, October 11, 1850, where he grew to manhood. He came to Blair, Nebraska, in 1878. He worked for a while in Omaha, later returning to Blair. He was married to Clara C. Johnson, January 10, 1873. To this union four children were born, Harvey, Raymond, Edwin, and Everett. Edwin died in 1896 at Newman Grove, age one year. Everett died December 31, 1924 at the age of twenty-six years.

For several years the deceased was in the mercantile business in Newman Grove, Nebraska, and afterward in Oakland. He moved to Blair in 1899, at which time he purchased the farm south of town. He engaged in the hardware business here during 1902 to 1906, moving to Omaha in 1907, where he conducted a grocery store for about a year, and coming back to Blair in the spring of 1909 he built the home where his son Raymond now lives.

On November 15, 1910, he suffered a fall which left him a cripple for the remainder of his life. After the death of his wife on October 31, 1911, he and his son, Everett, lived alone. He went about the house in a wheel chair, doing his own house work until Everett's death six years ago, when he moved down to the home of his son, Harvey. Since then he has divided the time between the homes of his two sons, Harvey and Raymond, the latter having moved down from Canada that he might be near his father. He died at the home of his son Harvey, April 8.

He is survived by his two sons and their wives, nine grand-children, one sister, Caspara Lund, of Glendale, California, and a host of nephews and nieces.

He has been a patient sufferer, never really free from pain for over twenty years, during which time his thought has been to help others and not to be a burden to anyone.

He became a member of the Church of God in 1916, having been immersed by Elder Almus Adams. His faithfulness to his Master has been an example worthy of emulation by all. Funeral services were conducted by Bro. Austin.

His bereaved people mourn deeply his sudden death, but their mourning is greatly consoled by the fact of his ever deepening hope in the soon coming of the Lord unto salvation.

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 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.

CHOOSE YOU THIS DAY WHOM YE WILL SERVE

By Ednah Cooper

ALL through the accounts of history, Israel as a nation served idols and God alternately. Following a period spent in worshiping idols, the people would return to the worship of God, but were easily led again into idolatry.

After the children of Israel were delivered from the hands of the Egyptians and were nearing the promised land, their leader, Moses, died. Joshua was then made leader. The people feared him and were obedient to him.

The promised land was divided among the tribes of Israel by Joshua. Two tribes and a half deserted the Lord, or so it seemed to Joshua and the rest of the tribes. They built an altar in their own land, and the whole congregation of Israel turned against them, supposing, as the case usually was, that they were building it to idols. But the Reubenites, and Gadites, and the half tribe of Manasseh, who were those who had built the altar, soon explained to Joshua that they had built the altar that they might worship the Lord in their own land.

At this time Joshua was an old man, and in order to encourage the people to continue to serve God, he called all of Israel before him. He told them how God had been with them and had brought them through the wilderness and into their own land.

Then Joshua spoke these words to them, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and for my house, we will serve the Lord."

On through the years we find that as long as Israel kept close to God and served Him, they were delivered from their afflictions. Even up until the time of Paul, the apostle, they were forsaking God and worshiping idols.

There are many forms of idol worship today, and they are not all idols of wood or stone. Some people serve money as their god. They think so much about making money that they don't have time to enjoy religious service, nor do they appreciate their blessings.

Others worship themselves, always thinking of what will be to their own interests, not considering others. When they accomplish anything superior to their fellow men, they take the praise to themselves instead of giving it to God.

We are told by our Savior that we can serve but one master. Therefore, we who have taken upon ourselves the name of Christ, must worship Him and none other, just as the Israelites were to have no other gods but the true and living God. If we truly serve God, doing all things for Him, He will give us help and strength in all of our undertakings.

Let us, like Joshua of old, choose this day to serve God and Him alone. If we are faithful servants to the end, God will reward us for our service. May we each one be a true servant of God, and so be a part of that blessed kingdom.

SERVICE THROUGH SUBMISSION

By Roland Wright

WE OWE our absolute obedience to our Father in heaven because He made the earth and created man upon it, and because there is no other God. In Isaiah 45:11-22 we find this statement, "Thus saith the Lord, the Holy One of Israel, and his Maker . . . I have made the earth, and created man upon it . . . There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

If we desire to serve God, we must drop all carnal lusts and sinful habits, and bring every thought to the obedience of Christ, serving Him and living for Him only. We must endure hardships and temptations, if we would subject ourselves unto Him. If we would obey Christ, we should not attempt to please ourselves, but do everything in our power to please Him and to bring others to His glory and to everlasting life.

If we thus submit ourselves unto God, we shall be "filled with the knowledge of his will in all wisdom and spiritual understanding", as we read in Colossians 1:9. God's will is for us to stand in righteousness, using His truths as our shield and buckler to ward off sin, even as Christ used the word of God as His weapons of defense. By living not in the flesh but after the Spirit, we shall fulfill the righteousness of God's law and make ourselves a "living sacrifice".

Subjection to God is exemplified in Christ's life of service. Philippians 2:8 expresses the thought clearly, "He (Jesus) humbled himself, and became obedient unto death, even the death of the cross."

We must not only be submissive to God, but we must obey those who rule over us, taking heed to the laws of the land and obeying them. It is the will of God that we obey them, for they are as much God's laws as they are those of the land.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." Rom. 13:1-2.

We should also subject ourselves to each other, for doing so cultivates humility. God gives grace to those who humble themselves. We do not humble ourselves to please the flesh, but in singleness of heart to please God only and to subject ourselves unto Him, so that we may gain that glorious reward, which is everlasting life.

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NUMBER 31

THE CHURCH DISPENSATION

By Paul M. Hatch

THE church, which is the pillar and ground of the truth (1 Timothy 3:15), has numerous meanings in our present day usage of the word. It may mean one of several things or all of them, as thought is brought to bear upon it.

These several meanings may be briefly summarized thus: first, used of any congregation; second, used of a particular church; third, used of the ministry of the church; fourth, used of the church building; fifth, used as distinct from the world; sixth, in the epistles of Paul as the body of Christ. These usages of the word are all true in themselves, but it is important that the general term, church, should have a distinct meaning.

The word from which "church" comes in the Greek language is the word *ekklesia*, meaning assembly as it occurs in three places, Acts 19:32, 39, 41, especially an assembly of called out ones, which Paul terms the body of Christ. This is the unique usage as it is to be understood in most of its occurrences in the New Testament.

Attention is almost constantly called to questions concerning the origin of man, the origin of the world, involving conjecture and controversy, also questions involving the technicalities and saving power of the Mosaic law, the terms and provisions of the covenants, and the history attending all these. These in the procession of the dispensations have passed us on the chronological scale, and so they may be relegated to the past.

We find ourselves, as far as the purposes of God are concerned, distinctly in a dispensation wherein God is shedding abroad His grace. In this we are given the facts in the written word, avowedly His own, begotten by His Spirit and given to those that had come nearest to Him in every sense of the word.

This grace is all embracing as to its bounds. It goes to all human kind living and endures to the end of the dispensation. It holds a place, unique in its scope of work and its location in the scale of the procession of the ages. It occupies the middle ground in the procession, the finish of the physical plane of the ages. It comes into its judgment first

and occupies a priority in relation to ultimate everlasting life and activity.

The procession of the dispensations in their chronological order, to clarify the mind, may be set down in the form of an introversion, showing each successive age or dispensation in relation to its counterpart thus:

- a, Edenic state. (Tree of Life and innocence)
- b, Mankind (Patriarchal, without law)
- c, Israel (Under law)
- d, Church (Under grace)
- d, Church (Judgment based on faith)
- e, Israel (Judgment based on law)
- b, Mankind (Millennial, judgment based on works)
- a, Eternal state (Tree of Life and omnipotence)

The Leader and Emancipator of the church dispensation is the product of the age previous. His begetting and birth were under the law of Moses. He was subject thereto and fulfilled it, in that every precept was kept in the spiritual plane, as well as the letter of the law.

When Jesus came into the world, His work was a national work. It was His right, by royal lineage and miraculous conception and birth, to give out His statement and interpretation of the law with authority. He exercised this authority in every possible sense of the word and scope of His power, dispelling disease and distress among His people, even giving His word as superseding the words and actions of the religious zealots in Moses' seat. This was especially exercised in the forefront of His ministry. Earning the antagonism and hatred of those in authority, Jesus confided the Father's purpose to His faithful few.

Thus Jesus changed from the national work of preaching the gospel of the kingdom, to the work of establishing, in the mind of His few followers, the fact of His rejection as King. He thus prepared them for a work of preaching salvation, not from national bondage, but of salvation from a more grievous bondage that was enslaving the whole of mankind, both bond and free, namely, that of sin and death.

EDITORIAL

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"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—Paul to Timothy, regarding the training received from his mother.

MOTHER

THE established custom of setting aside the second Sunday of May to the expression of honor and good will for Mother is a custom that is well worth observing. Taking into account the general trend and teaching of Scripture, one quickly realizes that Jehovah, by His marvelous scheme of creation and by the establishment of relationship between man and man, has honored Mother by establishing her, both by nature and by custom, as the guardian of childhood, the artist of the home. With affections tender, with intuition keen, with patience, with *finesse* of perception He has endowed her. He has placed in her care and keeping the molding, and the shaping, and the maturing of infancy and youth, not only of the home and the municipality, but also of the nation, of the world: yea, the development of all those who are to compose the dwellers of the ages to come, in all of their perfection. Unto Mother has this most wonderful of all of man's works been largely entrusted.

It may well be carefully pondered as to just what will be the result of man's revision of this method of God. For economy and man-reasoned advancement, the State has largely removed the child from the home to the public place of learning and of training, both in books and in training. All feel that this man-method has many advantages over that which God first allowed to the home and to Mother. There have been wonderful scientific developments in many directions. There have also been undreamed of advancements into the depths of infamy and wickedness, conditions with which man is less and less able to cope. The child who was once by Mother taught and trained more or less properly regarding God, is tending more and more toward atheism, both in thought and in practice. The fear of God is ever becoming less pronounced, as one generation follows another.

Would that Mother could catch a view of the bright, radiant, light beams that are bound to be hers, if she can but occupy her wondrous opportunity, her unspeakable closeness with God, in perfecting, both for today and for the eternal ages of righteousness, those who are not only to

dwell in and enjoy those ages, but who are to crown them with honor to God and with glory to His Son.

CHRISTIANITY

IN REFERRING to Christianity many people rightly refer to it as the outworkings of Christian people. It is referred to as a condition of human activity, in contrast from that condition of activity that results from idolatry and the like.

In this instance, however, we wish to refer to Christianity as an eternal principle of truth, in its relation to mankind as revealed by God through His Son. In this sense Christianity is that eternal truth from God which God through Jesus Christ is injecting into the very veins and arteries, into the beings of men and women who are in truth and in sincerity building upon Christ.

In no way is Christianity in this sense a product of man's human effort. It is not a product of the unfolding of human kind into a fuller or larger bloom of glory. In this sense Christianity is the very opposite in essence and in principle from that which springs naturally from the human, carnal heart and thought of man.

If *inspired* means to have the spirit of God injected into the individual—and it does—if it means that one shall be in-spirited with the very things of God himself—and it does—if it means that one shall be infused with certain given thoughts, with certain God-given knowledge of the Father—and it does—then Christianity in this sense means that the individual being thus inspired is recipient in measure of the eternal principles of God-implanted truth and God-implanted leading.

Adam, to whom freedom was given to roam the earth and to mold its people according as his own growing thoughts would do, has, in his posterity, filled the earth with and molded it according to his own carnal, selfish, sinful ways. In contrast with this, Christianity—those truths and principles and facts that radiate from the sinless, guileless, unselfish, ever-sacrificing life of Christ—is that great truth of God which through Christ is to transform

the world from its Adamic molding to the molding resulting from the exercise of these truths witnessed by Christ.

In this sense Christianity is that great underlying truth of God out of which, and upon which, and through which, God's eternal creation is being built, and from which it is to result and to stand forever.

He who would become Christian in this sense is he who craves and prays for these eternal truths that they shall shapen his life, mold his being and make him an instrument in the Savior's hand for reflecting and furthering these truths, to the honor of God and to the establishment of the world.

OF HIS PEACE THERE SHALL BE NO END

“**H**is government shall be great, and of his peace there shall be no end: *it shall be* upon the throne of David, and *upon* his kingdom, to establish it, and to support *it* with judgment and with righteousness, from henceforth and forever.”—Isa. 9:7, LXX.

The Prophet is speaking of the Child that was to be born, of the Son that was to be given. After stating that “the government” of God's kingdom, of God's nation,

“shall be upon his shoulder”, and after referring to the greatness of that government and to the greatness of that Child, the Prophet continues with the assertion that His government shall not only continue to increase, never to diminish, but that it shall also be a government of peace—of peace concerning which there shall be no end.

In the great Book of books God has revealed through the prophetic word His purposes concerning man. He has revealed how that man by faith in God is to be crowned with life unending, with every environment that enriches righteous blessings, with every comfort that is justly sought by him. That Book tells even more. It reveals how that the earth itself is to be freed of the curse, Rev. 21:1-6; how that mankind is to dwell in one continued reign of peace and quiet. There is to be no war between man and man, Micah 4:3; no plague or scourge of sickness or disease, Isa. 33:24; no perplexing thorn or thistle of the curse, Isa. 55:13; no more enmity between beast and man, Isa. 11:6-9; all is to be peace.

The Builder, the Leader, the Ruler toward this consummation is none other than God's Son, the Child upon whom God's government of earth has been placed. This peace is never to be overturned; it is never to be ruffled by a reversal, never to come to an end. His government will continue to increase unto the bounds of the universe, and Isaiah has proclaimed that the peacefulness of His government shall be without end.

EVEN SO, COME LORD JESUS

WE HEAR it commonly said, and we are apt ourselves to acquiesce too readily in the statement, that there is nothing so certain as death. The lesson constantly enforced upon us from the pulpit is to prepare for death. I do not hesitate to say that this kind of teaching is quite unscriptural. Nowhere in the New Testament is the believer exhorted to prepare for death or regard it as inevitable. The Christian's duty is to be ready, not for death, but for the coming of the Lord. There is something more certain than death; it is certain there are some of the saints who shall never die. This is as sure as anything in the Bible. “Behold,” says Paul to the Corinthians, “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 (who are alive) shall be changed.” And again to the Thessalonians: “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 Cor. 15:51-52; 1 Thess. 4:16-17.) And it has pleased

God in each of the great dispensations of the past to afford us a type and pledge of this most blessed privilege of translation. Elijah, in the Mosaic dispensation, and Enoch, in the antediluvian, were both translated that they should not see death.

O wondrous thought! amazing anticipation! Do we really believe, as we lie down in our beds each night, that our closing eyes may open amid the splendors of the New Jerusalem? Suddenly shall the saints of Christ be snatched away to be forever with their Lord: they will not be found, because God will have translated them. Christian brethren shall have met together to worship God, or, it may be, to partake of the memorials of Christ's dying love; when, without the briefest interval, their worship shall be transferred to a higher sanctuary, and the eyes, which a moment before beheld only the broken bread and poured-out wine (which show the Lord's death *till He come*), shall see the King in His beauty.

Do we indeed in any measure realize the fact that, sooner or later, so it shall be? If we did—if this coming glory were to us a reality and not a mere opinion—what manner of persons ought we to be in all holy conversation and godliness? How slight a hold would the world have upon us! How hateful would be every thought of evil; how earnest, the cry of our hearts, “Come, Lord Jesus; come quickly.”

—A Selection.

IN UNION WITH JESUS CHRIST

By Samuel E. Haney

“Rejoice in the Lord always: and again I say, Rejoice.”

Joy, gladness and peace are virtually synonymous terms, a trinity of happiness. It is a state of mind and heart that the Apostle would have us understand to be the Christian's prerogative, by right of the Eternal One's purchase and our adoption as sons and daughters, having qualified by exercising faith in His Son's "broken body" and precious "blood". The unregenerate world knows nothing of this "always" blissful state of mind; yet, it is the goal that it is ever blindly aspiring, impossible as the attainment is.

The difficulty that myriads encounter, in their foolish effort to form an alliance between the spirit of this wicked world and the Spirit of God, is made apparent by the "saints" Paul is addressing. This term includes, exclusively, "all the saints in Christ Jesus" ever since, namely, Christians, who have been set apart from the world, "being dead with Christ" in so far as their Adamic life is concerned (Rom. 6:8), separated from the world by the power of the Holy Spirit, and the Word of God.

"For the Logos of God is a living thing, active and more cutting than any sword with double edge, penetrating to the very division of soul and spirit, joints and marrow—scrutinizing the very thoughts and conceptions of the heart." Heb. 4:12, Moffatt.

It is pathetic to see unregenerate souls striving for a few moments of joy and mirth, whom Paul describes as "lovers of pleasure more than lovers of God". 2 Tim. 3:4. What a variety of inventions the enemy utilizes as a means of producing this temporary joy—the talking machine, the moving picture, the automobile, the airplane, the jazz music with its immoral dance accompaniments, the radio, etc.

Many of these jack-o-lantern dupes imagine they can participate in the thrill and joy of this wicked world and in the everlasting joy of God's kingdom in the next age. Poor deluded souls! What clever tricks these are by the devil's manufactured artificial amusements! The object in view, however, is the same as that of the bootlegger's booze, differing only in the sense that one is spiritual, while the other is physical drunkenness. Thus, in various ways, the adherents of this world are "drinking of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. 14:10.

Yes, beguiled humanity, with rare exceptions, by paying the price gets a brief thrill from these satanic designed means, while the consecrated Christian, "without money and without price" (read again Isa. 55:1, 2), is invited to come to the fountain of joy, gladness, and peace, where nothing can disturb his tranquil peace of mind. "God is a shelter and stronghold for us, we shall find Him very near; therefore we never fear, though earth be overset, and the hills sink deep in the sea. Let billows roar and foam, let mountains shake under the storm: the Lord of Hosts is

at our side, the God of Jacob is our fortress". Psalm 46: 1-3, Moffatt.

David voices the Christian's sentiment, Psalm 5:11, "But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee". "Rejoice in the LORD, O ye righteous: for praise is comely for the upright". Psalm 33:1. "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." Psalm 63:7. "But let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice." Psa. 68:3.

We shall retrospect, and try visualizing our Lord comforting His perplexed and saddened disciples, as He was about to leave them and return to His and our Father in heaven. They did not seem to clearly comprehend what they and their Master were about to experience. So He gave them a plain explanation with an allegory inserted.

"Truly, truly I tell you, You will be wailing and lamenting while the world is rejoicing; you will be sorrowful, but then your sorrow will be changed to joy. When a woman is in labour she is sorry, for her time has come; but when the child is born she remembers her anguish no longer, for joy that a human being has been born into the world. So with you. Just now you are in sorrow, but I shall see you again and your heart will rejoice—with a joy that no one can take from you." —John 16:20-22, Moffatt.

The three verses following our text make a fitting conclusion to our lesson, namely, "Let your forbearing spirit be known to every one—the Lord is near. Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your requests be unreservedly made known in the presence of God. And the peace of God, which transcends all our power of thought, will be a garrison to guard your hearts and minds in union with Christ Jesus".—Weymouth.

There should be nothing more joyful and glorious that a Christian could wish for, while sojourning in this drunken, crazy, crooked world than this "peace of God" permeating his soul, bringing his heart and mind in union with Christ Jesus.

He might have reared a palace at a word
Who sometimes had not where to lay His head.
Time was when He who nourished crowds with bread
Would not one meal unto himself afford.
Ten legions girded with angelic sword
Were at His back, the scorned and buffeted,
He healed another's scratch, His own side bled;
Side, hands, and feet with cruel piercings gored.
Oh, wonderful, the wonders left undone!
Yet more wonderful than those He wrought!
Oh, self-restraint, passing all human thought,
To have all power and be as having none!
Oh, self-denying love, which felt alone
For needs of others, never for its own.—Trench.

SEVENTY WEEKS

By F. L. Austin

THE query is proposed by a HERALD reader living at Argos, Indiana, as to the right usage of the scriptural term, "week". If it be right to interpret the word "weeks", in Daniel 9:24, 25, 26, 27, as weeks of years, then why is it not also proper to interpret "days", in Daniel 8:14; 9:13; Rev. 11:3, 9; 12:6 and other passages, as meaning "years"?

In only two instances has the inspired Word interpreted "days" as standing for "years". In Numbers 14:35, Jehovah's punishment upon Israel was that "after the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your infirmities, even forty years . . ." Here, *by God's express statement*, the Israelites were to be chastened for a number of years corresponding to the number of days which the spies devoted in searching out the land, "each day for a year".

Again, in Ezekiel 4:3-6, God gave "a sign to the house of Israel". Ezekiel was to lie "upon thy left side" "three hundred and ninety days". Then he was to turn upon his right side and lie "forty days". This was a sign that Israel's iniquity was to be imputed for three hundred and ninety years, v. 5, "according to the number of the days", and that Judah's iniquity should be imputed for forty years, "each day for a year". The writer knows of no other instance in the Bible where God has interpreted certain announced *days* as representing a corresponding number of *years*.

If Daniel stated "seventy weeks" in its original language, and if weeks necessarily referred to weeks of days, then it would seem to be wrong to interpret those days as referring to years. It would seem that man is not given such freedom in the use of God's inspired Word. God himself has been able to explain when He intends that a day shall represent a year. He has not so explained in Daniel 9:24, nor in the other texts cited first above.

Moreover, Gabriel expressly stated, v. 22, "I will now come forth to give thee skill and understanding"; also, v. 23, "therefore understand". Daniel had been mystified in trying to analyze his own visions and the words of the prophets. Gabriel came to give him understanding.

The Hebrews had no word for "week". The word which Gabriel used was, v. 24, *shabua*, meaning "a seven".—*Young's Concordance*. Their word was *seven*. Every seventh day was a sabbath. Every seventh year was a sabbath year, and every seventh sabbath year was followed by a jubilee sabbath year. The Hebrews had three sevens. The first one of seven days, ending in a sabbath; the second one of seven years, ending in a sabbath year; the third one of seven groups of seven years each, ending in a year of jubilee.

Commenting upon Daniel 9:24, Fuerst's and B. Davies' Hebrew Lexicons define the term "weeks" as "weeks of years". Tregelles' *Gesenius* defines it as "Hebdomads

(that is, sevens) of years". The Septuagint translation reads, "Hebdomades", that is, sevens, which would read "seventy sevens".

Daniel had been reading and praying in terms of years. Daniel 9:2. He was thinking in years, but he was thinking about "seventy years", according to the prophet Jeremiah. Gabriel comes to make him understand and explains that there will be seventy sevens. It would therefore seem that Gabriel was interpreting to Daniel that instead of the seventy years of captivity being the full of Israel's sorrow, seventy sevens of years were to be divided unto Israel.

A number of years ago a writer on the books of Daniel and Revelation suggested the thought that "twelve hundred sixty days", "twenty-three hundred days", "forty-two months", "time, times and the dividing of time", as used in the prophecies should be interpreted as meaning a year for a day. There is no known authority for man ever to take one of God's matter-of-fact statements and interpret it as though it were a figure of speech and speak of a day as meaning a year. It may be that history sometimes fits on that scale, but who, without God's express teaching, knows which statements refer to days and which are to be understood as years?

If the word "days" were used in Daniel 9:24 (but it is not) and it were to be interpreted, without inspired instruction, as meaning years, then the like rule would as justly apply to all other statements of days. They, too, might be interpreted as years.

The writer, after having for a long time accepted this "year-day" interpretation, has become convinced that he is without authority to so construe God's Word and has for several years studied with a view to accepting inspired statements according as they read and with a view to adjusting his conclusions to God's words.

THE YOUTH FOR CHRIST

"SAUL of Tarsus was a young man when he responded to the call of Christ, and the influence of that surrendered life has grown with the passing centuries. Wesley was a young man when he took his stand for Christ. Spurgeon was a village lad when a local preacher won him for Christ. Moody was a young shop assistant when he answered the supreme call.

"Think of the hundreds of thousands of men, the world over, who have been won for Christ through the instrumentality of youth. When we remember that the men who are guiding the affairs of the world today were the young men of yesterday, and that the young men of today will take their place tomorrow, we are able to estimate, to some extent, the value of such an enterprise to the young men themselves, to the community, and to the church. Indeed, it is only when we thus recognize the sublimity of the subject in its personal, national, and spiritual relationships that we find our full inspiration for the task."—*Selected*.

MORTAL OR IMMORTAL

By George B. Alldridge

YESTERDAY the writer was present at the obsequies, held in the late home, of a man whom he had known during the past forty years, thirty-four of which he had been associated with him as one of his employees. In life he possessed a keen, shrewd, analytical mind. He was a close observer of current events, a brilliant conversationalist on any subject except religion. He was kind, generous to a fault, democratic towards his fellows, humble, unostentatious, unassuming, a man beloved and respected by all. With all this, his mind lacked one thing. He had no hope of a future life, but felt that, as he often expressed to the writer, "when we die, death ends it all." At the side of the grave, the gentleman who conducted the service read Longfellow's, *A Psalm of Life*.

"Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

"Life is real! life is earnest
And the grave is not the goal;
Dust thou art, to dust returneth,
Was not spoken of the soul."

I thought, poets even disagree. Gray's *Elegy* floated into my mind—

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave
Await alike the inevitable hour,
The paths of glory lead but to the grave."

As I turned away, my mind began to muse. I thought of God's Word and began to compare it with the thoughts of men, recalling Romans 3:4: "Let God be true, but every man a liar". So then Longfellow was wrong and Gray was right.

In the Douay Version Genesis 2:7 reads, "And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul." Note well this point, "Man became a living soul"; not as Plato and all the preachers teach that he possesses an immortal soul.

Let us continue our reading from God's Word. "In the sweat of thy face shalt thou eat bread, till thou return to the earth, out of which thou wast taken; for dust thou art, and unto dust shalt thou return."—Gen. 3:19.

Abraham, the friend of God, knew this and declared, "Seeing I have once begun, I will speak to my Lord whereas I am dust and ashes."—Gen. 18:27. Job with this thought agrees, "Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust again."—Job 10:9. I am quoting from the Douay Version.

"For he knoweth our frame, he remembereth that we are dust: man's days are as grass, as the flower of the field so shall he flourish, for the spirit (life) shall pass in him, and he shall not be: and he shall know his place no more." Psalm 102:14-16.

Now I am going to startle my readers, by quoting Psalm 48:7-21. "They that trust in their own strength and glory in the multitude of their riches, no brother can redeem, nor shall man redeem; he shall not give to God his ransom, nor the price of the redemption of his soul; and shall labour for ever, and shall live unto the end. He shall not see destruction, when he shall see the wise dying; the senseless and the fool shall perish together: and they shall leave their riches to strangers; and their sepulchres shall be their houses for ever. Their dwelling places to all generations, they have called their lands by their names. And man when he was in honour did not understand; he is compared to senseless beasts and is become like to them. Be not thou afraid, when a man shall be made rich and when the glory of his house shall be increased. For when he shall die he shall take nothing away; nor shall his glory descend (mark, not ascend) with him. For in his lifetime his soul will be blessed: and he will praise them when thou shalt do well to him. He shall go to the generations of his fathers; and he shall never see light. Man when he was in honour did not understand: he hath been compared to senseless beasts; and made like to them."

In the March issue of *Bible Truth*, I wish to quote from the article, "The Truth About Immortality" on Page 36. "Soul in the Bible. As we have said before, the popular theory is that the soul is a separate, immaterial, thinking entity, which is neither taught nor implied in the Scriptures. The Bible speaks many times of the soul, but immortality is not associated with it. The Bible text makes manifest the mortality and not the immortality of the soul.

"We will look at some of these attributes and capabilities of the soul in the language of the Scriptures. It can touch, Lev. 5:2, and be touched, Num. 19:13; can eat, Ex. 12:16; can feel, Lev. 5:2, and be felt, Num. 19:13. It can be strangled, Job 7:15; can be torn, Job 18:4; can be smitten, Josh. 10:32; can be pierced, Josh 11:11. It can be bound with iron, Psa. 105:18; can swim in the sea, Lev. 11:46; can creep upon the earth, Lev. 11:46; can be killed, Gen. 37:20; can die, Ezek. 18:4; It can go into the pit, Job 33:18; can be buried in the grave, Psa. 49:15.

"In many of these texts the word, soul, is not to be found in our version, but in the original the word is there, and in most cases the marginal reading states, 'the soul' or 'the soul of man'. After careful study of these testimonies, one must arrive at but one logical and scriptural conclusion, and that is, that the word, soul, in the Scriptures is a synonym for the word, self. The primary meaning is the whole thing, and secondarily, it means life or desire."

The words recorded in Luke 12:32, I often think of, "Fear not little flock: for it is your Father's good pleasure to give you the kingdom." If what I have just stated about the soul is true, how many believe it? Hence then of

the "little flock", millions and millions constituting Christendom, how many believe God's Word? Jesus said, "Thy word is truth", John 17:17, and "I am the way, the truth, and the life". John 14:6.

David prays, Psa. 43:30, "Send out thy light and thy truth; let them lead me." God has answered and is answering this prayer. The world is flooded with copies of His Word, but how many heed or understand? Jesus says, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" There never was in man's history a time when faith or faiths were more pronounced than now. But how many possess the faith, or as Strong defines it, "The truthfulness of God"? God's only revelation of himself is in His written Word, the Bible. If we believe that the soul is immortal, we make God a liar, and thus we have not the faith or truth Jesus will look for when He returns.

No wonder Paul says, 1 Cor. 4:9, "For I think that God hath sent forth us the apostles last, as it were appointed unto death: for we are made a spectacle unto the world, and to angels, and to men." When we tell men that their only hope of a future life is in a resurrection from the dead, they laugh us to scorn.

(To be continued)

THE RENDING OF THE VEIL

"And, behold, the veil of the temple was rent in twain from the top to the bottom."—Matthew 27:51.

THE midday darkness at the crucifixion was designated as the first of the Calvary miracles. The second of those wonders, the next mentioned after the darkness, is the rending in twain of the veil of the temple.

It has sometimes been supposed that it was the earthquake which caused the rending of the veil. In that case we should have to consider the earthquake as the second of the miracles in order. But it seems gratuitous to ascribe to an earthquake the splitting in two of a loose hanging curtain, while it did not shake to pieces the building in which the curtain hung.

Therefore what saith the Scripture? "Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." According to the order here, the rending of the veil was independent of the quaking of the earth. Indeed, whatever there is here of cause and effect would lead us to think that the rending of the veil was the result of the second of the two cries from Calvary, that is, the last, loud, expiring cry of the Crucified. The same cry then would be the cause of the earthquake.

WHAT CAUSED THE EARTHQUAKE?

These two, the rending of the veil and the earthquake, were twin consequences of one and the same antecedent. It was, as we may say, the loud voice of the expiring Savior, which split in two the veil of the temple, and shook the

earth, and broke the rocks.

This, the suggestion of Matthew, is strengthened by Mark, who, while mentioning together the incident of the veil and the last cry of the divine Sufferer, does not mention the earthquake. Moreover, while Matthew, in accounting for the impressions of the Roman centurion in witnessing the crucifixion, says that he was affected partly by his seeing the earthquake; Mark, who says nothing of the earthquake, tells us that the centurion was affected partly by his seeing that Jesus *so* cried out.

From this comparison of the two evangelists, it is suggested that the force of that cry is to be measured by the quaking of the earth; and if by that, then also, by the rending of the veil.

Thus, in seeking for the true adjustment of those two events with reference to each other, we have at the same time discovered a certain relation of cause and effect that is most solemn and sublime. "Jesus *cried with a loud voice*, and, behold, *the veil of the temple was rent in twain from the top to the bottom.*"

SYMBOLISM OF THE TABERNACLE

The temple succeeded and took the place of the tabernacle, but the veil of the temple was the veil of the tabernacle perpetuated. There were many differences between the two buildings; but as to the veils, the later was just a reproduction of the earlier in material and ornamentation, while, in regard to their purposes they were precisely identical.

Therefore, although the veil rent was that belonging to the temple, yet we must go back to the tabernacle, if we would bring out the instruction of our subject. The veil was a covering of concealment to hang before the Holy of Holies, or Most Holy Place.

There were three divisions of the tabernacle—the outer Court, the Holy Place and the Most Holy Place. In the outer Court the congregation of Israel assembled. Into the Holy Place the priests daily entered to minister according to their office. Into the Most Holy Place no man ever ventured except the high priest, and he only once a year, with blood of atonement and smoke of incense.

In the outer Court, in the sight of the people, stood the Brazen Altar and the Brazen Laver—symbols of what is needed in order to draw nigh to God. There can be no approach to Him without passing the place of *bloody sacrifice*, and in that blood being *cleansed* as in a laver. In the Holy Place, in the sight of the priests who had just come from the bloody Altar and the cleansing Laver, were the Table of Shewbread, the Golden Candlestick, and the Golden Altar of Incense—symbols of union and fellowship with God. In the Most Holy Place, for the eye of the high priest alone, were the Ark of the Covenant, its golden cover—the Mercy Seat, the cherubim and the Shekinah—the cloud of glory, symbols of the throne of God's presence, and power, and grace.

Thus, in the structure of the tabernacle we have God's own symbolism of such truths as are involved in a sinner's acceptable worship of Him.

(To be continued)

TWO BUILDERS

A builder builded a temple,
 He wrought it with grace and skill;
 Pillars and groins and arches,
 All fashioned to work his will.
 Men said as they saw its beauty,
 "It never shall know decay.
 Great is thy skill, O builder!
 Thy fame shall endure for aye."

A mother builded a temple
 With loving and infinite care,
 Planning each arch with patience,
 Laying each stone with prayer.
 None praised her unceasing efforts,
 None knew of her wondrous plan,
 For the temple the mother builded
 Was unseen by the eyes of man.

Gone is the builder's temple,
 Crumbled into the dust;
 Low lies each stately pillar,
 Food for consuming rust.
 But the temple the mother builded
 Will last while the ages roll,
 For that beautiful unseen temple
 Was a child's most precious soul.

—Adapted.

"A LEADER AND COMMANDER TO THE PEOPLE"

By Rufus A. Curtis

"Behold, I have given him for a witness to the people, a leader and commander to the people." Isa. 55:4.

HE who would follow a leader must have confidence in his ability and integrity to bring to a successful termination the thing undertaken. This is both a source of strength and a presage of victory. Without confidence, little can be accomplished, for as a man thinketh in his heart, so is he. (Prov. 23:7.)

Our invincible Leader and Commander has been made perfect through suffering, and has ascended up on high, and "hast led captivity captive". "Let us draw near with a true heart in full assurance of faith." Heb. 2:10; 10:28; Isa. 6:18.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:14.

The Captain of our salvation can extend "grace to help in time of need," through the marvelous power bestowed upon Him, through the Father, who "is able to make all

grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Heb. 4:16; Matt. 28:18; 2 Cor. 9:8. The *ability* of our victorious Leader is far beyond our finite minds to grasp, in all the immensity of its unmeasured fulness.

"Now unto him that is able to do exceedingly 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.

Our Leader is worthy of implicit confidence, for He has never been defeated, neither has He ever betrayed or deserted a trusting follower of His. He has given us the comforting assurance: "Lo, I am with you always, even unto the end of the world. Amen." Matt. 28:20.

"For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:5, 6. He came as the true Light, which lighteth every man that cometh into the world; with salvation as the ultimate object in view, unto the end of the earth. (John 1:9; Luke 2:30-32; Isa. 49:6; Psa. 22:27; Acts 15:13-17.)

It is not a small matter to follow a Leader invested with all power, both in heaven and in earth. (Matt. 28:18; Eph. 1:19-23; Phil. 2:9-11.) It would be courting defeat not to be "temperate in all things," when following such an illustrious Leader, who has incorruptible crowns to bestow. (1 Cor. 9:24-27.)

Our Leader wants his brethren to "be strong in the Lord, and in the power of his might." 1 Cor. 16:13; Eph. 6:10; Phil. 4:13. To "endure hardness" is a necessary qualification for promotion for "a good soldier of Jesus Christ;" for he can thus best show his love for his victorious Leader by implicitly obeying His "commandments." 2 Tim. 2:3-5; John 14:15.

It should be the desire of our hearts to follow our victorious Leader, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. Lacking wisdom, we can go to our loving Father and ask, through Jesus' name, for the wisdom which we so much need, "and it shall be given"; for He "giveth to all men liberally, and upbraideth not." James 1:5, 6; Proverbs 2:2-7.

His "righteousness" can be imputed to us. Rom. 4:11. His "truth" can sanctify us. John 17:17. His limitless power, emanating from the Father, can forgive us of our sins, and cleanse us "from all unrighteousness"; and ransom us "from the power of the grave", and redeem us "from death." 1 John 1:9; Hosea 13:14; John 5:26-29; John 6:40.

Earth needs such a Deliverer. (Rom. 11:26, 33; Gal. 4:4-7; Psa. 68:18-20.) He healed the sick. (Matt. 14:34-36; Luke 9:11; John 6:2.) He fed the hungry. (Luke 9:12-17; Mark 6:35-44.) He raised the dead. (Luke 7:11-17; 8:41, 42, 49-55; John 11:41-44.) He has "the keys of hell and of death", and will yet "possess the gate of his enemies"; and in him "shall all the nations of the earth be blessed." Rev. 1:18; Gen. 22:15-18; Gal. 3:8.

These "promises made unto the fathers", and confirmed with an oath, concerning a victorious "seed", who should possess the gate of his enemies, and bless all the families of the earth, is not abrogated or repealed, but has been confirmed by Jesus Christ, who is the seed spoken of, in the gospel, preached before unto Abraham. (Rom. 15:8; Gen. 28:10-14; Gal. 3:8, 16, 26-29; Heb. 6:13-20.) The Bible abounds with the joyful sound of coming deliverance, through a coming King, enduring as the years of eternity! (Psa. 89:15, 23-29, 33-37; Micah 5:2; Isa. 9:6, 7.)

This invincible Leader will ultimately bless all the families of the earth, and, as a result, "all nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Gen. 28:14; Psa. 86:9; 67:4; Rev. 5:13; Psa. 72:11, 17-19; Hab. 2:14. "The race is not to the swift, nor the battle to the strong." Eccl. 11:9; Jeremiah 9:23, 24.

"Conquering now, and still to conquer,
Rideth a King in His might;
Leading the host of all the faithful,
Into the midst of the fight.
See them, with courage advancing,
Clad in their brilliant array,
Shouting the Name of their Leader
Hear them exultingly say,

"Not to the strong is the battle,
Not to the swift is the race;
But to the true and the faithful
Victory is promised, through Grace.

"Conquering now, and still to conquer,
Who is this Wonderful King?
Whence all the armies which He leadeth,
While of His glory they sing?
He is our Lord and Redeemer,
Savior and Monarch, divine.
They are the stars that, forever,
Bright in His Kingdom will shine.

"Conquering now, and still to conquer,
Jesus, Thou Ruler of all,
Thrones and their sceptres all shall perish:
Crowns and their splendor shall fall:
But all the armies *Thou* leadest,
Faithful and true to the last,
Find in Thy mansions eternal
Rest, when their warfare is past."

IT IS GENERALLY UNDERSTOOD

That God loves a fighter—in a good cause.
That lofty ideals often live in lowly places.
That character is what a man is—in the dark.
That a man is known by the company he does not keep.

—*Methodist Times.*

TO THE SHUT INS

By M. A. Woodward

AFTER reading the report from Arkansas City in a recent HERALD, Aunt Mary Renner said, "Sr. Woodward, you can write to the shut ins."

I suppose she said that because she knew how many years in my early life and many times since, I have been among the shut ins. I know full well what it means to lie still, day after day, thinking of pain and trying to forget it. Many of those days were dark and dreary, but God gave me a hopeful disposition which bridged over the darkness. I always receive much joy when I read of other shut ins and how happy some are under worse affliction than myself, realizing what being shut away from the world and shut in with God will do for us.

Did you ever think, dear pain laden weary ones, what wonderful things have happened to many of God's shut ins? As we look at some of them, let us begin with the babe shut in among the rushes by the riverside, along whose banks a jeweled princess was walking with her servants. An exclamation was heard from her; a servant paused to see what it was that caused her to stop and exclaim.

"What is that strange little boat yonder? Go bring it here."

God was watching that little cradle in the rushes, as well as the faithful sister. She followed the servant, as she lifted and carried it to the princess, and as it was opened, the little fellow, seeing so many strange faces, began pitifully to cry.

Listening, the sister heard the princess say, "O, it must be one of the Hebrew babies." And unlike her cruel father, she pitied him and said, "I will take him home with me."

They had not noticed the little stranger standing near, until she spoke and said, "Shall I go and find a nurse for him?" When told to go, she hastened to the mother and told her the glad news. She was a godly mother, full of faith, for we read in Hebrews 11:23, "By faith Moses, when he was born, was hid three months of his parents, . . . and they were not afraid of the king's commandment." They had been shut in with God until they could trust Him with the keeping of their babe. What faith they had, even after they knew all the king's unholy thoughts. Instead of the tomb of water for the beautiful boy, his lot was to be the heir in the king's palace, until he was forty years old, with all that palace afforded of beauty, elegance, pomp, dignity.

All these things he might have enjoyed, and remained with had he chosen, but God had a path for him to walk in. He had not saved him from death by drowning to have His plans frustrated now. He had not only saved him from death, but He must needs train him for service. His first real schooling was in the palace home of Pharaoh, enjoying "the pleasures of sin".

The wildest mistake which a man can possibly fall into is to act without taking God into account. Sooner or later the thought of God will force itself upon him, and then comes the crash of all his schemes and calculations! For at best everything that is undertaken independently of God can last but for the present time. On the contrary, that which is based upon God shall endure for eternity.

And so Moses found himself becoming discontented with the pleasures of sin, and he longed to be with his own brethren. Where did he learn that he was not already with his own? God had instructed him. So at the age of forty years we find him defending one of the Hebrew slaves, when he saw the taskmaster beating him. He had murder in his heart, and so he looked this way and that way to see if any were watching him. Not seeing anyone, he killed the taskmaster and hid his body in the sand. The very next day he went again to defend his brothers, but found they were watching him, and fearing the king, he fled from the place.

He had thought that his brethren would understand how he desired to release them from bondage. But he acted before God was ready to have him act, and he had to flee from his enemies. The land of Midian gave him shelter and there with his father-in-law, his wife and family, he kept the sheep. Shut in with God, caring for the sheep, he learned his needed lessons.

Forty years seems a long time to study one thing, to our poor human nature. But God's thoughts are not our thoughts. He knew the need of those forty years twice told in the preparation of his chosen vessel. When God educates, He does so in a manner worthy of himself and His most holy service. He will not have a novice to do His work.

The servant of Christ has to learn many a lesson in secret, ere he is really qualified to act in public. O, that we might all be in deeper communion with God! Then we would make fewer mistakes, and our service would be more effective.

What a wonderful lesson we learn with Moses in the sheepfold and in the mount of God for forty years. God knew much better than Moses did how much drilling and molding this man needed. No human wisdom could ever mold a mind into "a vessel meet for the master's use". The One who is to use the vessel can alone prepare it.

"Learned in all the wisdom of the Egyptians," but how necessary for him to see the other side of life. The court of the king could not bring him any spiritual knowledge. It needed the desert and the mount of God to educate him for divine service. Shut away with God, marvelous opportunity, for forty years! Was it lost time? No, time with God is never lost time.

A strange scene appeared before Moses, very intent with his work. He is startled to see a beautiful bush, alive with fire. The angel of the Lord appeared to him in a flame of fire, out of the midst of the bush. He looked, and behold, the bush burned with fire and was not consumed. Strange sight was this, to show Moses the work before him! They were in the furnace of Egypt and Jehovah revealed himself in the burning bush, and still it was not consumed.

Did Moses realize that the God of Jacob was still there and would protect and provide all necessary means for him to fight the enemy? He was standing on holy ground, and "The Lord of Hosts is with us, the God of Jacob is our refuge."

Moses was to be called away from the gentle sheep, to meet very hard and discouraging events in his life. But had not God been hiding him away from the world for a purpose? God knew all about His gracious purpose, knew the man he had been drilling. The cry of distressed Israel had reached the ears of Jehovah, and it had taken forty years to bring them to the place where He could release them. In that time He had been preparing the man who would be able to help in their deliverance. A tried people, and a tried man to help them!

When the call came, it found him timid and fearful. He felt he could not meet the condition before him. His first thought was not, "Here am I, Lord, send me"; but "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

God's blessed answer was, "Certainly, I will be with you."

Still Moses failed in faith and said, "But if they should ask me who sent me, what shall I say?"

"Say, I AM hath sent you." What an answer to the human needs of Moses! All our needs as well may be answered with these words.

Jesus says, "I am the life." Do we need righteousness? He is the Lord our righteousness, and He is our peace. What a blessing to be privileged to walk in companionship with such a Helper!

Blessed help, beloveds, you who are shut in with God. Read the books from Exodus to Joshua; travel with Moses during his last forty years; get the inspiration of his work with God; look in on his death bed. And you will not wonder that at the age of one hundred and twenty years he died, so full of vigor and real love for the Rock of refuge, his Stay through all the stormy years of real work, when the brethren for whom he had sacrificed so much turned against him, often declaring they had better have been left as servants in Egypt than to suffer with God. What a merciful God they had, and they could not understand Him. Listen to this: "For thy Maker is thine husband: The Lord of Hosts is his name."

Take courage, dear shut ins, the dear Christ is soon coming, and all will be well. May we all be ready for His appearing.

SATAN, the "Prince of the power of the air", has the air so permeated with what verges on licentiousness as to make it appear sacrilegious to hear the names of our heavenly Father and blessed Redeemer through the radio.

The evil allows just enough Scripture to get on the air to obscure his silkened hand, and to grossly deceive the credulous and unaware. It seems shameful to intermingle these sacred names with radio vulgarity.—S. E. H.

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SAMSON'S LIFE

AN ANGEL of the Lord appeared unto Manoah's wife and prophesied the birth of a son. He said, "This child shall be a Nazarite from birth."

After many days the little son was born, and they named him Samson. Like other boys he grew and was soon a strong young man.

While out walking one day, he saw a very pretty girl. He immediately fell in love with her and rushed home to tell his parents. They asked why he had gone into the land of the Philistines to seek a wife. He answered, "Get her for me, for she pleaseth me well." They hesitated for a time, but finally decided to go to see her.

As they were on the way to find this girl, a young lion sprang at Samson, but the love of God was over him, and he rent the lion as though it were a kid. He told his parents nothing about it. They walked down to Timnath and saw the girl. On the way back Samson stopped to see the lion he had killed. There was a swarm of bees and honey in the carcass.

At the time of the marriage the men made a feast. At this feast Samson put forth a riddle, saying, "If you can guess it in seven days I will give you thirty garments, but if you can't guess it, you must do likewise to me."

The Philistines came to his wife and said, "Find the answer, or we will burn you and your father's house." She would give Samson no peace until he told her the answer, and then she told it to her people. When they gave Samson the correct answer, he knew that his wife had betrayed him, and he was very angry. He went out and slew thirty men and took their garments, which he gave to the Philistines.

Samson returned to his father's house, leaving his wife with her own people. After a time he decided to go down to visit her. He found she had married again, which made him very angry. He caught three hundred foxes and tied torches between their tails and turned them loose in the corn fields of the Philistines. Their corn was ruined and so were their vineyards. The Philistines were angry and burned this woman and her father with fire.

Again Samson fell in love and married a woman named Delilah. The Philistines envied Samson because of his great strength, and they persuaded his wife to find how they could cause him to lose his strength. She went to Samson and asked him what would cause him to lose his strength. Three times he told her what to do, and each

time they tried and failed because Samson still had his great strength.

After these three failures she begged so hard that finally Samson told her the whole story. He told her that he was a Nazarite unto God from his birth, that his hair had never been cut, but if it was cut he would lose his strength. That night as Samson slept she called in the Philistines and shaved his head. When he awoke his strength was gone, and they cast him into prison and put out his eyes.

While there in prison, his hair began to grow again. One day as they were making merry they sent for Samson, thinking they might make more fun with him. A lad brought him in, and he leaned against the pillar of the house. Samson prayed to God for strength. He took hold of the pillars of the house, and the house fell upon him and his enemies, killing them all.

Muriel Brough, Grand Rapids, Mich., age 13 years.

GRAND RAPIDS, MICHIGAN

DURING the months of January, February, and March there have been one hundred nine enrolled in the seven classes of this society, with an average attendance of fifty-nine.

Zoe Hall, Sec.

THERE are two ways by which God and man have communication with each other: one is by God speaking to man through the voice of inspiration, and the other is by man speaking to God in the attitude of prayer. God's voice tells us how we should conduct ourselves before Him, and how we are to approach Him. Man's voice calls upon God for the supply of his needs. How necessary it is that we study the Bible to know the mind of God, and then to seek Him by praying for grace that we may obey its teachings. Like two rivers coming together and running into each other, man in his helpless condition pours out his weakness to God, and God pours out His strength into that weakness.—*Selected.*

BEREAN PAGE CONTRIBUTIONS

Illinois, 15; Ohio, 12; Michigan, 8; California, 5; Louisiana, 4; Iowa, 3; Indiana, 3; Texas, 1; New York, 1; Missouri, 1; Arkansas, 1; Nebraska, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



JESUS AS KING

IT WAS a beautiful spring morning, long, long ago that Jesus, our Savior, was walking along the road leading to Jerusalem. Some of His disciples were with Him, and as they neared the Mount of Olives, He sent two of them ahead into the little village of Bethphage. This little town was close to Bethany, where Jesus so often went to rest in the home of His dear friends.

Jesus told these two disciples that in the little village they would find a colt tied which they were to bring to Him. And if anyone should stop them and ask them what right they had to take the colt, they should say that the Lord had need of it.

And so the two disciples hurried on ahead, while Jesus waited for them. They entered the little town in which there was no busy traffic nor hurrying autos as we find even in our smaller towns today. All was peaceful and quiet, resting in the warm sunshine. It was not hard to find the colt tied to a post, even as the Master said they would.

They untied the colt, and just as they were about to walk away with it, the owners noticed them and said, "Why are you untying the colt?" The answer the disciples gave was, "The Lord hath need of him." And it must have been sufficient, for the owners offered not a word in objection.

They retraced their steps, leading the colt, and when they reached Jesus they spread their garments over the back of the colt, and set Jesus upon it. As they proceeded on their way, the folks along the roadside joined the Savior and the disciples, a few here and a few there, until when they came in sight of Jerusalem, multitudes followed.

In this long procession were many happy little boys and girls, for all children love a parade, don't they? And this was no unusual procession, either. At the head was Jesus, the One who had been so good to all the sick and suffering people around about.

As they walked along, no doubt they thought of many of the wonderful things He had done, which they had seen themselves or had heard of from others. And they picked palm branches from the trees by the roadside and waved them, while they sang a happy song.

The chorus of the song was this: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest." Just such a welcome as a king would receive were he riding into a city, did they give to Jesus. And He truly was their King, although you remember the ones in authority would not accept Him.

When Jesus entered Jerusalem, He acted just as a king would have the right to act, for when He found men buying and selling and cheating in the temple, He drove them out. And they went, too, without saying a word.

This little event is the only time we read of Jesus accepting the homage of the people. And just a few days later, they turned against Him and crucified Him.

But the tomb that received the Savior could not hold Him, for He arose from the dead, never to die again. And soon He will return from heaven, and then the whole world will receive Him as King, for He will cleanse, not only the temple in Jerusalem, but every nook and corner of this old earth will be purified and made clean of every sin.

All of you, children, I'm sure, will want to be in that great procession that will sing His praises, on that day when He comes again to be in truth King of kings and Lord of lords. Let's wait and watch with happy hearts for our King—*M. G.*

DEEDS OF KINDNESS

Suppose the glistening dew-drops
Upon the grass should say,
"What can a little dew-drop do?
I'd better roll away."
The blade on which it rested,
Before the day was done,
Without a drop to moisten it,
Would wither in the sun.

Suppose the little breezes,
Upon a summer's day,
Should think themselves too small to cool
The traveler on his way;
Who would not miss the smallest
And softest ones that blow,
And think they made a great mistake
If they were talking so?

How many deeds of kindness
A little child may do,
Although it has so little strength,
And little wisdom, too!
It needs a loving spirit,
Much more than strength, to prove,
How many things a child may do
For others, by its love.

—Selected

With Our Sunday Schools

LESSON 7. — May 17, 1931

JESUS ENTERS JERUSALEM AS KING

Luke 19:28 to 20:47

Devotional Reading: Psalm 24

GOLDEN TEXT

For he is Lord of lords, and King of kings.—Revelation 17:14

A STUDY OF THE SUBJECT

Topic. Loyalty to the King.

Basic Truth. "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24.

I. Loyalty as a Basic Truth. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Loyalty requires diligence of service. It necessitates constancy of spirit. He who would be loyal to his Lord must first believe to the full in Him and must consecrate himself to live for and unto his Lord more than unto himself.

Loyalty manifests itself in many ways. Stephen was loyal unto death by stoning. Peter at Pentecost and after was loyal to his Master in the face of bitterest opposition, though he was shamefully disloyal in the company of maids in Pilate's hall.

He who is loyal to Christ stands by the cause of his Leader regardless of what the opposition may be. He serves his Chief at the expense of his own pleasures, of his own interests, of his own being.

II. The Supremacy of Christ. Paul teaches in Eph. 1:20-23 that God hath placed Christ Sovereign over all things—over things of heaven, over things of earth, over things of this age, over things of the ages to come. "He left nothing that is not put under him."

He who voluntarily espouses the cause of Christ in distinction from the cause of man, must recognize Christ as his Director in every step of life.

The lack of loyalty to God and of recognition of His proper sovereignty over them was the principal cause of the downfall of the Jews, in the days of Christ's ministry.

No lesser catastrophe can fall upon him who today fails in his pledged loyalty to, and his recognized supremacy of Christ.

THE GOLDEN TEXT

"He is Lord of lords, and King of kings."
—Revelation 17:14.

The triumphal entry of Jesus, riding upon a colt into Jerusalem, was but a foreshadow of what will some day be a permanent reality.

"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." Daniel 7:14.

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." Jeremiah 23:5.

"For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Isaiah 2:3. Then is when He shall be Lord of lords and King of kings.—L. A. R.

PRACTICAL APPLICATIONS

Triumphant: Our lesson this week concerns what is termed, "The Triumphal Entry". But the real triumphal entry is still future. This entry foreshadows a greater one. That He is to triumph over sin and all the forces of iniquity ere long is good news to the weary sojourners. The way He was received and acclaimed stirs our imagination. When one righteously triumphs, glory follows. There are many ways in which we should endeavor to triumph, and many things which we should try to triumph over. A few are listed. Others may be added.

Sin

Temper

Conversation

Fleshly desires

A Coming Event: The day is not far distant when Christ is going to be acclaimed and enthroned as King of kings. When that day does come, I hope to be in that group that shall accompany Him to the capital city. Look up some of the many scriptures that speak of this event and picture before the class as vividly as possible the scene as related. Queen Victoria of England many times said, "I would like to live to place my crown at Jesus' feet." Such is a wonderful attitude.—C. E. R.

SENIOR AND ADULT CLASSES

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, to perform the mercy promised to our fathers, and to remember his holy covenant; through the tender mercy of our God; whereby the day-spring from on high hath visited us". Luke 1:68, 72, 78.

In the lesson for today, vv. 42-44, Jesus is prophesying the destruction of Jerusalem, "because thou knewest not the time of thy visitation." He had made His triumphal entry into Jerusalem, the city of the great King, but it was only the common people who were ready to accept Him. Moreover, when He entered the city, He wept to see the condition of His people. They had made the Lord's house a den of thieves. They had been blind to the "time of thy visitation". John the Baptist had proclaimed Jesus their King, and Jesus himself had come only to be rejected.

God will visit His people another time through Jesus the Christ who will come to be King. May His people not be blind to this day.—F. A. S.

INTERMEDIATE CLASS

The events of this lesson took place just a week before the first Easter Sunday. Where was Jesus? Bethphage is a small village near

Bethany, toward Jerusalem. The "mount that is called Olivet" is the Mount of Olives, about a mile east of Jerusalem. What did Jesus tell two of His disciples to do? Vv. 30:35. Finding the colt and the conversation with the owner, even as Jesus said, would serve to strengthen their faith in Him, would it not?

Why did they spread their garments in the way? Jesus had performed many great miracles, chief among them being the resurrection of Lazarus, and on this occasion, He allowed the multitude to show Him the honor they would to a king. There were probably many children also in this glad procession. They sang the same songs which they sang during the feast of the passover, and which are found in the Psalms, 113 to 118, called the Hallel. And our hearts, too, rejoice as we think of our wonderful Savior and His great love for us.

As the procession nears Jerusalem the picture changes. Jesus, knowing that before many years the beautiful city would be nothing but a mass of ruins, could not restrain His tears. Its downfall was brought about by sin. In the succeeding scenes Jesus shows His authority which the multitudes had just accorded Him. Tell the story as found in Mark 11:15-18.

The last verse of the lesson says that the people listened to every word He spoke. Let us also listen to Him and give our loyalty to Him, the coming King of kings.—M. G.

JUNIOR CLASS

This lesson is easily divided into four parts or pictures. The first part pictures Jesus asking two of His disciples to go to a certain village and bring Him a colt which they would find there. This colt was to be one on which no one had ever ridden before. Find the verses which tell you this.

The second part shows the disciples obeying Jesus and bringing the colt to Him. Which verses tell this?

The third part pictures Jesus riding as a king would ride into Jerusalem. Coats are laid down for Him to ride over. Another place in the Bible which tells the same story says that palm branches were spread and waved over the way. The people shouted and praised God. Read the verse that tells what they said. Of course not all were pleased with this. Which verse says this?

After Jesus rode so triumphantly into Jerusalem, He went to the temple. There He found something which displeased Him very much. What was it? What did He do?

This picture is about the only one which shows Jesus as a kingly person. But some day He will come back and be King over all the earth. He will be such a good King that no one will want to miss being here with Him at that time.—V. C. T.

DOINGS AMONG THE CHURCHES

OPPORTUNITY

The great annual gatherings held by the Church of God during the summer months present a splendid opportunity for the entire body to engage in the planning and accomplishment of much practical, constructive and unified work. The programs for the state and national conferences should be considered well in advance of the time set for the meetings, and only after much prayerful study of the needs of both the brotherhood and of the various communities in which the congregations are located. And after such a careful survey the conference programs should be arranged to meet these predetermined local requirements.

The following questions should be carefully pondered: What is the general character of the community in which the church is located? is it urban or rural? is it composed to the greater extent of laboring people or of professional and business men? Does farming predominate? Is the membership scattered or concentrated? transient or comparatively permanent as to residence? Peculiar local conditions should be carefully considered, such as, the proximity of amusement parks, theatres, business districts, and other diverting influences. Do most of the people live in their own homes or in apartments?

All such problems as these should be considered and freely discussed at the conferences by those who have given them special study and who have met such problems in actual practice. Interchange of thought and experience along these lines could not help but be beneficial to all concerned.

G. Eldred Marsh,

President of the General Conference.

CONFERENCE DATES

May Meeting, Fonthill, Ontario
Michigan, Grand Rapids June 21 to 28
Texas, Riviera, July 10 to 19
General and Illinois, Oregon, Aug. 4 to 16

Send in the dates of your conferences as soon as they are determined.

GRAND RAPIDS, MICHIGAN

As these words are being written, the church here is happy in its preparation for the services of this week end, May 1 to 3, in which we are planning to celebrate and praise God for the privilege of having our church debt paid. And as we accept of this blessing which God has sent through our beloved Sr. Fletcher, we realize that we must now turn our faces to the future.

The height which we have gained now is only a small foothill in front of the mountain of opportunity. We are asking God for vision and courage, as we face the climb which the future offers.

We also thank God that the most of our church family are enjoying a normal degree of health, with a faithful consecration to the Lord's work.

F. E. Siple, Pastor.

ILLINOIS BIBLE SCHOOL

Bro. Conner will be one of the teachers of the adult class this year. Bro. Austin will take the advanced young people one session a day, and Bro. Lapp, the other session. Time spent at Oregon this year promises to be both pleasant and profitable. Plan for these dates now—August 4 to 16.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. John Cochran,	Knox, Indiana.
Sr. C. E. Randall,	Mora, Minnesota.
Bro. Thomas Weldon,	Thorold, Ont.
Sr. H. L. Leeper	Arkansas City, Kans.
Sr. Ada Daniels	Alma, Mich.
Bro. Jas. A. Patrick	Ashland, Ohio
Sr. Ella Rose,	Grand Rapids, Mich.
Sr. Edna Brewer,	Troy, Ohio
Sr. Harriet Reed,	Arkansas City, Kan.
Sr. Franklin Moore,	Niagara Falls, N. Y.
Sr. Riley Hoskins,	St. Cloud, Minn.
Sr. Anna Perrine,	Haines City, Fla.
Wilbur Hagenbush	Argos, Ind.
Sr. Harry Thomas	Graytown, Wis.
Sr. May Moore	Bartley, Nebr.

The article on the front page of this issue is the first in a series of articles, each one being complete in itself, yet all linked together as a chain. The reader will find Bro. Hatch's thoughts worthy of careful reading.

TRAINING CLASS NEWS

Classes closed on April 30, and some of the members of the Training Class are spending this week at Ripley, Illinois. They will hold services there every evening and Sunday. Bro. Lapp, who conducted services at Oregon, Illinois, on May 3, expects to be at Ripley from May 8 to 10.

Bro. John Denehfield left Thursday evening for his home at St. Cloud, Minnesota.

The Golden Rule classes of the Oregon Sunday School gave a farewell social for the members of the Training Class on April 29, before their departure for Ripley, in which all the Sunday School participated.

Bro. Lapp has been engaged by the Illinois State Conference to fill the appointments of the state for the months of May, June, and July.

INDIANA REPORT FOR APRIL

Sermons: Pleasant View, 4; Rensselaer, 2; Plymouth, 1; North Salem, 1; Burr Oak, 1; Kokomo, 6. Baptisms, 1.

Money received: Pleasant View, \$60.45; Rensselaer, \$30.00; Plymouth, \$12.00; Burr Oak, \$10.00; North Salem, \$6.00; Dale Rouch, \$1.00. Expense, \$18.55.

Note: We made two visits to Pleasant View hence the increased expense for the month.

J. H. Anderson.

JAMES BANNING

James Banning was born in Wathene, Kansas, on October 22, 1887, and departed this life on April 23, 1931, at his home in South Omaha.

In early life he moved to Hortin, Kansas, where he lived until his marriage. Soon after he moved to Omaha, where he lived until the day of his death. On September 18, 1907, Mr. Banning was united in marriage to Miss Edith Debo, and to this union were born four sons, Edward, Harold, Arthur and Louis, all of which survive.

He was converted and baptized into Christ in the summer of 1918, and remained a faithful member of the Church of God and a servant of the Master until the end.

There are left to mourn his loss, besides his wife and four children, his mother and father, two sisters, Mrs. Clara Linnens, and Mrs. O. B. Miller, Horton, Kansas; one brother, Rev. Charles Banning, Rochester, N. Y., and a host of friends and relatives. It is truly said of Bro. Banning that he was a kind and loving father, a loyal husband, and a friend to all. To know him was to love him. He did what he could, and now he sleeps to await the call of his Master at the resurrection morning. He was laid to rest in Graceland Park Cemetery, Monday, April 27, 1931, Elder E. E. Giesler officiating.

WILLIAM D. FELKER

The writer conducted the funeral of the above at the home of Mrs. Haines, daughter of the deceased, on Thursday afternoon, April 23. Mr. Felker had been ailing for several months, due to apoplexy, and on Tuesday evening, April 21, medical care and affectionate attention of loved ones failed to prolong his life beyond the ripe age of 77 years 8 months, and 17 days.

He was baptized and united with the Evangel Methodist Church a number of years ago, but the past few years he embraced our Bible views, but due to extreme deafness was not permitted to attend services.

He leaves his wife, three daughters, two sisters and one brother as near relatives to mourn his passing. His two daughters, Mrs. Haines and Mrs. Rhoades are members of the Fonthill church.

C. E. Randall.

THE RESTITUTION HERALD

Published by

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

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

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 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.

COME, LET US WORSHIP!

"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.

The following mentioned churches extend to friends who may be traveling through or visiting in their respective communities an invitation to unite with them in sacred worship.

GRAND RAPIDS, MICHIGAN

South Lawn Park Church of God

Jefferson Avenue S. E.

F. E. Siple, Pastor

50 Cherryvale Drive., S. W.

Sunday School 10:00 A.M.
 Morning Worship 11:00 A.M.
 Young People's League 6:30 P.M.
 Evening Service 7:30 P.M.
 Bible Study, Thursday 7:30 P.M.

NORTH SALEM CHURCH OF GOD

Five miles north of Plymouth

J. H. Anderson, Pastor

Preaching every Third Sunday 2:30 P.M.

HILLISBURG CHURCH OF GOD

Three miles east of Michigantown, Indiana

J. H. Anderson, Pastor

Sunday School, every Sunday 10:00 A.M.
 Bro. Geo. Finney, Superintendent
 Preaching every Fourth Sunday 11:00 A.M.
 7:30 P.M.

PLEASANT VIEW CHURCH OF GOD

Hedrick, Warren Co., Indiana

J. H. Anderson, Pastor

Sunday School every Sunday 10:00 A.M.
 Preaching every First Sunday 11:00 A.M.
 7:30 P.M.

PLYMOUTH CHURCH OF GOD

Plymouth, Indiana

Preaching every Third Sunday 11:00 A.M.
 By J. H. Anderson

BURR OAK CHURCH OF GOD

Burr Oak, Indiana

Sunday School every Sunday 10:00 A.M.
 Preaching every Third Sunday 7:30 P.M.
 By J. H. Anderson

RENSELAEER CHURCH OF GOD

J. H. Anderson, Pastor

Rensselaer, Indiana

Preaching every Second Sunday 11:00 A.M.
 7:30 P.M.

CHURCH OF GOD — ABRAHAMIC FAITH

1244 S. Jay, Kokomo, Ind.

Sunday School every Sunday 9:30 a. m.

BROWNTOWN, VIRGINIA

Harry A. Sheets, Pastor

Public Worship (fifth Sundays and by special appointment) 11:00 a. m. & 7:30 p. m.

MAURERTOWN, VIRGINIA

Harry A. Sheets, Pastor

Sunday School (each Sunday) 10:00 a. m.
 Public Service (second and fourth Sundays each month) 11:00 a. m. & 7:30 p. m.
 Berean (first and third Sundays each month) 11:00 a. m.
 Wednesday evening Prayer Service and Bible Study in the homes at eight o'clock.

SEVEN FOUNTAINS, VIRGINIA

Harry A. Sheets, Pastor

Sunday School 10:00 a. m.
 Public Worship (first and third Sundays only) 11:00 a. m. & 7:30 p. m.

EDEN VALLEY, MINNESOTA

Sydney E. Magaw, Pastor

Sunday School 10:00 a. m.
 Morning Service 11:00 a. m.
 Berean Studies, Wednesday 8:00 P. M.

ST. CLOUD, MINNESOTA

Sunday School 10:30 a. m.
 Berean Meeting 6:45 p. m.
 Evening Service 7:45 p. m.
 Prayer and Study (Wednesday) 7:45 p. m.

NIAGARA FALLS, NEW YORK

Blessed Hope Church of God

1926 Tenth St.

C. E. Randall, Pastor

Sunday School 10:00 a. m.
 Morning Worship 11:00 a. m.
 Bible Study, Thursday evening 7:45 p. m.
 Berean Class, every other Tuesday 8:00 p. m.

FONTHILL, ONTARIO, CANADA

Fonthill Church of God

C. E. Randall, Pastor

Sunday School 6:30 p. m.
 Evening Worship 7:30 p. m.
 Berean Class, every other Tuesday 8:00 p. m.

CLEVELAND, OHIO

Church of the Golden Rule

13905 Diana Ave.

M. W. Lyon, Pastor

Sunday School 9:30 A.M.
 Morning Worship 10:45 A.M.
 Evening Worship 8:00 P.M.
 Prayer Meeting, Thursday, 7:30 P. M.
 Berean Class, Friday 8:00 P.M.

BRUSH CREEK CHURCH OF GOD

Near West Milton, Ohio

Sunday School every Sunday 9:45 a. m.
 Bro. John Garard, Superintendent
 Berean Class at home of Sr. Worley on Cozy Corner on Friday 7:45 p. m.
 Berean Class at Dayton, Friday 8:00 p. m.
 A. J. Hoke, Presiding Elder
 21 Ashwood Ave., Dayton, Ohio

LOS ANGELES, CALIFORNIA

264 W. 42nd St.

G. Eldred Marsh, Pastor

4707 1-2 St. Elmo Drive

Sunday School 10:00 a. m.
 Morning Worship and Sermon 11:00 a. m.
 The young people's Berean class meets each Sunday evening at 6:30 at the church. On first Sundays a preaching service follows at 7:30. Bible Study each Wednesday evening at 7:45 at the home of Bro. E. C. Railsback, 1020 S. Burlington Ave.

LYNWOOD, CALIFORNIA

Services are held on the second and fourth Sundays of the month, at 2:30 p. m., in the home of Bro. J. A. Squires, 3161 Carlin Ave. Preaching by Pastor G. E. Marsh.

PASADENA, CALIFORNIA

Bible study is conducted each Sunday morning at 11 o'clock, and each Tuesday evening at 7:30, by Bro. S. G. Elton, at the home of Bro. John Reid, 301 N. Euclid Ave.

ROCKFORD, ILLINOIS

Earl Thayer, Pastor

Services at 1904 N. Main St.

Sunday School every Sunday 9:45 a. m.
 Preaching service every Sunday 11:00 a. m.
 Berean Meeting every Friday at 7:45 p. m.

OREGON, ILLINOIS

F. L. Austin, Pastor

Sunday Bible School 10:00 A.M.
 Morning Worship 11:00 A.M.
 Berean Meeting 6:30 P.M.
 Evening Worship 7:30 P.M.
 Prayer Meeting, Thursday 7:45 P.M.

DIXON, ILLINOIS

L. E. Conner, Pastor, 610 N. Brinton Ave.

Sunday School 9:45 A.M.
 On the first and third Sundays of each month there are sermons at 11:00 a. m. and at 7:30 p. m.
 Wednesday evening service 7:30

SALEM CHURCH

Ten miles northwest of Marshall, Illinois.
 Sunday School 10:30 a. m.
 Berean Meeting on Sunday 8:00 p. m.

RIPLEY, ILLINOIS

Sunday School every Sunday at 10:00 a. m.
 Preaching on Saturday evening and Sunday morning and evening over each second Sunday.

CHICAGO, ILLINOIS

Sunday School each second and fourth Sunday 10:00 a. m.
 Preaching each fourth Sunday 11:00 a. m.

PLUM RIVER (ILLINOIS)

Ten miles northwest of Lanark
 Sunday School every Sunday at 10:00 a. m.
 Preaching every third Sunday at 11:00 a. m. and at 7:30 p. m.

CORVALLIS, OREGON

Sunday School each Sunday, 10:30 a. m.

BLAIR, NEBRASKA

Sunday School every Sunday at 10:00 a. m.
 Berean Class every Sunday.

MOOREFIELD, NEBRASKA

E. E. Giesler, Pastor

Sunday School every Sunday 10:00 a. m.
 Prayer Meeting Wednesday evening. Preaching morning and evening of every third and fourth Sundays at the Union church.

HOLBROOK, NEBRASKA

Sunday School, each Sunday, 10:30 a. m.
 Berean Meeting each Sunday, 7:30 p. m.
 The Bible class is instructed by Bro. Arthur Hornaday, a Bible student of marked ability. Traveling brethren sincerely welcome.

LYSTRA CHURCH OF GOD

Near Abilene, Texas

Preaching every fourth Saturday night and on Sunday at 11:00 a. m. E. O. Stewart, Pastor.

PALAVA, TEXAS

Preaching every first Sunday 11:00 a. m.
 Berean Class every Sunday 10:30 a. m.
 Bible Study each Thursday night in Sweetwater 7:30 p. m.
 E. O. Stewart, Pastor; W. A. Hall, Teacher.

MULLIN, TEXAS

Preaching each second Saturday night and Sunday. E. O. Stewart, Pastor.

NEW HOPE CHURCH OF GOD

Near Westbrook, Texas

Preaching every third Saturday night and on Sunday at 11:00 a. m. E. O. Stewart, Pastor.

THE PARABLE OF THE UNJUST STEWARD

By J. S. Lyon

THE occasion when Jesus spoke this parable was on a sabbath day at the house of a Pharisee, near Jericho. It was on the last trip to Jerusalem, and the cross was distant not longer than two weeks. If we read over the teaching at this feast, from the beginning of the fourteenth chapter of Luke through to 18:14, we will see that the moving thought is that of *righteousness*.

The disciples to whom He spoke this parable were more than the twelve. It included many of the publicans and sinners who had been converted and were following Him. The Pharisees were near and within hearing distance. It was particularly galling to the latter that Jesus should be receiving such as these.

It seems to be the principal aim of this parable to point out the improper and the advantageous use of mammon, and with this in mind the explanation is not difficult, though there have been many and varied explanations presented. These may be found listed in Archbishop Trench's *Notes on the Parables*, thirteenth edition, pp. 427-252.

The act of the steward, in spite of his cupidity, was a kindness to the debtors unable to pay. If they had been able to pay, there would have been no merit to the act. That they were insolvent seems true from the use of the word *chre-opheiletes*, meaning, a debtor of necessity. These debts were usually like our mortgage notes, and non-payment perhaps meant the seizure of all that the debtor had. The debt was certified by a writing on a waxed tablet, surrendered to the steward by the debtor. "Take your bill" was in effect the surrendering of the old tablet to the debtor and for which he was to write another for less amount.

Coming now to the eighth verse, it does not seem natural for us to see anything to be commended in what the steward did, from the point of rectitude; but the lord did, and so we must try to find some plausible reason for it. The translation is correct. Any explanation must be in harmony with the plain moral that is intended to be conveyed. It had been the lifelong custom and training of sinners and publicans to make use of their riches for furtherance of their own interests. Having now become converts to the teaching of Jesus, it was necessary that they be taught the right use of them. This is the gist of the parable, and there is no necessity for us to determine who the steward and master are whom they typify.

It is evident that the striking prudence of the steward, evinced in his acts towards the insolvent debtors, perhaps in the very presence of his master, seemed so shrewd that it aroused the latter's commendation. Perhaps it was a sarcastic approval, as much as to say, "You have been pretty smart; I'll have to give you credit for that." Had he as steward displayed an equal ability in behalf of his lord, he would not have been led to this loss of stewardship.

Having in this much shown how mammon can serve the worldly need and be prostituted to acts of unrighteousness, Jesus goes on to show how it can be used for righteousness. The steward's purpose was to make friends for this age. The Christian's purpose was to be making friends for the age to come. "Make yourself friends by means of the wealth you have, but friends that will later on receive you in the age to come in the kingdom of our Lord." Is not this paraphrase the true sense of the eighth verse? Does this not point out a lesson that those who have wealth should use it in gospel work? And that no opportunities of life should be used for personal ends, if they will not at the same time advance God's work?

The King James rendering, "and when ye fail", can better be changed to, "and when it fails". When the riches of this world are of no further use to us, called by death, there will remain for us in the awakening of the resurrection, friends, indeed, in the ones saved by our efforts, in the records of deeds done righteously.

Although this seems a satisfactory explanation to the writer, others may prefer the one given by the text of the Concordant Version: "And am I saying to you, 'Make for yourselves friends of the mammon of unrighteousness, etc.'?" He turns the phrase from commendation to disapprobation, by putting it in the interrogative form, as if to say, "Because the lord of the unjust steward chose to commend his unrighteous act, shall I, the righteous Lord, do thus?" In order to emphasize the "I" it must be placed before the verb in the Greek, which Knoch takes to justify his translation.

The riches we thoughtlessly consider ours are no more so than those the steward administered. We are the stewards of God, and that which we have is His, given to us to administer. If we do not think so and act so, then we have chosen to serve mammon and not God. But there are other riches given to us that cannot be counted by dollars and cents. How shall we use the minds that God has given us in His service? What about the talents, great or small, with which He has endowed us? What are we doing with the wealth of knowledge of His Word? Are we using it to His advantage? And what, indeed, are these riches, when compared with the "true riches" we may be entrusted with?

We can thank Bro. Judd for setting us to work on these hard subjects. There are a good many of them in the Bible. Let us not leave it to others to work out the answers, but try ourselves to solve each one for the personal good it will do us. Here is one of them. Send in your explanation. How can we harmonize the discrepancies in the story of the blind men or man, Matt. 20:30; Mark 10:47; Luke 18:38?

READER, are you aware that the earth is hustling you around the sun at the tremendous pace of somewhat more than a thousand miles a minute? and that this speed does not vary a minute, nor even a mile in a year? And yet, atheists tell us there is no God.—S. E. H.

THE RESTITUTION HERALD

VOLUME 20

OREGON, ILLINOIS, MAY 12, 1931

NUMBER 32

RELIGIOUS COUNCILS

By F. L. Austin

NO CHRISTIAN questions the power of Christ to save. None questions that the gospel of Christ "is the power of God unto salvation to every one that believeth". The power of the gospel, the power of Christ are fully accepted. But there is a question in the minds of many as to how best and most thoroughly to discover the gospel in its richness, discover Christ in His fullness, to the end that the power of Christ shall be most completely experienced.

It is God's pleasure that all might be saved. God has outlined before all the pathway to salvation. The Bible fact that all will not be saved reveals no weakness or inability of God. Rather, it reveals a weakness, a failure on the part of men to properly recognize God and God's ways. The fact that some require much severer chastening than others in order to continue them in their chosen way of discipleship gives further emphasis to the fact that man in his tendency to waywardness is the weak party.

Neither God, nor Christ, nor God's plan of salvation, nor any branch or phase of God's workings are weak or incapable in the matter of saving man. That weakness was introduced by man in his first sin, which sin has increased, as it were, in geometrical progression throughout the ages, and has increased more or less proportionately man's weakness in vision to see God, to see His ways.

Because that sin has increased, because the race seems to be giving itself to less real consecration to God, to the taking of greater liberties with God's truth, is no least excuse for the true-hearted Christian to lessen his earnest effort to discern the hand of God and its beckonings toward salvation's goal.

At this writing an International Chamber of Commerce, having gathered in Washington, is studying and conferring relative to fundamental and universal principles regarding commercial and financial problems of world wide importance. That there is a God-established fundamental truth-principle underlying all human intercourse, as pertaining to temporal or physical matters goes without question. The

great trouble of the age is that man, in his uncontrolled desire for advancement and achievement in given lines, has trespassed upon these God-established principles.

There is no question but that the present world wide depression is the result of recent mad rioting politically, financially, commercially with iron bound laws pertaining to these fields of effort. This sin-crazed rioting has produced a social earthquake, rocking every society of every class to the uppermost corners of the world. The International Chamber of Commerce is conferring and studying with a view to discovering wherein man has most viciously trespassed and wrecked these laws of nature, with a view presumably of correcting man's methods so as to harmonize more nearly with the laws of God in these matters.

This is but a weak illustration of man's religious efforts as regards salvation and the observation of its laws. The truly religious person is not questioning God nor His laws. He is earnestly seeking to discover those laws and as earnestly seeking to adapt himself unto them. It is for this adaptation of man to the ways and principles of God that the religious council should be frequently resorted to.

Truly, the gospel of Jesus Christ "is the power of God unto salvation to every one that believeth" it. Truly, there is no need of any effort of any individual to bolster that power. But of what good is the gospel to the individual, even though he knows it well from A to Z, if he does not adapt himself to obedience thereof?

The proclamation of the gospel is perhaps the smallest labor of the evangelist. In a sense the gospel is simple, easy to comprehend, easy to follow step by step unto a largeness of its glory. But how to successfully exhort the individual to consistently and conscientiously forego his carnal cravings and actively yield his life to continued conscientious obedience of the gospel is a serious problem. How to successfully exhort a local group of Christians so that one and all will individually and mutually assist each other

(Continued on page 501)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

“Nevertheless when the Son of man cometh, shall he find faith on the earth?”—Luke 18:8.

TIME'S OUTSTANDING SIGN

THE present urge of atheists to press their doctrines everywhere for the express purpose of breaking down man's worship of God, is assuming an impetus and a harvest that few seem to realize.

“By the end of the year 1936”, states *The Literary Digest*, reviewing conditions as found beyond the Atlantic, “Europe must have no less than 20,000,000 atheists.” This is not the voice of the *Digest*, but rather the voice of atheism as gathered by that publication.

It arrives at these conclusions as a result of reviewing press reports from various parts of Europe. The “Godless International” is an organization with the avowed purpose of extending the “godless” movement of “free-thinking societies” throughout the world. Nor is its influence beyond the ocean only; it is already scattered throughout America.

According to citations from the Berlin *Deutsche Allgemeine Zeitung*, the membership of the “Alliance of the Militant Godless” numbered 120,000 in 1926.

In 1928 the number of this membership had increased to 500,000, while one year later it claimed 2,000,000. Its aim, according to the understanding of *The Literary Digest*, is that it will have 17,000,000 members by the end of 1933.

The methods of this “Godless International” include that of receiving children at eight years of age into membership as “juvenile pioneers”. These may become members in full at the age of fourteen.

At the present time these European publications are said to claim 40,000 local groups. They use every known means for proclaiming their views—the public platform, the public press, the radio, the picture film, and the individual solicitor.

Their aim is not merely against the Christian religion, both Protestant and Catholic, but also against Judaism and Mohammedanism. That is to say, their aim is against every form of religion that recognizes God as being Creator and Sovereign of man and man's world.

One reason that these so-called “free thinkers” are pushing their propaganda so strenuously at the present time, is because of the unrest throughout the world—occasioned by lack of employment. That man or woman who finds himself without revenue-producing labor and who feels

the humiliation of poverty and the gnawing of hunger provides human soil most receptive of the seeds of revolution. In the times of the “Market Street riots” the spirit of revolution was satisfied to smite against the walls of capitalism. This was continued with more or less vigor.

Today that spirit, without lessening its opposition against capitalism, has been extended to include opposition against religion, even against the thought of God as Sovereign over the world. It appeals to the restless and distressed thousands with a claim that by freeing themselves from the shackles of long standing trust that was first inspired by Jehovah and afterward continued by man, they will then free themselves from the slavery of the more favored classes and bring to themselves a freedom of action that will result in their enrichment, both of prosperity and of enjoyment.

Thus the riotous stream rushes downward through the rocky canyons, cut deep by the wayward ways of man. The dashing waters of this current seek to engulf first innocent childhood and youth, with the expectation that, when such childhood reaches the vigor of early manhood, the roaring, dashing stream will by society be unbearable. The hope is that the result will be an overthrow of trust in God, resulting in a godless world.

THE SURE WORD OF PROPHECY

How startling and astounding are the revelations referred to in the foregoing when compared to the inspired words of that God whom some today would deign to overthrow.

Speaking of the day of the Lord, Paul, in 2 Thessalonians 2, instructs that that day shall not come “except there come a falling away first and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God”.

Enraptured with the astounding vision which was given to him on the Isle of Patmos, John recorded in Revelation 13 the establishment of a great system under the cognomen of a beast, “having seven heads and ten horns”. To this beast “the dragon gave him his power, and his seat, and great authority.” The result of all this, proclaims this in-

spired prophetic Word, is that in "the Lord's day", Rev. 1:10, they shall worship "the dragon which gave power unto the beast"; and they shall worship "the beast, saying, Who is like unto the beast? Who is able to make war with him?" Rev. 13:4.

In verse six it is announced of this same beast that "he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven."

Again in verse eight, the same inspired Record continues, "AND ALL THAT DWELL UPON THE EARTH SHALL WORSHIP HIM, WHOSE NAMES ARE NOT WRITTEN IN THE BOOK OF LIFE OF THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD."

How strikingly true to this prophecy is the spirit of the present day effort, referred to in the foregoing article, which has as one of its war cries, "Down with God". And as a presumed balance therefor, the added cry, "Up with man; save yourself; rely no longer on God or on Christ."

THE CHILD

PERHAPS there was never a day in the history of man when the energetic, prayerful, spiritual effort of the Christian should not be pressed with stronger heart and stronger zeal than this day.

It seems to be impossible but that we are all but crossing the threshold from the *day of man* into the *day of the Lord*.

The world must of necessity—necessity occasioned by the sinful viciousness of unbelieving man—pass through an orgy of confusion and distress which will attain unto the peak of such distress. Never before, nor never afterward, according to our Savior's statement in Matthew 24:21, does the eye of God behold the equal for mankind.

That influence which first and most truly secures the attention of the child mind has first opportunity to develop the child unto a maturity either for or against the God of heaven. It little affects Jehovah's plan which way that child turns. It makes all the difference to the child, all the difference known to humanity, which way he turns. 'ARE WE GOING TO THROW OUR INFLUENCE IN FULL FORCE TO SNATCH THE CHILD, "AS BRANDS", FROM THE BURNING?'

If ever Christianity passed through a day in which responsibility rested heavily upon its shoulder, that day is this day.

With all the ferocious, unprincipled efforts that are being woven round and round child life, as the vicious spider weaves its web of shackles around its helpless victim, with all the influences purposely made attractive and alluring to the inexperienced life of the growing child thrown round about him—with all these things present, the church of Jesus Christ should arouse itself to a realization of its duty toward others, and should unlimber its Christian, its moral, its financial strength and power to the end that it may train and direct child life, as well as adult life, unto an ever-increasing comprehension of, and consecration to the God of heaven and to Christ His Son.

MORTAL OR IMMORTAL

By George B. Alldridge

(Continued from last week)

NOR long ago I read a brochure on the subject of "Purgatory", which, according to the Roman Catholics, is a state or place of purification after death, where certain offenses may be expiated. The writer, a prominent Catholic priest, started out, "I assume that my readers all believe that their souls are immortal, and hence there is no need to argue this question. So I will point out what becomes of the soul after death", etc.

After trying to describe purgatory with the help of Dante, Milton, and other poets, to my amazement, instead of proving that the soul is immortal, the question they leave unsolved, he gives one scripture to prove the existence of purgatory, and that from one of the apocryphal books of the Douay Version, which scholars, both Jewish and Gentile, have rejected as not canonical, and even this, if the context is included, condemns their teaching.

I will quote in full from 2 Maccabees 12:43-46: "And

making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

Now I understand why Catholics pray for the dead, "and come across" with hard earned dollars to get them out of purgatory.

Now let us turn back to Psalm 146:3, 4, the Douay Version, and read, "Put not your trust in princes; in the children of men, in whom there is no salvation. His spirit shall go forth and he shall return into his earth; in that day all their thoughts shall perish." Note, it is "he" the person himself—a soul—which shall return into his earth, and his thoughts perish.

At Atlanta, Georgia, on March 10, 1931, Dr. George W. Crile of Cleveland, renowned surgeon and one of the greatest living medical scientists, gave an address before the Southeastern Surgical Congress on "The Kinetic System

(Continued on page 506)

BEYOND THE HILLS

Beyond the hills where suns go down,
And brightly beckon as they go,
I see the land of fair renown,
The land which I so soon shall know.

Above the dissonance of time,
And discords of its angry words,
I hear the everlasting chime,
The music of unjarring chords.

I bid it welcome; and my haste,
To join it cannot brook delay;
O, song of morning, come at last,
And ye who sing it, come away!

O, song of light, and dawn, and bliss,
Sound over earth, and fill these skies!
Nor ever, ever, ever cease
Thy soul-entrancing melodies.

Glad song of this disburdened earth,
Which holy voices then shall sing;
Praise for creation's second birth,
And glory to creation's King.

—*Horatius Bonar.*

THE ORIGIN OF THE CHURCH

By Paul M. Hatch

THE church was an outgrowth of the Jewish root stock that had its foundation in the old covenants of promise of God, and its origin was typically Jewish. Later on, when the Jewish or Israelitish branches had been broken off through unbelief, the Gentile branches were grafted in.

The whole basis or foundation of the church was laid on the statement made by Peter, as found in Matthew 16:13-19. When Jesus asked the twelve, "Whom do men say that I the Son of man am?" they answered that He was thought to be Elias, or Jeremiah, or some other of the prophets, raised to life.

But when Jesus questioned them as to who they thought He was, Peter immediately answered, "Thou art the Christ, the Son of the living God." To this Jesus responded, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." It was upon this great confession, made by Peter, that the church was to be builded: "Thou art the Christ, the Son of the living God."

It would seem strange, in a measure, that Jesus did not say that upon this rock He would build His kingdom. He had previously gone all about Judæa and Galilee, preaching

the gospel of the kingdom and healing all manner of disease among the people. But at this time some semblance of the rejection of the King had taken form. By the *ekklesia*, or assembly, the ones that would take the greater step than that He was the King, to that He was the Son of God (which was now to be the coming thought) by that assembly activity was to be exercised mainly in this greater truth.

Immediately after this confession of Peter, Jesus cautioned them not to tell any man that He was the Son of God. Also He began from that time forward to tell them that He was to be rejected as King, to be crucified, and to be raised the third day.

All this sounded strange to the disciples, and Peter, remonstrating with Jesus, earned a rebuke from Him: "Get thee behind me, Satan: for thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."—Matt. 16:23. Peter was not then aware of the prophecy that told of the rejection by the builders of the Stone that was eventually to become the Head of the corner. But it was firmly fixed in his mind when he preached and defended himself before the Sanhedrin, at the hearing following the healing of the impotent man.

Although the rejection of this Stone was emphasized, both in word and in act on the part of the Jewish populace and the council, yet it was to become the Head of the corner, because Jehovah Adonai had spoken through Isaiah the Prophet, saying, "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."—Isaiah 28:16, 17.

Moreover, as Jesus had said to Peter that the gates of hell were not to prevail against this building, the church, so Jehovah said that the covenant and agreement against the Corner Stone would not stand, in these words: "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."—Isaiah 28:18.

Although Jewish vengeance had cried out, "Away with this man," before the Roman governor, which act eventually caused His death, yet God reversed that covenant with death and that agreement with the grave by raising Him from the dead. Peter heralded that proclamation to the populace in Jerusalem at Pentecost, as found in the second chapter of Acts.

This Foundation Stone, whereupon all the building was to be securely builded, was to continue throughout the dispensation, and every stone placed thereon was to be a lively stone, fitted, polished, tried. Paul gives an excellent summary of the purpose of the church in Ephesians 2:20-22, thus:

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

IN TUNE WITH CHRIST

By Lucille LeCrone

SOME time ago at a certain hour of the morning, all radio dials were turned to a particular program. The program was to be broadcast in many languages, so that all the world would be able to understand the message. Never before in the history of the radio had so many stations been hooked up for a single broadcast. The pope was to speak over the air for the first time.

At the appointed time the announcer said: "In just a few moments the pope will address us." This remark was repeated at intervals and finally, after about an hour of waiting, the voice of the pope was heard. Each minute of waiting was costing the broadcasting companies huge sums of money.

Contrast with this picture, if you will, the way in which the Word of the Lord is received. Many religious programs are broadcast each day. But the number of people listening to them is very small. Many people, if they come to a religious program while turning the dials of the radio, will immediately turn in another station. These same people never attend a church service. They have no desire to hear the Word of the Lord, nor have they any intention of listening to it.

If only they could realize how much they are missing by shutting Christ out of their lives. If they could but know the gladness of the glad tidings, how that Christ died for all in order that all might obtain salvation. If they could only perceive how much richer and how much fuller their lives would be with Him as their Friend! Then they would long to know more of Him and would never miss an opportunity to hear the gospel expounded.

Also remember, in contrast, how Christ was received when He was here on earth. He, who is soon to be King of all the earth, was despised and rejected of men. They constantly tried to find some fault in Him that they might accuse Him and have Him put to death. But this was impossible because He was guileless and sinless. Yet in due time, because it was His Father's will, and He came to do His Father's will, He was cruelly taken and led to the cross to die. Here He was crucified, not because of anything He had done, but He was made a sin offering for us. Here He suffered and bled and died for us, that we through Him might have the forgiveness of our sins, and thereby might gain eternal life. He was buried and rose again the third day and has become the firstfruits of all those who love the Lord.

As the Easter season becomes once more a memory, may the greatness, the wonder of His sacrifice, all that He did for us, sink more deeply into our hearts and impress us more strongly and forcefully than it has ever done before. And may we all say with Paul, "I am crucified with Christ". May we mortify the deeds of the flesh and manifest by our every word and deed that Christ lives in us.

YOUR CHURCH COUNCILS

(Continued from front page)

to discover their respective errors, to correct where they have injured, to advance away from carnality and toward spirituality—how to successfully do these things is a deep study.

To confer with one another and to exhort one another relative to these things is a matter that should be made frequently convenient. Such councils should be resorted to for the common good of all. The members of the International Chamber of Commerce will respectively receive great benefit from their council. But the main object of their gathering is that each will receive of the others and take to their respective home lands the benefits thus gathered and distribute them by proclamation and exhortation to their own people. Thus their own people will receive from the returning delegates benefits from the Washington meeting. In like manner the religious council should be so constituted as to return the greatest possible good to the greatest possible number of disciples of Christ.

CONFERENCES

During the coming summer season a large number of the people of the Church of God will be attending religious councils, some in one state, some in another. These conferences are laden deeply with responsibility. It is not theirs so much to proclaim the gospel of salvation as it is theirs to discover and reveal wherein those in attendance and those remaining at home are lacking most in faithful observance of the great truths which lead to salvation.

These councils bear the responsibility of the good of the people. Their opportunities for research and application are limited only by the devotion of their attendants to the God of heaven and by their respective consecration to the cause of their Savior and of their fellow Christians.

It is a serious question whether the mistakes and sins of Christian people in the field of Christianity should not be placed as frontiersmen in relation to the sins of the world. That is to say, it is a question whether the great upheaval of the world in the closing period of Gentile times, whether the great furore of sin that creates said upheaval is not introduced by the sin of the church. The great "falling away" of the church of Jesus Christ—rather, of those who profess to be thereof—must undoubtedly have the effect of making it the easier and simpler for men and women to extend their sinning to all but unbounded limits in any and every field of human effort. In fact, the sins of the church encourage others unto increased sins in the world.

The fact that the world renowned gangster of long standing, having fallen victim to the power of the state, is given Christian burial by the church and unlimited floral popularity by so-called Christian neighbors and friends, only encourages the mass of people to race more wildly into the forbidden fields of carnality. Therefore religious councils bear tremendous responsibility. It is theirs to discover and point out the mistakes of Christian methods, equally as it is theirs to discover and proclaim the truths of

the gospel. It is the duty of these conferences to be watchmen upon the walls to warn those far and near of the errors that can be recognized. It is theirs to be guardians for the protection of one and all who are intent on Christian service.

Because of the great importance of these gatherings and of the great good that is possible through them, it is important that every group of people will have a well appointed delegation to attend these councils. Experience proves that every local church that carefully and earnestly appoints and finances a delegate or delegation to its district or state conference profits thereby. Experience proves that every local church and every district or state conference that conscientiously and diligently appoints and finances a delegate or delegation to its central conference greatly profits thereby. Not only the local or smaller works gain, but likewise the general work advances, which latter advancement returns ever increasing benefits to the local bodies.

Such religious councils or conferences can be made of untold benefit to the different local churches.

TO THE SHUT INS WHO ARE NEARING THE BORDER LINE

By M. A. Woodward

AND when we reach it, what then?—just falling asleep in Jesus. And if we fall asleep in Him, we have no need to fear; no chill of terror will course down these mortal frames, no horror of despair. For our dear Master is always on duty, watching His own, and “He gives his beloved sleep,” and He will not fail to awaken each saint of His at the call of the trumpet’s notes. Having fallen asleep in His care, you will surely awaken with the glad answer, “Here am I, Lord;” and with animated joy on each sleeper’s face, we will hasten to the Christ to hear His joyful words of welcome. O, what a day!

Dear hearts, did you ever begin a day when everything seemed to go wrong? Nothing went right, even the dear little children’s noise provoked and annoyed you. The ever welcome kiss from the hard working, but kind husband somehow lost its usual sweetness. Night settled down upon a tired, nerve wracked body, and your pillow held the tears that could no longer be kept back.

What caused all this? Was it possible you forgot when you began the day to ask God’s guidance for that day? If so, you had to bury your tired nerves close into God’s ready love and sympathy, and plead for forgiveness and help to go on and lift the burdens and carry them tomorrow with His help. How the load is lifted, and you drop to sleep! You did not know when you fell asleep what was transpiring. Some might be caring for their sick and dying. You did not even sense that, until the glorious sunrise awakened you to the cares of another day.

And so life is made up of hopes and fears, pain and pleasure, dark days and bright ones, until the journey is nearly finished, and we are nearing the “border line”. And then what? “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.

O, the glory, the joy, the unspeakable bliss, awaiting one who has been touched and awakened from the dead, with the glorious image of the Christ shining upon and around him. Did we fall asleep in Jesus’ love and care? We cannot fail then to awaken with the Christ-life, immortal glory shining around and through us, crowning each life with glory unspeakable.

Why, then, beloved shut ins, should anyone who is trusting all with this Christ waste time fearing, dreading to fall asleep in Christ? You will not know any more about the past life than you did the night your tired, nerve wracked body fell asleep. The sleep of death is so like natural sleep that in God’s Word He often speaks of His people “falling asleep”.

As Stephen was being stoned to death, he looked up, and God gave him a wonderful vision of glory to soothe his mangled, painful body, as he pleaded, “Lord, lay not this sin to their charge.” And when he had said this, he fell asleep. Death is so often called sleep, because it is subject to an awakening. And when we have done our very best (if we have) to be overcomers, we have this splendid promise, “To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne”. Rev. 3:21.

Are we counted among the overcomers? Yes; if we are trying to be patient in pain, trying to keep back hasty, unkind words to those who are doing all they can to provide and care for us. God never promised eternal life, or a home in the palace of the King, to those who are sinning each day by snapping and snarling because everything is not just as they think it should be. If those caring for us are doing the very best they can, it is not Christlike to spend our days faultfinding. But rather, with thanksgiving on our lips, and joy in our hearts for the splendid hope and promise awaiting the true Christian, we should thank God, as Paul of old did, and journey on.

O, God, help us all to remember the tender Physician who is able and willing, and who has promised to heal every wound, soothe every pain, and cure every heartache. And as you near the “border line”, instead of fearing, just look up into His magnificent face and feel the wonderful power of His presence. For you will have awakened to the new life in the palace of the King.

O beloveds, shout for joy, for the promised rest is almost here for many of us, and the waiting time will not be long before we will see Him in all His glory. Events are fast thickening all around us, events that tell us the Lord is very near. Do not be deceived, dear friends everywhere; put on the armor of God and be ready to stand for Him and His cause, for very wonderful things will transpire when God manifests His power among the nations.

—*One of the shut ins, waiting for the Master.*

THE RENDING OF THE VEIL

(Continued from last week)

THE MEANING OF THE VEILS

AS LONG as the tabernacle dispensation had a standing, the approach to God was very imperfect; for there were *veils* in the tabernacle. The people in the outer court were shut off from the Holy Place by means of the first veil; the priests in the Holy Place were shut off from the Most Holy Place by means of the second veil. The office of each veil was the same—that of concealing whatever lay behind it, and of barring a further approach.

By virtue of the Brazen Altar and the Laver, the people in the Court might advance so far; but only those who were priests might pass that veil, and go nearer, even to the symbols of fellowship with God; while only the one high priest might pass the second veil, and go the nearest, even to what were still more significant symbols of the fellowship of God.

Of this obstructive symbolism in the worship of God, it is the second veil which was the more expressive; for as the Most Holy Place was the acme of the reality and blessedness of communion with God, so it was with ultimate reference to it that all the ritual of the tabernacle was conducted, from the coming in at the gates of the Court, up to the high priest's appearance within the oracle. This second veil—the more expressive symbol of obstructionism, the concealment covering of the glory of God's presence—is the one spoken of in our text.

THE SECOND VEIL DESCRIBED

IT WAS a curiously wrought fabric. Upon the groundwork of "fine-twined linen" were displayed the colors of blue, purple, and scarlet. And those three colors, in that harmony which would result from the intervening of the purple between the other two, were interwoven in one mass of cherubim. It was a screen instinct with the ideas of life and power, and at the same time exhibiting beauty and glory. It hung by hooks of gold from four pillars overlaid with gold. The Scripture calls it a "cunning work", the cunning of God, for it was copied from "the pattern shewed to Moses on the mount."

How impressive it must have been, in the seven-fold light of the Golden Candlestick. With what awe it would fill the mind, since it hung there to hide from view the greater glory which was behind it. And by the pictured expression of guardian watchfulness and power in the in-wrought cherubim, it was ever saying quietly but solemnly, "Thus far, but no farther." We may imagine the whispered reverence among the priests of the Holy Place.

RESIGNING ITS OFFICE

BUT now the veil had ceased to exist. It was rent. Suddenly its office was at an end. There it still hung, but the eye might now see *through* it and *beyond* it. As a veil it was gone. All at once, and strangely, too, the concealment had ceased!

It fell in pieces in its own place before the Holy of Ho-

lies, as if resigning its office. No hand of man interfered, and not another thing, from porch to oracle, was either displaced or marred, through all the magnificent building.

It was not of a natural process of decay, that the threads of the veil parted asunder; for though it fell in pieces, it did not fall in *tatters*. It did not have a rent here and a rent there. It was rent "in twain"—in just two pieces; as another evangelist says, "in the middle"—in two *equal* pieces; thus opening into the very center of what it had served to conceal. It was rent "from the top to the bottom"—in a straight line downwards, and completely through. It was not jerked apart by some intruder from below, but cleanly cut by an invisible hand from above. The statement implies the supernatural, and indicates that thus the matter would have been regarded by any one who might have witnessed it.

But yet more remarkable, the rending of the veil was a grand coincidence. When did it happen? Precisely when Jesus Christ expired on the cross. At the instant! That was the august moment for which the veil of concealment had been waiting; the moment for which through all the ages it had continued to exist in defiance alike of time and of violence. The very instant! As though an inherent intelligence had kept watch within it, and now heard the stroke of its heaven-struck doom.

Especialy, as we have seen, it was rent in immediate succession to the loud expiring cry of the Crucified. There were two loud cries from the cross. The first just before the darkness had ended; the second after the darkness had passed. The first was an agonizing wail of abandonment; the second, a voice of joy. The first was crushed out of Him by that agony insufferable, of which the dread darkness was the sign; the second was the bounding forth of His feelings of achievement and deliverance in the restored light of the Father's communion. The first pronounced the words, "My God, my God, why hast thou forsaken me?" The second was a shout, pronouncing nothing, but following the words, "It is finished."

His work was done. He had borne our sins. The burden was gone. So, then, this second loud voice from the cross was the Conqueror's outcry of victory. As when a weary man, the day's task over, is pleased at thinking of the success his affairs have made and sinks to repose in sweet visions of tomorrow, so it was with an intensely human joy, that ere falling asleep, in the triumph of His purpose accomplished, the suffering Savior sent forth that final shout.

And how real the victory was made evident in the supernatural loudness of a dying man's voice! The Roman centurion was overcome with amazement at it, and the solid earth rocked. With that shout of victory coincided the rending of the veil. As the Savior finished His work, as the note of triumph rose high and clear from His dying lips, then, just then, as if an artisan's blade had passed swiftly down the veil, all concealment of the Holy of Holies was ended forever. It was a sign of *what* the victory was.

(Continued on back page)

WHEN WE SHALL SEE HIS FACE

By Annie Johnson Flint

"I will behold thy face . . . I shall be satisfied."

There are so many things to ask our Lord,
We think, if we could sit at His dear feet,
So much that we can never comprehend
In all the daily trials that we meet;
There are so many things that we should tell,
If we could feel the touch of His dear hand;
The griefs we hide from every soul on earth,
The troubles none but He can understand.

But I am sure that when we reach our home
And see the Savior's blessed face at last,
Our doubts and wonderings shall fade away,
As they had never been; and all our past
Shall be forgotten like a troubled dream,
Born in the darkness, dying with the night,
Lost in the radiance of endless day,
The glory of His eyes' unclouded light.

If He be silent, we shall be content
To wait in stillness, gazing on His face,
Forgetting all except His wondrous love,
And musing on the marvels of His grace.
And if He speak, then we shall hold our peace
To hearken to the music of that word;
There will be naught to question, naught to say,
When once the Master's voice our ears have heard.

For we shall know beyond all need to ask,
And He shall know beyond our speech to tell;
Rested, at peace, full fed and satisfied,
All shall be understood, and all be well.

—*Sunday School Times.*

FAITHFUL STEWARDSHIP

A TITHE IN ORANGE TREES

A BROTHER and sister decided to plant an orange grove in Florida. Together they purchased twenty trees. Ten trees were planted for each of them. The sister set apart one tree for the Lord and promised that all of its fruit should be used for His work.

The brother laughed a bit at her "silly notion" and jocularly told her, "You will now have nine trees, and I will have ten. I will invest my earnings of my extra tree in more trees, and you can invest in the heathen."

When the oranges were ready for shipping, the sister gathered and packed with her own hands the first box from the Lord's tree and sent it to the pastor of her home church in the north. The other oranges from that tree were picked

first and marked with a special mark and sold by themselves. When all the fruit was sold the brother was amazed to find that the oranges from his sister's nine trees had sold for more than those from his ten.

Still he was not convinced of the truth of his sister's statement that God had simply fulfilled His promise, "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith Jehovah 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."

Another year all the trees received the same care, but again the sister sold the fruit of nine trees for more than her brother received for his ten. They talked the matter over. The brother was convinced that God had indeed poured out a blessing in the abundance of fruit. The influence of his sister's faithful stewardship gripped his heart. He promised her that he would become a tithing steward, giving to God one-tenth of everything that came to him. Then his sister added a thank-offering to her tithe.

WHAT IS OUR MEASURE?

A YOUNG man came to a minister who had preached a sermon on stewardship. "I have a confession to make," he said. "Some time ago I made a decision to give a tenth of my income to the Lord. I had a little shop at which I had never taken in more than several dollars a day. After I made this pledge, I used to carry home the money from the cash drawer every night, and my wife and I would take out the tenth for the Lord. The receipts of my little business grew larger. I took home \$8.00, then \$10.00, and finally one night, \$16.00—a very large amount to come in through that little shop in one day. That meant we must give \$1.60 that day!

"My wife and I thought that was too much for poor folks as we were to give. We talked it over and agreed to cut it down to a twentieth that day and make a gift of eighty cents."

He paused—then went on, "I've never taken in \$16.00 a day since that time, but I'm going to start over again, and I promise to be honest with God and give Him His tenth."

God was willing to make a \$16.00 a day man out of him, but his measure was \$8.00 a day. That was the largest sum with which he could be a faithful steward, until he came to himself and asked God to give him another chance. God literally poured out such a blessing there was not room in his heart to receive it.

The silver and gold are the Lord's. He is searching out and trying men. What is our measure?—*Selected*

CHRISTIAN ATTRIBUTES

"JOY in expressing the best; tirelessness in carrying out the tasks at hand; resourcefulness in meeting situations; enthusiasm over the Master's work—these are the attributes that inspire confidence, radiate a wholesome type of Christianity, get tasks done, and make the Christian way of living attractive."

THE TRANSLATION OF THE SAINTS

ENOCH was one of the oldest of the Old Testament saints, and he left this earth three thousand years before the birth of Christ. There are just three passages in the whole Bible in which Enoch is introduced. The first is in Genesis 5:18-24, where, in connection with the brief record of his birth and age, we find this important statement made concerning him: "Enoch walked with God: and he was not; for God took him."

The second is in Hebrews 11:5-6, where he stands as a great example of the power and grace of faith: "By faith Enoch was translated that he should not see death". And his last appearance is in the book of Jude, where we read: "Enoch also, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousand of his saints."

These three texts clearly bring before us three special aspects of Enoch's saintly character—*i. e.*, (1) his faith, (2) his walk, (3) his testimony. These three points are closely connected, and afford much food for profitable meditation, and could easily be enlarged upon. But what we desire just now is to emphasize the fact that Enoch went to heaven without dying, and that in him we are to see a very remarkable type of Christ's living and waiting saints at the close of the present dispensation.

Now the question has been raised: "Have we any ground from Scripture to expect that any of God's children shall be caught up to meet the Lord in the air *without their having been previously so sanctified* by the Holy Spirit as to *make them fit* for such an exalted honor?" For it is universally acknowledged that no higher honor was ever publicly bestowed on any man on earth than that which was bestowed on Enoch and Elijah, both of whom were translated without dying. But they were men specially qualified by their faith, holy living, and public testimony.

Now if these two men are distinguished patterns of those blessed ones who shall be thus honored when Christ shall come again in glory, then must it not be that such honored ones shall be only Christians who are noted for illustrious and persevering holiness and eminent for distinguished personal service? For it is undeniable that multitudes of the members of churches at the present day resemble Laodiceans of old, who were "neither cold nor hot" (Rev. 3:15). Can we therefore conceive that Christ will actually bestow the same wondrous honor on those who are manifestly dishonoring Him by their spiritual poverty, sleep, slothfulness, selfishness, indifference?

Dr. Seiss says: "I have no idea that a very large portion of mankind, or even of the professing church, will be taken. Only the select few who 'watch and pray always' (Luke 21:36) shall be caught up." The rest of the church must go through the horrors of the last great tribulation.

Beloved in Jesus, let us be diligent in our testimony for the kingdom. May we earnestly pray in faith for one another that we may endure to the end. If we are prepared

to meet Jesus in the air at His coming, earthly possessions will not be needed. Therefore may we not allow the cares of this world to turn us away from a commendable testimony of the coming of Jesus and His government on earth.

—Selected.

"ALL that I have taught of art, everything that I have written, every greatness that has been in any thought of mine, 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 daily made me learn a part of it by heart."—*John Ruskin.*

HEIRS WITH CHRIST

By Harvey Krogh

UP UNTIL the birth of Christ, God had no begotten son. He was without an heir. There was no one worthy of inheriting His boundless riches. Now in Jesus Christ He has a Son, an Heir, One who was faithful and true to His Father.

Christ, as the Son of God, had a work to do, for He was the only one worthy to do it. His work was to lift men out of sin and to reconcile them to His Father, so that they, too, might be called His brethren and also God's sons.

Reading from Romans 8:13-18, we see that if we mortify the deeds of the flesh and live through the Spirit, we are the sons of God, 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." True Christians are to be made like Christ at His coming and are to be fashioned like unto His glorious body.

Let us consider the meaning of being a son, an heir of God. An heir is one who inherits the possessions of his father. God possesses all things. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Psalms 24:1. Christ is to inherit all of these things. In Revelation 21:7, we read that God will also give these things to others: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Can we realize what it really means to be joint heirs with Christ, partakers of that heavenly glory as He is? Can we comprehend the greatness of inheriting the earth, of obtaining life that cannot end? It is too much for a finite mind like ours to grasp. But the Lord has promised us these things, and we know that His promises are true. So let us do all in our power to bring others to the knowledge of this great truth, that they also may have that greatest of opportunities.

May the Lord give us strength to hold fast these promises and to live so that we may be acceptable, when He comes to reward His servants.

MORTAL OR IMMORTAL

(Continued from page 499)

and Its Control." He pointed out that the animals are far superior to us in sight, smell, strength, fleetness, and in many other respects. Only in the higher organs are we superior, and in the development of this organ, the frontal lobe of the brain, is the secret of our domination.

It is therefore true that our leaders and our greatest thinkers, because their lower organs are driven to more activity by the highly developed higher organ, are more subject to high blood pressure, goiter, and other ailments. Man, in a sense, is the victim of his own civilization. This driving force may and often does wear out the entire physical mechanism. Hence then we see that man's superiority lies in his brain capacity. Is not this the secret of success in all the activities of human life and existence?

How true to the Bible is all this! Let us quote Psa. 8:4-10, "What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou hast made him a little lower than the angels, thou hast crowned him with glory and honour: and hast set him over the works of thy hands. Thou hast subjected all things under his feet: all sheep and oxen; moreover the beasts of the fields. The birds of the air and the fishes of the sea that pass through the paths of the sea. O Lord, our Lord, how admirable is thy name in all the earth."

Paul, in Hebrews 2:5-13, beautifully elucidates this scripture. He points out that there is yet a world to come which will not be subjected to the angels, that in that world all things will become subject to Him, and those who in this life He is preparing to participate in this new government, He will raise from the dead at His coming.

Dr. Crile thinks he has discovered that cell tissue may be developed and nurtured artificially into life. Twenty-two years ago I read these remarkable words, and they are true today: "We know neither what life is, nor what death is, nor how nor why the one passes into the other. This is not for want of guessing, for many centuries and much hard thinking have been devoted to this business in the realm of pure speculation. But these speculations have not advanced us a whit, and even now, when the sacrosanct problem of life has long since been impounded by biologists and submitted to the cold contemplation of science, we are forced to confess that the secret remains remarkably well hidden."

Though much has been learned of the processes attending life and of the conditions governing its continuance or conclusion, what in essence it is, how it begins, what determines the gradual failure which we call senescence, on these matters we are still pretty thoroughly in the dark.

Radiobes, the putative examples of a spontaneous generation under the influence of radium emanations, have had their day, and have left us what we were, unexplained of the first and greatest mystery that man has encountered—life. Scientists and philosophers, it matters not how learned they may be, give us no hope beyond the grave. Death ends all, and hence the only hope is in a resurrection from the

dead—the Bible's solution.

In conclusion, my immortal soul friends, think upon these scriptures: "The dead praise not the Lord, neither any that go down into silence." Psa. 115:17. "In death these is no remembrance of thee; in the grave who shall give thee thanks?" Psa. 6:5.

"Wilt thou show wonders to the dead? shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Psa. 88:10-12.

"The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." Isaiah 38:18. "But man dieth and wasteth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:10-12.

"Before I go whence I shall not return, even to the land of darkness, and the shadow of death; a land of darkness itself; and of the shadow of death. Without any order, and where the light is as darkness." Job 10:21-22. "To the law rather, and to the testimony, and if they speak not according to this work, they shall not have the morning light." Isaiah 8:20.

In my next article I will write upon this subject, "Our Hope of Eternal Life."

ENDURE

CHRISTIANS are called to endure. "I *endure* all things for the elect's sake", said the Apostle; and his command to Timothy was, "Watch thou in all things, endure afflictions, make full proof of thy ministry."

"Many are the afflictions of the righteous." The world assails; the flesh beguiles; Satan assaults; and the Lord chastens. What then? Endure!

You must pass through the furnace. Suppose enemies do kindle the fire? Suppose Satan does blow the bellows? You will be none the worse for all that; it will only consume your dross, and bring you forth, purged from every defiling thing.

Endure afflictions! Let men burn and beat; the hearth stands after the fire has gone out; and God's church is an anvil that has worn out a great many hammers, and will wear out a great many more.

"He that endureth unto the end the same shall be saved." Trust and you shall triumph. Endure and you shall enjoy. Learn to lie still beneath the stroke. Despise not the Lord's chastening. Look upon the wicked as His rod and His staff.

He rules the whole world. His eye sees every tear. His ear hears every groan. His hand will help in every time of need. His grace will be sufficient in every trial. His joy will be the soul's exceeding great reward.—*Selected by Rufus A. Curtis.*

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"HONOUR THY FATHER AND THY MOTHER" — DEUTERONOMY 5:16.

OUR GIFT TO HER

MOTHER — a word that brings to mind many tender memories, little kindly deeds, noble sacrifices, labor and toil perhaps, tears, heartaches, worries, smiles, laughter and prayers, all expressed in that one word — mother. She is the one to whom humanity looks for expression of all the finer things of life, and in consideration of the place that she holds in the lives and hearts of all, we have set aside a day in which to unite in paying her homage.

Throughout the year there are days which we commemorate — Thanksgiving, Christmas, Easter, Fourth of July. But as the years go on, there seems to be a growing tendency to commercialize such occasions, while the reason for which the day was originally set apart is forgotten.

Thanksgiving brings more thought of turkey and pumpkin pie than it does of giving thanks for the bountiful store of earthly goods and spiritual blessings that God has showered upon us. Christmas has come to mean tinsel and sleigh bells, crowds of shoppers, feasting and expensive gifts, while the picture of the Christ grows dimmer and dimmer. Many people think of Easter only as one great fashion show.

Mother's Day is a little different from all other holidays, inasmuch as it will mean just as much to those who observe it in years to come as it did to those who instituted it. The heroine of that day will always be present, endearing herself to her children, vital, loved.

For weeks before Mother's Day, advertisements are lavish in their suggestions of gifts for her. We should give her everything which is within our means to offer, for she deserves it. But your gift, unless accompanied by that thoughtfulness and love for which she longs, cannot mean nearly as much to her as a few simple words or a card that will carry to her a tender thought or loving message. Mother doesn't care nearly as much about your money or your gifts as she does about you. She feels as though all her efforts are repaid if she knows that the child which she has nurtured, watched and worried over, cares as much for her in return.

They have set apart the second Sunday in May as Mother's Day, but to those who love her, it comes three hundred and sixty-five times a year.

NATIONAL BEREAN BOARD MEETING

THE National Berean Board will meet in spring session on May 19, at 9 a. m., at South Lawn Park Church of God, Grand Rapids, Michigan. Every member of the board who possibly can is urged to be present. Several important matters will be brought up, in addition to making plans for the coming conference. If you have any reports or suggestions, you may send them in care of F. E. Siple, 50 Cherryvale, S. W., Grand Rapids, Michigan. Or, better still, bring them with you when you come.

M. W. Lyon, Pres.

MARCH REPORT FROM DIXON, ILLINOIS

Senior: Membership, 12; average weekly attendance, 7; interest, fair.

Junior: Membership, 13; average weekly attendance, 13; interest, very good. This class is doing fine work.

Primary: Membership, 5; average weekly attendance, 4; interest, very good. Having lessons concerning the creation.

Elizabeth Ford, Sec.

Dixon is the only society heard from this month. I wonder what the rest of our societies are doing. Everyone is interested in what you are doing. Let us hear from you.

Edna Wood, State Sec.

ETERNAL LIFE

Its Giver is God himself (Romans 6:23).

It is found in Christ alone (1 John 5:20).

It is received by faith in Christ (John 3:36).

It is assured by the Holy Spirit (1 John 5:11).

Its enjoyment is experienced by feeding on Christ (John 6:54).

Its fruit is holiness of life (Romans 6:22).

Its hope is the coming of Christ (Jude 21).

BEREAN PAGE CONTRIBUTIONS

Illinois, 16; Ohio, 13; Michigan, 8; California, 5; Louisiana, 4; Iowa, 3; Indiana, 3; Texas, 1; New York, 1; Missouri, 1; Arkansas, 1; Nebraska, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



JESUS PREPARING FOR THE END

OUR communion service is a very solemn service, and is to be partaken of very seriously. Why?

Jesus and His disciples went up to Jerusalem to attend the feast of the passover.

The feast of the passover was kept in remembrance of the "passing over" of the families of the Israelites, when the firstborn in every family in Egypt was destroyed; and also in remembrance of their passing out of bondage.

The disciples asked Jesus where they would eat the passover supper. Jesus sent two of His disciples to the city and told them to follow a man whom they would see carrying a pitcher of water.

They were to tell him that the Master wanted to know where they should find the guest chamber, that He might eat the passover with His disciples.

Jesus said the man would show them a furnished upper room where they should make ready the passover.

The disciples did as they were told, and in the evening Jesus and the twelve disciples sat down to eat the passover supper.

As they sat eating, Jesus took bread, and blessed and brake it, then gave it to His disciples, saying, "This is my body which is given for you: this do in remembrance of me."

He meant that the bread should be a symbol to them of His body, which was soon to be broken for them and for us.

Jesus took the cup of wine, or juice of the grape, and when He had given thanks, He gave it to them to drink, saying, "This cup is the new testament in my blood, which is shed for you."

He meant that this should remind them of His blood, which was to be shed for them.

While they were eating, Jesus said that one of them would betray Him. This made the disciples very sad, and each one asked, "Is it I?"

Jesus told them that it was one of the disciples that dipped with Him in the dish. He meant Judas, who soon after went out, and that night betrayed Jesus.

—*Junior Quarterly.*

SOMETHING TO DO

1. Read Exodus 12:21-28.
2. Ask your parents if one should examine himself, or the other person with whom he is to commune; also, if you

should play during communion.

3. Learn another verse of Isaiah 35.

WE BELIEVE IN baptism as Jesus was baptized. "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

"And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

"And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

—Mark 1:9, 10, 11.

EVERYBODY'S BUSINESS

It is everybody's business,
In this old world of ours,
To root up all the weeds he finds,
And cultivate the flowers.

It is everybody's business,
As he walks earth's weary miles,
To keep back all the frowns he can,
And bring out all the smiles.

It is everybody's business,
I'm sure you've always heard
To hold in check the harsh one, and
To speak the kindly word.

It is everybody's business—
It is our old world's need—
To keep the hand from unkind act,
And do the loving deed.

—*Selected.*

MAKING bird houses is a simple job. Here are a few general pointers. To be satisfactory, bird houses should be well built, durable, cool, rain-proof, and accessible, since they should be cleaned after each brood's departure. The roof of the bird house should slope sufficiently to shed water, or should have a groove cut across the face of the overhanging part. It should overhang the entrance by two or three inches to keep out driving rain. Holes bored on an upward slant help to serve this purpose. Bird houses should be placed rather low and not in dense woods, with the entrance turned away from prevailing winds.

—*Christian Herald.*

With Our Sunday Schools

LESSON 8. — May 24, 1931

JESUS PREPARING FOR THE END

Luke 21:1 to 22:23

Devotional Reading: Isaiah 53:1-6

GOLDEN TEXT

This do in remembrance of me.—Luke 22:19.

A STUDY OF THE SUBJECT

Topic. Meaning of the Lord's Supper.

Basic Truth. "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.

Outline. I. Not the Real Passover Supper. II. Christ Our Passover. III. The Supper.

I. Not the Real Passover Supper. God specifically instructed concerning the program of the passover. The lamb was to be chosen on Nisan 10th. Ex. 13:3. It was to be kept "up until the fourteenth day." Ex. 12:6. It was to be killed in the closing of the 14th day. V. 6. It was to be eaten "in the night", which would be Nisan 15th, as their days closed and began at sundown. V. 8. This 15th day was to be "an holy convocation". V. 16. "No manner of work shall be done in" it. Inasmuch as our Savior was crucified on the 14th, the supper which He ate the evening before could not have included that of the passover lamb.

II. Christ Our Passover. "Even Christ our passover is sacrificed for us."—1 Cor. 5:7. The passover lamb in Egypt, Ex. 12 and 13, was not in behalf of the Egyptians, nor specifically for all Israel. It was specifically for the firstborn.

As "passover" Christ's death was for the firstborn unto God, not for the world. (This must not be confused with His death as an atonement; as an atonement, His death was for all.) As passover, we must understand Christ as the antitype of the passover lamb which protected the firstborn from death. This protection in Christ extends in the giving of immortality to God's own firstborn—this at Christ's second coming.

III. The Supper. It was after the supper was ended that Christ gave the bread and the cup, with the statements, "This is my body"; "This is my blood". The emblems evidently referred to His death upon the cross, before that day was ended.

"This is my body." It was of the loaf that Christ made this assertion. The loaf stood for Christ. In 1 Cor. 10:16 Paul comments upon this by saying, "Is it not a participation of the body of the anointed one?"—Diag. The Gr. word here used for communion means, "The act of partaking or sharing, i. e., participation, communion."—Crit. Lex. "Partnership" comes from the same root. The meaning then seems to be that the individuals partaking of the emblems not only partake of Christ, but enter into partnership with Him, in giving of themselves even as Christ gave.

"This is my blood." As God, with the

blood of the passover, sealed His promise to save the firstborn of Israel, as Moses with the blood of the bullock, Ex. 24, sealed his covenanted promises of Sinai, so Christ in the giving of His life sealed the new covenant with all of its promises, to those faithful in Him.

Sincere observance of the communion service brings the individual into deep and true worship, renews his vision and his pledge of the new covenant in Christ, and anew consecrates him to ever increased service and dedication.

PRACTICAL APPLICATIONS

The End: The Master prepared himself and His disciples for the end of His life. He knew that the way of the cross was His way. He trod incessantly toward it. No stone was left unturned before this event took place. He completed every part of the work assigned Him by the Father. Not only did the Master prepare His workers for the end of His life, but He gave out signs that would prepare the church of the end of the age, now closing.

The End

- of Christ's life was tragic, but pregnant with hope;
- of a hard day is generally pleasant;
- of this age is rich in hope for the faithful;
- of this age will not come until people are amply warned;
- of life is uncertain, but very sure.

Preparation: As Jesus prepared for the end, so we should prepare for the end. David said, "There is but a step between me and death." This is true of everyone. We do not know when, where, or how, but we know it is a warfare from which there is no discharge. Be practical and be square with yourself and prepare, that when that day does come, you will not need to go down into the valley of death alone.—C. E. R.

THE GOLDEN TEXT

"This do in remembrance of me."—Luke 22:19.

These are Christ's words on the night in which He was betrayed, as He sat, or reclined at the table, as was the custom. He talked with His disciples and instituted the Lord's supper.

"This do in remembrance of me" is a privilege and a duty for every Christian. "For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Corinthians 11:26.

This must be done in a worthy manner. "But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Corinthians 11:28, 29.—L. A. R.

SENIOR AND ADULT CLASSES

Topic: In Remembrance of Me.

Christ instituted the ordinance of the communion and said, "This do in remembrance of me". It stands as a "memorial" to Him. By its observance we are reminded of His love; how that while we were yet sinners, He gave His life for us. We remember His self sacrificing life of service to an ungrateful world. We see Him on errands of love and mercy to a needy world. We hear Him debase the proud and self-righteous, and exalt the humble. We remember that He was tempted in all points as we, and He can therefore be touched with the feeling of our infirmities.

When we see Him yield up His pure life on the shameful cross, we are impressed to sadness to see the sacrifice of the just for the unjust; of a life, made rich by obedience to the heavenly Father, for poor, weak, fallen humanity.

Why shouldn't we keep these things in memory? Is it not enough to give us strength and courage to endure to the end?—F. A. S.

INTERMEDIATE CLASS

Topic: The Meaning of the Lord's Supper.

The second verse of the lesson says that Jesus asked Peter and John to prepare the passover for them. What was the passover? Ex. 12:1-14. How did Jesus and His disciples find the room where they took part in this feast? Luke 21:10-13. Did Jesus know that His death was so near at hand? What did He mean in vv. 19, 20? How was His body broken and His blood shed for us?

If He told His disciples to take the bread and wine in remembrance of Him, what would come to their minds each time they partook of it? There are certain things in our lives that we connect with a dear friend perhaps. And when we do these things, we think of that friend who may be gone from us. Just so with the Lord's supper, when we partake of it, we think of His great sacrifice for us, and we determine to give ourselves to Him and His service, each day of our lives.

Jesus knew that He was soon to leave His disciples and go to His Father. He did not want them to forget Him or His love for them. He wanted to draw them close to Him, and so He gave instructions to them to keep this supper, called the Lord's supper, in memory of Him, until He returns.—M. G.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

May Meeting, Fonthill, Ont.,	May 29 to 31
Minnesota, Eden Valley,	June 11 to 14
Michigan, Grand Rapids	June 21 to 28
Texas, Riviera,	July 10 to 19
General and Illinois, Oregon,	Aug. 4 to 16
Virginia, Maurertown,	August 20 to 30

EDEN VALLEY, MINNESOTA

On Sunday, June 7, a special series of meetings will begin at Eden Valley, with morning, afternoon, and evening services by the pastor. On Monday evening, June 8, Elder Jas. A. Patrick, of Ashland, Ohio, will be present to continue with the meetings for about two weeks. During this time the Minnesota Annual Conference will convene, the dates for the conference being June 11 to 14. In addition to Elder Patrick, several other ministers will be present for the conference. Although the conference will close on June 14, the series of meetings then in progress will continue for the next four or five days. This will be an interesting and helpful meeting. Let all of the Minnesota brethren plan now to attend the conference and as many of the other meetings as possible. All are invited. Sydney E. Magaw, Pastor.

Bro. C. E. Lapp expects to be with the congregation at Plum River, Illinois, over Sunday, May 17. All those living in the neighborhood of this church are urged to attend.

Sr. Anna D. Springer of Lancaster, Ohio, visited with her mother at Bremen, Ohio. While there Sr. Springer fell down four stair steps and sprained her left ankle, which has greatly hindered her in her church work, but she is able now to be about again.

Sr. Woodward's cheerful presence has been missed at church services the past ten days. She has been quite sick, but is much improved at this writing. Sr. Williamson, also of Golden Rule Home, has been ill, having been threatened with pneumonia, but she is now on the road to recovery.

Notice was given that prints of the Training Class picture may be obtained for five cents each. This should have read, "five cents each, plus mailing costs," which will bring the cost to ten cents. Address Gerald Cooper, Ripley, Illinois.

Many good words have been received for both our Easter and Training Class issues, as well as for the regular numbers of The Restitution Herald. To all such we send our appreciation, and we pray The Herald may continue to proclaim the truths of God in a way that will lead to deeper consecration on the part of its readers.

When sending in her pledge and a contribution to the cause, Sr. Lillian Raitton writes:

"I thought the student Restitution Herald real fine, both the articles and the picture of the group of consecrated young men and women. May the Father's presence and blessing fill each heart and life that much good may be done.

"I also like the prayer circle. It does seem to bring the dear sick ones near to us, and it unites us in Christ, so strengthening the bond of unity.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. John Cochran,
Sr. C. E. Randall,
Bro. Thomas Weldon,
Sr. H. L. Leeper
Sr. Ada Daniels
Bro. Jas. A. Patrick
Sr. Ella Rose,
Sr. Edna Brewer,
Sr. Harriet Reed,
Sr. Franklin Moore,
Sr. Riley Hoskins,
Sr. Anna Perrine,
Wilbur Hagenbush
Sr. Harry Thomas
Sr. May Moore

Knox, Indiana.
Mora, Minnesota.
Thorold, Ont.
Arkansas City, Kans.
Alma, Mich.
Ashland, Ohio
Grand Rapids, Mich.
Troy, Ohio
Arkansas City, Kan.
Niagara Falls, N. Y.
St. Cloud, Minn.
Haines City, Fla.
Argos, Ind.
Graytown, Wis.
Bartley, Nebr.

A letter from Bro. M. W. Perrine states that Sr. Perrine is now at home, but is still in a very serious condition. Though she does not suffer the severe pain she did while at the hospital, she is unable to be up at all. The prayers of the church are earnestly requested in her behalf. Let us all remember this faithful brother and sister at the throne of grace.

GRAND RAPIDS, MICHIGAN

Only ashes now remain of the mortgage taken four and one-half years ago upon the completion of our little church. And from this point of success now reached, our faithful little band is ready to march forward into the larger work of the future.

Bro. Austin was present to preach on Friday night, Saturday night and Sunday morning, and to conduct the mortgage burning services on Sunday afternoon. These services were impressively conducted, and after the mortgage was burned, pledges and contributions to the amount of several hundred dollars were received for a building fund. A committee is now working upon plans to present to the congregation for approval, and it is hoped that the basement to the enlarged church can be completed this summer, so as to be ready to house a much larger Sunday School next winter.

Sr. Austin accompanied her husband for the week end here. Our people were all glad to see her, and appreciated her vocal numbers.

And now we turn our faces to the annual conference and Bible School to be held June 21 to 28. A hearty invitation to all.

F. E. Siple, Pastor.

VIRGINIA BIBLE SCHOOL AND CONFERENCE

The Virginia Bible School and Conference will (D. V.) be held at Maurertown, August 20 to 30, inclusive. Bro. Marsh will be with us again this year. Those who were with us last year will remember, with pleasure, the fine Bible School we had as a result of his labors. We are indeed glad that we can have Bro. Marsh with us again.

We urge the brethren to plan vacations so as to be with us during our Bible School, August 20 to 30.

Now is the time to start planning.

Harry A. Sheets, Sec.

ILLINOIS BIBLE SCHOOL

Illinois Bible School promises to be a most instructive and interesting session this year. Bro. Marsh will be with us again and will teach the junior young people's class, one session per day. This includes those of high school age, with whom Bro. Marsh is so successful as an instructor. Bro. C. E. Lapp will conduct the other session. Begin now to plan to be in attendance, August 4 to 16.

FONTHILL, ONTARIO

According to reports received here recently, Bro. Cronkrite, of 120 Mary St., Brantford, Ontario, is very ill, and has had to cancel his plans of attending our Annual May Meeting. We regret the news, and pray the Father's richest blessing to attend him. We know a word of Christian cheer would be greatly appreciated.

Bro. and Sr. Arthur Gilbey and son, Clarke, of Rochester, New York, spent the week end as house guests of Bro. and Sr. Holland of Thorold, also calling on old friends in Fonthill and vicinity. They are doing what all church people in this section of the country should do—planning on attending May Meeting.

May Meeting — May 29 to 31

The front of our church has taken on a new appearance—the building of a choir loft. The loft and rostrum are now railed off and curtained with velvet drapes. The appearance of the church in general has been improved by refinishing around the windows, by stenciling.

May Meeting — May 29 to 31

Our first elder, Bro. Weldon, was back in his old pew for the first time in five months, at last Sunday evening's service. It is needless to say he was glad. He wishes to thank his many church friends who have remembered him during his long illness.

May Meeting — May 29 to 31

We are sorry to have to report that Sr. Martha Platts is critically ill at this time.

A NEW HIGHWAY FOR OREGON

An east and west highway has been surveyed through Oregon which will eventually give this town direct communication by highway with Chicago. The right-of-way is now being purchased.

As the survey extends across the extreme west end of the Golden Rule Greenhouse property and across a point of the larger field, the N. B. I. Board is dealing with the County Highway Commission relative thereto.

LOS ANGELES

At a short business session Sunday, May 3, the church voted unanimously to retain Bro. Marsh for another year.

Bro. Earl Corbaley, of Puyallup, Washington, is now located in Los Angeles and the church is fortunate to have a young brother with much enthusiasm for the cause of truth, to help in the work. Being an expert operator of the stenotype, he is doing missionary work by taking down Bro. Marsh's sermons verbatim and sending them out to friends and acquaintances.

Bro. and Sr. F. W. Wilson, who have been sojourning in California for the past year, are contemplating a return to Kansas City in the near future. We shall miss them very much and no doubt they will miss the association with the church.

Bro. and Sr. C. E. Hatch, of Santa Ana, Bro. T. W. Holway and two daughters and son, of Long Beach, Bro. and Sr. N. J. McLeod and family, of Holtville, Bro. and Sr. Alex Scroggs, also Bro. and Sr. Austin Scroggs, of Pomona, all attended the first Sunday services in Los Angeles. Some were disappointed on learning that the afternoon services had been changed to evening, as they had hoped to hear two of Bro. Marsh's sermons on prophecy.

Bro. E. E. Rogers taught the Berean lesson Sunday evening, the subject being, Death. He is a good leader and gets enthusiasm into the lesson.

Sr. Henrietta Billings is planning a trip to visit relatives and friends in the East during the summer.

Bro. W. B. Ward is taking his vacation. He is greatly missed in the Sunday School work, also in the young people's Berean class.

BURR OAK, INDIANA

It was a pleasure for us to get to work among the Burr Oak brethren in their series of meetings from April 21 to May 3. A good interest continued throughout the meetings, and all showed an anxiety to see the church press on. We were glad to meet a number of the Argos brethren again, and a number of members from other near towns also attended some of the services.

On Sunday, May 3, five were baptized, and we pray that God may lead them into many channels of service. As this step brightens the vision of the new members, so does it also brighten the vision of the church as a body, and we trust that in all ways God will lead to exalt His Word in the Burr Oak vicinity.

Sydney E. Magaw, Minister.

THE FLAMING MORTGAGE

It was a pleasing sight on the afternoon of May third to witness the burning of the mortgage which for nearly five years had rested against the little church of South Lawn Park, Grand Rapids. Year by year at regular intervals the mortgage, which had been drawn for ten years, was gradually reduced. It was destroyed by flame at the end of four and one-half years, so faithfully and earnestly had the congregation and its friends labored.

It was less than five years ago that the first effort was made to establish this church building in a rapidly growing district, just outside the southern limits of the city of Grand Rapids. Already and for some time the church has been badly overcrowded by its Sunday School membership. It is confidently stated that the Sunday School membership might easily be doubled within one year's time did the church but have accommodation for such an attendance.

There is an earnest and prayerful longing in the hearts of that good people that they might immediately proceed to carefully and

cautiously enlarge its building, in order to provide accommodation for immediate opportunity and needs. But the membership has, with one or two exceptions, been hard hit by the financial depression. Several have been without income for long periods. And yet in spite of this condition there is an earnest, prayerful longing to press forward in its chosen field. These brethren are certainly entitled to the earnest prayers and cooperation of the brotherhood at large.

AT BLAIR, NEBRASKA

We were agreeably surprised on Sunday, May 3, to find Bro. Richard LeCrone among those present at Sunday School. He gave us news of the Training Class and also gave us a short talk after Sunday School, which was very good.

We are glad to report that Dorothy Krogh came home Sunday from the Methodist Hospital in Omaha, where she underwent a serious operation on April 14. She is slowly gaining her strength.

Sr. Farley, who has been ill at the home of her daughter, Mrs. Elza Appleby, near Kennard, died on March 15. Bro. Almus Adams of Omaha had charge of the funeral, which was held in the Methodist church at Kennard, on March 19.

Bro. Fred Jenkins is still unable to walk, though he has been gaining slowly in flesh and strength.

We received The Restitution Herald which was put out by the Training Class and wish to say that it is certainly fine. How thankful the church should feel for that class of fine young folks who are dedicating their lives to the service of the Master.

Let us all give them the encouragement they need, for they will need courage to meet the trials and discouragements of preaching the truth to an indifferent people. There is nothing more discouraging than indifference. Opposition can be met with renewed vigor and strength, but how can they meet indifference? Will He find faith when He comes?

Mrs. Birdie Krogh.

"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 . . ."

MRS. HARRY THOMAS

Mrs. Harry Thomas (nee Helma Hilsen) was born in the town of New Haven, near Graytown, Wisconsin, on March 13, 1886, and had lived in that neighborhood since. In 1910 she was united in marriage to Harry Thomas. To this union were born four children, Lorene, Wilbur, Gladys, and Marian, all at home. She died at the Fairview Hospital, Minneapolis, on April 27, 1931, after an operation, complicated with pneumonia. Besides her husband and children, she leaves to mourn her loss, her mother, Mrs. Karine Hilsen; two brothers, Nels and Chris; two sisters, Mrs. T. H. Solberg and Mrs. Elliot Goodwin, all residing in the town of New Haven, also other relatives and a host of friends.

On December 28, 1919, she became a member of the Church of God, remaining faithful until death, always taking an active part in the Lord's work, and always ready to help those in need. She was secretary of the church and president of the ladies aid society. In death the family has lost a kind and loving mother, the church, a faithful worker, and the community, a helpful friend.

Funeral services were held at the home and at the Frist Lutheran Church at Clear Lake. She was laid to rest in the Clear Lake cemetery, with Rev. Lund officiating.

WORKING TRIP BY BIBLE TRAINING CLASS MEMBERS

Having completed a second appointment at Ripley, Illinois, the Bible Training Class of 1930-31, bade each other adieu on Monday morning of the eleventh and took their respective ways for the summer.

Rensselaer, Indiana

Two of the class, Brothers C. A. Smead and J. R. LeCrone, start for a Working Trip eastward. Their first appointment is at Rensselaer, Indiana, over the week end of May 17.

Burr Oak, Indiana

From there they will, D. V., go to Burr Oak for Wednesday evening, May 20, to continue as may be determined, but not longer than Sunday the 24th.

Further appointments will be given in following issues for South Bend and other points.

HERALD RECEIPTS

Mrs. John Corbaley; Mrs. C. P. Morgan; Mary Carter; Walter Gray; Mrs. A. M. Linsenmeier; Anna D. Springer; Mrs. Mary Hatten; Mrs. Chas. W. Coleman; S. S. Clausen; Wallace Woolf; Alexander Donaldson; Mrs. Ed. Tomlin; Jesse Weaver; Mrs. L. C. Beabout; Leona Marsh; F. H. Adams; James Rhoades; Mrs. Stanley McNeas; Elizabeth Gearhart; Mrs. Clarence Maddock; Jessie L. Fish; Mamie Kauffman; Mrs. Catharine Davis; Mrs. M. E. Bray; S. E. Murray; Alma B. Steffa; Mrs. Roland Cox; Mrs. May Borneman; Mrs. Lizzie Railsback; Mrs. A. M. Lobbell; Mrs. Joseph Good; Mrs. Harvey Krogh; Mrs. Mary Geokler; Mrs. A. B. Cameron; Robert McInturff; Leota B. Hanson; B. F. Skeels.

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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 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 RENDING OF THE VEIL

(Continued from page 503)

ENEMIES SILENCED BY PROOF

HERE, then, is something manifestly divine for us to ponder. It was meant that we should think of it and be taught by it. Not only does the Word of God record it, but the terms in which it is written required that the eye of the observer should be there. It is suggestive of the presence of witnesses, and as a matter of fact, there *were* witnesses. The timeliness of it was one of its most wonderful features. Jesus Christ expired at three o'clock in the afternoon. This was the time of beginning the evening sacrifice, so that the priests were in the Holy Place, in front of the veil, actually engaged in their duties. Yes, God meant it to be seen and meant it to be thought of.

Truly, God meant it for instruction. With what power it might make itself felt may be inferred from the sacredness of the veil, which so controlled the conduct of the priests. Great as had been for fifteen hundred years the sins of the chosen people, violation of the secrecy of that veil had never been one of them. As, therefore, it fell asunder, strange and awful must have been the effect upon the witnesses. And as the sight of it affected the priests, so must their report of it have struck with wonder the excited community. In the great coincidences of the hour, how could it have failed to turn every honest thinker both Christ-ward and Cross-ward? What a practical consummation it was of the truth and meaning of the occurrence, when, so soon as the gospel began to be proclaimed, "a great company of the *priests* became obedient to the faith"!

WHAT THE EVIDENCE PROVES

FIRST, the veil rent, it became impossible for the high priest to continue to carry *within the veil* the blood of atonement.

Second, the unbroken secrecy of the Holy of Holies was now at an end, and all its mysteries opened to view.

Third, the priests who ministered in front of the veil might now safely enter into that typical presence of God most freely.

Fourth, the people in the outer Court might now advance into the Holy Place of the priests, and thence into the Holiest of all. When the very presence-chamber of God had ceased to be screened off, the spirit and meaning of the first veil also were exhausted.

The rending of the veil, therefore, was the destruction of the tabernacle dispensation. It took the meaning out of the entire structure. It disjointed the ritual and decapitated the divine economy of the ages. And since it thus carried with it the demolition of the dispensation, so also it pulled down the middle wall of partition between Jew and Gentile, and threw open that presence-chamber of God to all mankind.

Such were the typical results; and now for the real results. How did it come to pass that so obstructive an economy of worship was ever instituted by God? Why did He screen off the chamber of His presence from men and or-

dain that none should approach Him save under the shelter of sacrificial blood? Sin, sin—that was the obstruction! All the tabernacle arrangement was God's solemn asseveration that He will not commune with a man whose sin is upon him in its deep and damning curse.

When, therefore, those typical obstructions were swept away, it was signified that sin, the real obstruction, was taken out of the way. What was typically done in the veil was really done in Jesus Christ. This was the victory of His death. He, the sinless, battled for us with our sin, and He overcame it. He, the Sufferer, exhausted in His own person the required suffering for sin.

And so it was that the high priest of the veil was estopped from his office by that shout of triumph from the cross rending the veil. For now the Crucified himself, the real High Priest, was to carry His own blood, once for all, not into the typical presence, but into the real presence, into the heaven of heavens. There He was to appear, in the power of an endless life, as himself God's righteousness for sinners through faith in His blood.

Thus has He settled forever, for every one who will draw nigh to God through faith in Him, the entire question of sin, and removed every possible obstruction to the intimate fellowship of God.

MAN MAY NOW APPROACH GOD

Now, therefore, the way is opened for man's approach. By faith and in spiritual worship we "have boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh". Heb. 10:18-23.

In a word, the rent veil was the rent humanity of the Son of God. In its fine linen we see the righteousness of His human nature. In its suspension by hooks of gold—gold in the tabernacle being a type of the divine nature—we see the dependence of His humanity upon His deity. In its heavenly blue and its earthly scarlet, and in the gradual shading off of the former into the latter by the intervening purple, we see heaven and earth blending together in His human life, in rich and beautiful harmony. And in the mass of cherubim into which it was entirely woven, we see the supernatural functions of His human history.

Oh, indeed, it was the "cunning work" of God—the humanity of Jesus! Its very excellencies were what made it to be a veil. That display of the perfect Man on earth was the demonstration of the only kind of man whom God could permit to approach Him. His very excellencies, if that had been all, had been the destruction of our hopes. Incarnation in other words, had been of no use without the sacrificial death. The veil must be rent.

Most thoroughly His glorious humanity was rent. Rent "from the top", it was God who smote Him; rent "to the bottom", He was exceeding sorrowful even unto death; so rent that now, through those excellencies, we sinners pass at once to the presence of God. We look by faith into the heaven of heavens. We look with faces unveiled, for, though strong and clear, yet mild and lovely, is the glory which thence comes down upon us.—From the *Moody Bible Institute Monthly*.

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THE UNJUST STEWARD

WE ARE indebted to Brother James Browning for the following exposition of this parable which he thinks may be helpful to the readers of THE HERALD. The exposition was given many years ago by the editor of the Companion Bible in a prophetic journal now out of print. This was in response to a request which, with the answer, is herewith submitted.

“Question: ‘Can you help your readers in the understanding of the parable of the Unjust Steward? Can it be that the Lord Jesus really taught us to do evil that good might come?’

“Answer: ‘It is indeed true that this is a very common interpretation of the parable; and, on this very account, it needs to be re-examined. The parable itself is clear. It is in verse 9, in the interpretation of it by the Lord Jesus, that the difficulty exists.’

“We are asked to believe, from the oldest commentators down to the present day, that it means (to use the words of Godet) ‘Hasten to make for yourselves, with the goods of another, personal friends, who shall then be bound to you by gratitude and share with you their well-being In this portraiture Jesus does not scruple to use the example of the wicked for the purpose of stimulating His disciples.’

“In other words, we are taught that the end justifies the means; and thus a slanderous report is brought against the Lord Jesus (Rom. 3:8).

“Luther, Calvin, and other protestant interpreters adopt another expedient, in holding that the Lord does not teach that we are to copy the morality of the steward’s conduct: but only that his prudence, in itself, is worthy of our imitation. It is clear from the action of the steward that he had for his ruling motive the one object that, ‘when I am put out of my stewardship, they (i. e., the friends unjustly made) may receive me into their houses.’

“There is one important point for us to notice before we can arrive at our conclusion. We require the whole context; for verses 10-15 cannot be omitted. These six verses must be allowed to have their full weight; for they form an essential and inseparable part of the parable, being our

Lord’s own interpretation of it. They thus give the key to the parable itself.

“There is another important point we have more than once called attention to, viz., that the punctuation forms no part of the original Greek text. It is entirely the work of the editors of that text; and of its translators. Different texts and versions vary throughout in their punctuation. Examples may be given. In the R. V. of Rom. 8, we have a suggestion in the margin that verses 32 and 34 may be punctuated as a question, thus: ‘Who shall lay any thing to the charge of God’s elect? Shall God that justifieth? Who is he that shall condemn? Shall Christ Jesus that died?’ Isaiah 64:5 is another example, where the A. V. statement ‘we shall all be saved’ is punctuated (rightly or wrongly) in the R. V. ‘shall we be saved?’

“An example of an opposite kind is furnished by Job 5:1, where an undoubted question, ‘To which of the saints wilt thou turn?’ is changed in all the Roman Catholic Bibles into a command, ‘Turn to some one of the saints.’ The purpose of this is obvious.

“Now, it is our belief that we have all been misled by the traditional punctuation of Luke 16:9. The parable proper ends in the middle of verse 8, where, after saying that the master of the unjust steward commended his wisdom, the Lord adds the reason: ‘For the children of this world are in their generation wiser than the children of light’. That is, they know better how to accomplish their ends than do the children of light (Rom. 2:19, 20).

“The teachers of the Jews professed to have the light and to hold the key of knowledge. They labored to obtain the ‘everlasting habitations’. But they added to the law of God and made it of none effect by their traditions (Matt. 15:3, 6). They tithed mint, and rue, and all manner of herbs, and passed over the weightier matters of the law—judgment, mercy, and faith (Matt. 23:23; Luke 11:42). They were unjust stewards of the Word of God. They wasted His goods. They laded men with burdens, grievous to be borne. Read Matt. 23 and Luke 11, and see how they

(Continued on page 522)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

“That ye might know . . . what is the exceeding greatness of his power to us-ward . . . which he wrought in Christ when he raised him from the dead . . . and hath put all things under his feet, and gave him to be head over all things”.—Ephesians 1:18, 22.

THAT WHICH AVAILETH

FOR in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.”—Galatians 6:15.

“For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.”—Galatians 5:6.

A faith-filled love-working creature is “a new creature”. He is known and read “by his works”.

“Works” are one’s tracks, his imprint upon the ledger of the age.

It is impossible for a rabbit to leave the track of a dog, or for a dog to leave the foot-print and foot-scent of a rabbit. It is equally impossible for a carnal-hearted man to leave the “work” of “a new creature”, or for a faith-filled, love-working Christian to perform the work of a carnal-minded man.

Faith which works—which works by love—
Brings forth results—
Results which are “works mete for repentance”.
Such faith availeth.

HE WAS TAKEN UP

IT WAS Friday. The sun was far in the west, as if both to withdraw its presence from, and to surround with its most softening glow, the little group on Olive’s brow and God’s Son ascending therefrom.

It was the fortieth day that He had “by many infallible proofs,” shown Himself in resurrection life. His resurrection having been infallibly proven and His men and women of faith who had thus been begotten “again unto a lively hope”, having been surely confirmed therein, the risen Savior led His apostles—and, probably, some others, perhaps Barsabas and Matthias—in little conversing groups, from the upper room down past Gethsemane and up the slope of Olivet. As was His custom He was instructing them—molding lives into shapes and forms for the Father’s use in the building of His great eternity.

His journey from Bethlehem’s cradle to Olive’s crown

was now complete. Satan and sin and godlessness had been met in home and garden and field and temple, in valley and in mountain, and always He had triumphed gloriously. Salvation’s door had been opened wide, and He had cast the seal that will in God’s own time close forever the door of sin. And now, while with uplifted hands He “blessed them”, and “while they beheld”, “he was parted from them”, “taken”, “carried up into heaven”, “and a cloud received him out of their sight”.

SAT ON THE RIGHT HAND OF GOD

MARK 16:19

THE sun had set and the sabbath was upon them. Learning from the white clad “men” that it was useless for them to “stand . . . gazing up into heaven”, that the threshold of a new era had been crossed and that the time of their Savior’s return, though certain, was yet unknown, and knowing that they were but “a sabbath day’s journey” “from Jerusalem”, they returned to the “upper room” in the city, “with great joy”.

How different from their overpowering anguish just forty-three days before. Then, they would “go a fishing”; now, “they were continually in the temple, praising and blessing God”. Then, He was in death, in the sepulchre; now, He was in life, “on the right hand of God”.

The ascension of our Savior was another of the all-important steps in “the sufferings of Christ, and the glory that should follow”. The importance of His enthronement “at the right hand of God” was repeatedly testified by the prophetic ministry of Aaron and his successors. By His ordinances to Aaron that he should yearly, with careful preparation, approach God upon the mercy seat, God engraved upon the hearts of His people the necessity for Christ, the true High Priest, not only to enter the true Holy of Holies, but, having entered, to advance therein to the seat of God. Christ entered the Holiest when He passed “through the veil, that is to say, his flesh”; He advanced to God’s seat when, forty days after His resurrection therein, He was caught up into heaven and seated at the right

hand of God.

Without this latter, atonement would have been incomplete—the blessings of God for the people would not have been present. The risen Lord rightly said, “All power is given unto me in heaven and in earth”; but it is also true that God had said, “Sit thou on my right hand, until I make thy foes thy footstool.” Though given Him, yet it is not His to exercise “all power” “until” His foes are made to yield to Him.

CHRIST'S COMING VISIBLE

WHEN Christ ascended to heaven He ascended openly and in *full view* of His disciples. They were plainly told by two angels, sent back by Jesus expressly to tell them, that “this same Jesus . . . shall so come in like manner as ye have *seen* him go into heaven.” Act§ 1:11. Ye have “seen” Him go, ye “shall see” Him come.

Thus Jesus himself had taught, saying, “They shall see the Son of man coming in the clouds of heaven with power and great glory.” Matt. 24:30. This is when He comes for His people, for it goes on to say: “He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds”. No stealthy, secret coming this, as though He were taking something that did not belong to Him, but it is announced by “a great sound” of a *trumpet*.

Paul had learned Christ's coming for His saints in the same manner, saying, “The Lord himself shall descend from heaven with a *shout*, with the *voice* of the archangel, and with the *trump* of God.” This is the *noisiest* coming imaginable, and it is to gather His saints, both dead and alive, to meet Him in the air. 1 Thess. 4:16-17.

In speaking of the Lord's second coming, four distinct Greek verbs or their derivatives are used:

1. *Optomia*, which means actually to see. When we read, “ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom,” Luke 13:28, and “he was *seen* of Cephas,” 1 Cor. 15:5, and when Paul told the Hebrew church, “I will see you,” Heb. 13:23, *actual sight* was meant, and *optomai* is used. So when we read, “Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven,” Matt. 26:64, “and then shall they see the Son of man coming in the clouds,” Mark 13:26, and “we shall see him as he is,” 1 John 3:2, *actual sight* is surely declared.

We have emphasized in the above to show how *optomai* is translated. Some one will say: “Certainly the saints will see Him, when He comes to gather them, but He will be invisible to the wicked.” But it reads: “They shall see him.” God never speaks of His saints as “they”. If we look again we find that the “they” that see Him are those who see “the sign of the Son of man” and who mourn on earth.” Matthew 24:30. This *precedes* the gathering of

“At God's right hand”! Being filled, enlarged, empowered, enriched with blessings of God's grace! How dim the vision to mortal minds! How incomprehensible! And yet, How Majestic! How satisfying! From that throne of the Holiest, He will return and finish the work which He began in the gardens, at the sea, on the mountains, in Gethsemane, on Calvary, at the opened tomb.

He is the Son of God. He is man's Savior; man's Hope; man's Life.

the saints, for it goes on to say, “Then (next in order) shall he send his angels and gather his elect.”

Was it only the wise virgins that saw the bridegroom come? When the midnight cry sounded, “Behold (look, see), the bridegroom cometh,” did not the foolish ones look and see *also*? Did the “wise” get away to the marriage supper unbeknown to the foolish? BY NO MEANS! They talked with them about oil and lamps. The verb *optomai* teaches a visible coming of Christ *for* His saints.

2. *Apokalupto*, to reveal; *apokalupsis*—a revelation. “Even thus shall it be when the Son of man is *revealed*.” Luke 17:30. “Hope to the end for the grace that is to be brought unto you at the *revelation* of Jesus Christ”. 1 Peter 1:13. God will recompense to you “rest *with us*, when the Lord Jesus shall be *revealed* from heaven with his mighty angels, in flaming fire”. 2 Thess. 1:7-8. Nothing is revealed when kept secret or covered. This word signifies the very opposite of anything concealed, “for there is nothing covered that shall not be revealed.” Luke 12:2. It teaches the coming of Jesus to give great grace and rest to His people, with His mighty angels, as visible as the lightning shining from the east to the west. Matt. 24:27.

3. *Phaneroo*; to manifest, bring to light, disclose. “When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” “When the chief shepherd shall appear, ye shall receive a crown of glory”. 1 Peter 5:4. The real sense of this word is seen in Hebrews 9:26: “Once in the end of the world *hath* he *appeared* to put away sin”. He appeared openly to take away sin, and He will appear openly to gather the redeemed.

4. *Erkomai*. This verb occurs 642 times in the New Testament and always signifies a *real visible* coming, as when we read, “Behold, he *cometh*,” and both wise and foolish saw Him. Matt. 25:6. The brightness and glory attached to Christ's coming renders its so-called secrecy impossible, to say nothing of the *shout*, the archangel's *voice*, and the *trump of God*. The *brightness* of His coming and the gloriousness of His appearing are expressed by Paul in 2 Thessalonians 2:8 and Titus 2:13.

The Greek noun *parousia* is used seventeen times to express the coming of our Lord. It signifies His visible personal coming, as in Matthew 24:27, “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.” Jesus said

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TRAVELING WITH GOD

My plans were made, I thought my path all bright and clear;
My heart with song o'erflowed, the world seemed full of cheer.
My Lord I wished to serve, to take Him for my Guide,
To keep so close that I could feel Him by my side.
And so I traveled on.

But suddenly, in skies so clear and full of light,
The clouds fell thick and fast, the days seemed changed to night;
Instead of paths so clear and full of things so sweet,
Rough things, and thorns, and stones seemed all about my feet;
I scarce could travel on.

I bowed my head and wondered why this change should come,
And murmured — "Lord, is this because of aught I've done?
Has not the past been full enough of pain and care?
Why should my path again be changed to dark from fair?"
But still I traveled on.

I listened — quiet and still, there came a voice —
"This path is mine, not thine, I made the choice;
Dear child, this service will be best for thee and Me,
If thou wilt simply trust, and leave the end to me."
And so we travel on. — *Selected.*

A PHYSICIAN'S PRESCRIPTION

SOME years ago a woman went to consult a famous New York physician about her health. She was a woman of nervous temperament. She gave the doctor a list of her symptoms and answered his questions only to be astonished at his brief prescription at the end: "Go home, and read your Bible an hour every day; then come back to me a month from today." And he bowed her out before she could protest.

At first she was inclined to be angry; then she reflected that the prescription was not an expensive one. She went home determined to read conscientiously her neglected Bible. In a month she went back to the doctor's office a different person, and asked him how he knew what she needed.

For answer the physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, "If I were to omit my daily reading of this Book I would lose my greatest source of strength and skill." — *Wellspring.*

"RADIO WAVES go around the earth about seven and a half times in a second." — *S. E. H.*

THE CHURCH INTERVAL

By Paul M. Hatch

MUCH confusion has arisen over the double role that Jesus exercised, in respect to the kingdom and the church. It is true that the people of Israel were looking for Messiah, and they knew that He would some day be born in Bethlehem. He would exercise authority over Israel as their King, redeeming them from bondage and making Jerusalem and the kingdom a praise in the earth. Various titles had been given the anticipated Savior in Old Testament prophecy, such as, Branch, Star, Seed, Lion of Judah, and Son of David.

The kingdom, therefore, in the days of Christ's ministry was especially looked for by the disciples, and they also held the expectation of its immediate establishment. This persisted even till after His resurrection.

Just before His ascension, the pertinent question in their minds was, "Lord, wilt thou at this time restore again the kingdom to Israel?" And He told them, "It is not for you to know the times and the seasons which the Father hath put in his own power." Acts 1:6, 7.

Evidently even the disciples could not grasp the distinction between church and kingdom. They had thought, as some of them said after the crucifixion and resurrection, that surely this was the Man that would have redeemed Israel. But it had been three days since He had been put to death. Those who spoke these words did not realize that He was the Man, even though He tried to open to them the Scripture of the suffering Christ. They did not recognize Him as Jesus until He blessed the bread at supper. Luke 24:13-31.

Just a few days previous to this Jesus had given a parable concerning the nobleman going into the far country. This was given to them for the express purpose of clearing their minds of the fact of the kingdom being nigh at hand. Jesus had passed through Jericho and had abode with Zacchaeus, the publican. As He sat at meat, during the conversation, Jesus added and spoke a parable, because He was nigh to Jerusalem and because they thought that the kingdom of God should immediately appear.

The parable was to the effect that 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 to them, "Occupy till I come." But his citizens hated him and sent a messenger after him, saying, "We will not have this man to reign over us." Luke 19:11-14.

The parable represents two classes of people, the servants and the citizens. The servants, being closer in relation to their lord, are given a work to do, while the citizens, who only recognized him as an aspirant to the throne, sent word that they would not have him to reign over them. The servants therefore recognized him as lord and had authority placed in their hands in his absence, while the citi-

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THE TONGUE AND JERICHO

By J. Richard LeCrone

THERE is an old saying to the effect that the prick of a pin often causes more pain than the deep thrust of a knife, and another to the effect that a small leak will sink a great ship. In both the thought expressed is that small things are apt to be very important. The small things are often the hardest to conquer. Witness the flea. It takes a great deal more skill for a hunter to bag a fox, than it does for him to bag a bear.

We are sometimes wont to complain because there is no opportunity for us to do great things. We think of great achievements as only those which make a show in the world and receive a lot of attention. Yet, when we examine them, we find them to be nothing more nor less than the massing of a great many smaller victories. The skyscraper was built a brick at a time, and that was possible only because each man had learned to do his small job thoroughly. The building is possible only because each brick is in its proper place.

We all have a desire to be leaders and to do great things. Yet how many of us have learned to rule ourselves? Surely before we can gain the great victories we must gain the smaller ones. The good commander must be able also to obey.

In Proverbs 16:32, we are told that, "He that is slow to anger is better than the mighty; he that ruleth his spirit than he that taketh a city." And the Apostle James tells us that, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

We have many times read the account of the capture of the city of Jericho by the Israelites. Truly it was a wonderful deed for them to capture that great city in such a spectacular manner. Yet there was nothing spectacular in what they did. They marched quietly around the city once a day for six days, and on the seventh day they marched around seven times and then blew their trumpets and shouted. Nothing very great or showy about that! Yet because they did these things exactly as God had told them to, the walls fell, and they came into possession of the city.

This victory was possible only because every man of the group had learned to master his own body. They were required to do something that must have been far more difficult than to march around the city, blow the trumpets, and shout.

"And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." Josh. 6:10.

These men had conquered their own bodies, for they had learned to bridle their tongues. If that sounds easy to the reader, let him try keeping absolutely quiet for seven days.

Because these men were masters of their own bodies, God gave them a great work to do. Has He not promised us that, when we have become perfect through Christ, He

will make us rulers with Christ? But first we must learn to rule ourselves. When we have accomplished that mammoth task, we shall be in position to start on the conquest of Jericho.

SITTING BEFORE THE CROSS

"AND sitting down they watched him there."—Matthew 27:36. Attitude toward the cross of Christ shown—"sitting down". Some sat down for adoration—"And many . . . were there beholding from afar off, which followed Jesus". Intention shown through interest in watching. Some watched in derision and unbelief—"They reviled him". Some watched in faith—"Saying, Truly this was the Son of God". Belief as to what would happen on the cross demonstrated—"They watched him there". Some waited for His death at the end—"He saved others, himself he cannot save". Some waited for His victory through death—"And, behold, the veil of the temple was rent in twain".—*A. M. McMurdo*.

TRYING TO SEE JESUS

By Lydia Railsback

WHEN Jesus was here on earth, He was oftentimes surrounded by a multitude. These people followed Him as He journeyed from place to place, and as usual this was the case when He made His last trip to Jerusalem. In fact, the crowd was so great that He could not be seen by those along the route.

As He passed through Jericho, the view was so obscured, that few people other than those following could even get a glimpse of Him. This was especially true of Zacchaeus, a man small of stature. But Zacchaeus wanted to see Jesus, and he found a way to do it. He ran ahead of the crowd and climbed a tree, so that he could look over the crowd and see the One who was the center of attraction. Zacchaeus overcame his handicap and was rewarded by Jesus' taking notice of him. Zacchaeus let nothing keep him from seeing Jesus.

Today, I dare say, that many a time a crowd of pleasure seekers has so obscured the light of Jesus that one standing aloof has to rise above the crowd, as it were, and find a place where the light of Christ still shines in order to keep in touch with the blessed Master.

Christians, are we one of the crowd that shuts out the sight of Jesus? I fear many times we become stumbling-blocks, though unintentionally. Let us watch every step that we not only do not obscure the light of Jesus from others, but that we may be earnest seekers after the Christ. Then we may hear the "well done, thou good and faithful servant, enter thou into the joy of thy Lord".

THE CHURCH INTERVAL

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zens merely recognized him as their possible king.

During the interval of absence of the Nobleman, the church was to run its course of occupancy, and at the return to pass its judgment of works. For all those servants, according to the parable, are to be called into the presence of the Nobleman at His return, to give an account of their works. Those that had used the talents given them were rewarded according to their exercise, and those who had not occupied or worked were required to yield up the talent given them and lose all reward possible. The citizens who had said, "We will not have this man to reign over us," were to be slain before His eyes.

Until the disciples definitely knew that the kingdom was not to be immediately set up, they awaited the Comforter that the Master had promised. Before they received the Holy Ghost, no steps were taken to establish the church. Jesus had told the eleven, before His ascension, that repentance and remission of sins in His name should be preached among all nations, beginning at Jerusalem.

The disciples and apostles both looked for the speedy return of the Master, and so they preached that His return was imminent, a thing to be looked for daily. Many a statement of the Apostle Paul implies that he expected to be alive when the Master would appear. Not until late in his life and ministry did he realize that he probably would fall asleep before the Christ would come. This was because he recognized that the coming and the establishment of the kingdom were in conjunction. 2 Tim. 4:1.

As we know that some of his epistles were written at Rome as a prisoner, so do we have the last recorded rejection by the Jews, the preaching of the kingdom and the Savior, Jesus Christ, Acts 28:17-29, when he first arrived in Rome. After this last definite refusal to believe, on the part of the Jews, the whole of Paul's writings are tinged with statements concerning the full acceptance by God of the faith of the Gentiles. Eventually, before the day of the Lord, the church will grow cold. 2 Tim. 3:1-13; 4:3-4.

The last letter to Timothy contained probably the last words penned by Paul, and he knew the fate lying before him. But he was strong in his faith of being remembered and crowned on that day of the appearing of the Lord. 2 Tim. 4:6-8.

The interval of time has been long, and the world and the church have passed through many a convulsion that looked as though the end were near. But the combination of events, concerning the fulfillment of the last day prophecy, has never all come at the same time. Now we see that combination of events growing more and more intense, as the years go by.

Never before has been seen the increase of knowledge so progressive and fleet as now, nor the "travel bug" so pronounced. At the same time affection is growing cold, or not existent at all; lust for riches, church form and laudation increasing; a regular seething of religious cult and sect, with sound doctrine rejected. We see combine after

combine, drawing the cords of restriction tauter, or arranging themselves to do so. Furthermore, nations, heaping munitions of war, meanwhile crying peace and safety, are staggering under the load of tax obligations, in distrust and vengeful of each other, with climatic disorders over the earth's surface.

Topping all this is the slow, but steady, stream of Jewish migration to their ancient homeland. Never before in world history have all these combined themselves on a world-wide scale, or in any one nation.

The church interval is drawing to a close. When its work is done, then shall it be absorbed into the greater work of ruling the world in righteousness.

PAUL'S FIRST EPISTLE TO TIMOTHY

By Lyman Booth

WE FIRST meet with Timothy, the eminent companion of Paul, in Acts 16:1, 2, where he is called a disciple of good repute, the son of a Jewish woman, Eunice, a believer in Christ, but of a Greek father. He appears to have been dwelling in Lystra when Paul met him. He was converted by Paul after his visit to the region of Lycaonia, A. D. 51, and became his own "son in the faith" (1 Tim. 1:2) and his constant companion in his missionary journeys. On account of the Jews Paul circumcised him.

We lose sight of Timothy during the Apostle's confinement at Caesarea; nor does he seem to have shared the perilous voyage to Italy. But he joined him soon after his arrival in Rome and was with him during his first imprisonment. Phil. 1:1; 2:19; Col. 1:1; Philemon 1. He was with Paul on his missionary tour through Phrygia and Galatia to Troas, and thence to Philippi, Amphipolis, Thessalonica. 1 Thess. 3:2.

From thence he went to Corinth and joined Paul and was with him when he wrote the two epistles to the Thessalonians. 1 Thess. 1:12; 2 Thess. 1:1. Two or three years later we find him with Paul at Ephesus (Acts 19:22), from whence he was sent into Macedonia and to Corinth, it seems, with the First Epistle to the Christians of that city. Acts 19:22; 1 Cor. 16:10. A little later we find him with Paul when he writes the Second Epistle from Macedonia to the Corinthians. 2 Cor. 1:1. It is probable he was with Paul when he wrote the Epistle to the Romans, during his three months' sojourn in Corinth. Acts 16:21.

Timothy accompanied Paul into Asia (Acts 20:4, 5), where it is probable that he left the Apostle, who went up to Jerusalem. Soon after Paul's arrival in Rome he was joined by Timothy, and we find his name associated with Paul's in the Epistles addressed to Philippians, Colossians, and to Philemon. He appears, at one time, to have been in prison, probably at Rome, as we read of his being set at liberty (ch. 13:23).

It has long been the opinion that Paul wrote this Epistle after he was driven from Ephesus on account of the tumult excited by Demetrius and his craftsmen. Acts 19:20-40; 20:1. But several very learned and respectable men have in modern times raised objection to this opinion which they think cannot be refuted.

There is no reasonable doubt but that the Second Epistle to the Corinthians was written during Paul's stay in Macedonia, after coming from Ephesus. But it is also evident that Timothy was with him when he wrote it, for his name is inserted in the superscription. How, then, say they, could he have been left at Ephesus, and intreated to abide there? (1:3.) The only solution to the difficulty which can be thought of, is that Timothy might have followed soon after, so to be with the Apostle in Macedonia, when he wrote to the Corinthians. That supposition is inconsistent with the whole tenor of the Epistle, for the writer speaks uniformly of his intention to return to Timothy at Ephesus and not of his expecting Timothy to come to him in Macedonia. (3:14, 15; 4:13.)

Paley says: "Therefore I concur with Bishop Pearson in placing the date of the Epistle, and the history referred to in it, at a period consequently subsequent to the time up to which the Acts of the Apostles brings his history." This is a fair statement of the main objection, though some things of inferior importance will require some attention.

It may, however, be questioned whether this conclusion does not lie open to more serious objections. Some attention may be due to the silence of the Scriptures as to any subsequent visit of Paul to Ephesus and his departure from there to Macedonia. It is admitted that during his imprisonment at Rome he mentions in his Epistle a purpose of visiting several places in the eastern regions. Phil. 2:14; Philemon 22; Heb. 19:23.

It appears from the reading of his First Epistle that Paul had been at several places in the neighborhood of Ephesus. Still there is no intimation that he visited Ephesus, which may imply that he had not gone there. Whether it be admitted that, according to historical records which are not very satisfactory, he hastened from Crete to Rome, taking with him records or accounts which seemed to cause him to think his presence there was necessary; or whether his persecutors seized on him and conveyed him to Rome before he had time to settle his accounts in the manner in which he wished to have done, is uncertain. 2 Tim. 4:12-20.

It might also be stated as an objection to this opinion that Timothy, after the conclusion of Paul's first imprisonment at Rome, must on any computation have been above thirty years of age. And though at that time of life the exhortation to flee youthful lusts might not be unreasonable (2 Tim. 2:22), yet the caution, "let no man despise thy youth", seems not to be consistent. But the great difficulty arises from the words of the Apostle to the Ephesian elders at Miletus, "And now, that ye all among whom I have gone preaching the kingdom of God, shall see my face no more". It is evident that the persons present understood this, not as a conjecture or as a desponding inference, but as a prediction. When the Apostle saw the overwhelming sorrow which it excited in them, he neither retracted

nor qualified it; and it seems unquestionable that the historian records it as a prophecy (Acts 20:25-38).

The words, "ye all", confine the interpretation to the persons present. The prediction therefore would be exactly fulfilled, though the Apostle visited many places in the neighborhood. It can hardly be supposed that after an absence of perhaps more than ten years, the Apostle, revisiting Ephesus, found that all the elders whom he had addressed at Miletus were dead. Except upon this very improbable supposition, or on that of the words mentioned before being a mere conjecture, in which the event proved the Apostle mistaken, we must stay by the old opinion—that this Epistle was written immediately after the Apostle had left Ephesus to go into Macedonia. Because it is, on every other supposition, absolutely certain that he never left Ephesus at a later date to go into Macedonia.

But let us now consider whether the objections stated may not be satisfactorily answered. The Apostle must have spent some considerable time in Macedonia after he left Ephesus, and before he went to Corinth; for "he went over these parts, and gave them much exhortation." (Acts 20:2.

(To be continued)

CHRIST'S COMING VISIBLE

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this expressly to warn us against the teaching of an invisible coming. See verse 26.

There is only one more coming of Christ spoken of in the Bible. "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. He comes *with* His saints and *for* His saints at the *same time*. The saints that He comes *with* are His "mighty angels," Rev. 5:11; Matt. 25:30, 31; 2 Thess. 1:7-10; and this coming "*with*" them is the *parousia* of the Lord (1 Thess. 3:13). The saints He comes *for* are those redeemed by His blood.—*A Selection.*

THE SOURCE

God is my Light—so great a light is mine,

That through deep darkness of earth's care doth shine
Illumination for all doubts that be;

And only faith can long abide with me.

God is my Power—so great a power is this,

Though I give constantly, no strength I miss;
Renewed each day with infinite increase

This power, from Fount whose waters never cease.

God is my Hope—and this hope so great

It can on earth the peace of heaven create;
Through life's temptations, sorrow, and unrest,
It sends a joy triumphant, wholly blest.

—Laura Elizabeth Rutter

LET US BE KIND

By Alice B. Curtis

Let us be kind to those with whom we meet,
Life's way is hard and bleak for many feet.
And just a smile or kind word we may say,
Might help to brighten someone's weary way.

The world needs love; so many are distressed,
Downtrodden, weary, lonely, and oppressed,
Having no hope and without faith in God;
Life seems a treadmill where they daily plod.

Pass not another with unseeing eyes,
Cheer the discouraged; help the fallen rise,
Give to the needy; bread on waters cast
We, after many days, shall find at last.

Let us help sinners find the sinners' Friend;
Tell of Christ's kingdom that shall never end;
Picture the glories of the age to be,
When man from sin and death shall be set free.

Our days like shadows swiftly pass away;
Let us for Jesus labor day by day;
Then we, though humble, shall not live in vain;
Christ will reward us, when He comes to reign.

o

"CERTAINLY I WILL BE WITH THEE"

By Samuel E. Haney

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Corinthians 10:13.

MODERN versions make it clear that the authorized version fails to make the text as pertinent and comforting to the truth seeker as the Holy Spirit intends it should, particularly during these "perilous times". And God, knowing the needs of His children, doubtless accounts for the more modern phraseologies by scholars of our day, where it is possible without injury to the text.

Note Weymouth and Moffatt respectively as examples: "No temptation (or, trial) has you in its power (has taken you and still holds you—the Greek perfect) but such as is common to human nature; and God is faithful and will not allow you to be tempted beyond your strength. But, when the temptation (or, trial) comes, He will provide the way of escape; so that you may be able to bear it."

"No temptation has waylaid you that is beyond man's power; trust God, He will never let you be tempted beyond what you can stand, but when the temptation comes, He will provide the way out of it, so that you can bear up under it."

I have tried to discover every vestige of comfort possible from our text; for never in the history of the human race has man—desirous of being faithful to his Creator and Redeemer—been so tempted and so much in need of consolation, as he is today.

These evil allurements, which are destined to become more numerous and more difficult to overcome to the end of our career, if yielded to, inevitably create trials and trouble. But if we have the "shield of faith we shall be able to quench all the fiery darts of the wicked." And by concurring with our Lord's petition in our behalf (John 17:14-18), He will "keep us from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth", Rev. 3:10, a prophecy which is now in its fulfillment.

Our pertinent duty is to keep ourselves "in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life"—Jude 21. But, as Paul says in 2 Corinthians 4:7, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." He emphasizes his thought by saying, "For when I am weak, then am I strong."

At unguarded periods we are prone to reverse this by imagining ourselves strong, when in reality we are weaker than usual. These are hazardous moments, when we unconsciously stray into strange paths, wandering about, unable for a time to find the "narrow way" again that leads to life eternal. Reader, have you ever had such doleful experiences? Of course you have. The great Apostle would not have written our text as he did, had he not known you would.

It is at these crucial times that we are cautioned to increase our faith—"trust God, He will never let you be tempted beyond what you can stand". James reminds us that these temptations and trials are essential to our spiritual growth in grace and knowledge. Therefore instead of allowing them to dishearten us, he would have us "count it all joy".

We must not expect to get into the kingdom on "flowery beds of ease". Job's entanglement was put on record for our encouragement and comfort. "But I go forward, and He is not there; backward, and yet I cannot behold Him; I seek Him on my left, in vain; when I turn to the right, I cannot see Him. Yet He knows how I live; when He tests me, I shall prove sterling gold". Yet, notwithstanding all this he managed to keep close to God: "I have kept closely to His footsteps, never swerving from His path; I never stray from His commands, I treasure up His orders."—Job 23:8-12, Moffatt.

That is the correct idea. Hang onto the horns of God's altar. "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." Psa. 37:23, 24.

The wise man says, "In all thy ways (meaning, re-

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WHAT IS MAN?

NUMBER 4

By R. H. Judd

*"According to the beauty of a man".—Isaiah 44:13.
 "Each according to the form of a king".—Judges 8:
 18 (margin). "I will praise thee; for I am fearfully
 and wonderfully made."—Psalm 139:14.*

THE above three texts were chosen by the writer because they are representative of many of similar import, and because they contain in suggestion much that is detailed in other scriptures.

The graceful figures of many of God's creatures command our unstinted admiration. Instinctively we admire the beautiful outlines and perfect proportions and the wonderful adaptability to the circumstances in which each is placed, yet all through history no form has so captivated the human imagination as that of God's masterpiece—man himself. Let an artist but add the human figure to the foreground of his picture, and he increases ten fold the interest which it will receive.

In Judges 8:18 (margin) we possibly have a reminder of the time when in the early history of mankind the chosen leaders of men were of exceptional beauty, both in form and feature. The answer to Gideon's question clearly implies that he was himself a man of outstanding vigor—"As thou art, so were they, each one according to the form of a king."

There is in Scripture a considerable amount of attention paid to this aspect of God's estimate concerning man. The great age attained by the early patriarchs is surely significant evidence of the splendid physique they must have possessed, and probably the traditions handed down to us, relative to the capacity of some of these ancient worthies for penetrating vision and long distance hearing, are not overdrawn. Their knowledge of the heavenly bodies would seem to indicate that the moons of Jupiter, the rings of Saturn, and some constellations visible to us only through the telescope, they saw with unaided natural sight. Certain it is that vision that will endure for centuries must inevitably exceed in power that which finds its limit in years that are measured only by the score.

That Adam the father of our race "was no squalid savage of doubtful humanity, but a noble specimen of man" seems to be but a logical conclusion from historic facts. It is generally conceded among naturalists that the human race must have had its origin not far distant from the Caucasian mountains, and "to this day the Circassians are an eminently handsome people." The great nations of primitive history, Babylon, Greece, and Rome, are but varieties of this central race.

The further we are removed from the original center of this race (setting aside of course the disturbing elements of modern migration) the more degraded do we find the several divisions of humanity, and the indisputable fact

remains, in spite of prevalent ideas, that man has not risen, but fallen, from his original estate. One writer stoutly maintains that the best specimens of Anglo-Saxon peoples, with their noble carriage of bodily frame and strong intellectual features, are descendants of this same Caucasian race. And he assures us that, if the current likenesses of our Lord are correct, they partake of the same strong characteristics.

That the human form, before it became tainted with sin and disease, must have been both beautiful and noble is surely abundantly proved by the differences manifested even in our own times, in this late date of the world's history, between those whose lives are generously devoted to the good of their fellows, and those whose lives are sordid and self-centered. The upright manly carriage, the keen observant eye, the strong yet gentle grasp of the hand are all indication of something intensely unique in God's creation.

David truly said that "we are fearfully and wonderfully made." So used are we to the wonder of it that we seldom give it a thought. Think for one moment of the multitudinous emotions we are capable of giving expression to—love, hate, fear, pity, sorrow, contempt, shame, pleasure, joy, boldness, peacefulness, rest, weariness, admiration, surprise—these and many not named are all capable of distinct expression in the human face.

Then think, too, of the wonderful relationships of family life, which can only be realized through that which is real and tangible. The clinging arms and the cooing voice of the firstborn child are never forgotten by the one who gave him birth, even when he in his turn can bestow on her a little of that protection which she once lovingly gave to him. Nor would the affectionate father erase from his memory scenes from the lives of son or daughter, as he watched them grow into manhood and womanhood, and rejoiced to see that they grew in stature and in favor with God and man.

We think of Moses, as a babe surpassing fair and as a man of wonderful bodily vigor at the advanced age of one hundred twenty years; of Jephthah, the "mighty man of valour", who boldly pre-echoed the cry of his progenitors, "What we have we will hold"; of Gideon, whose very enemies admitted that his physical frame was fashioned "according to the form of a king".

We think of David as ruddy of countenance, and as the sweet singer of Israel, his wonderful voice, part and parcel of his wonderful personality, whom Scripture has revealed to us as the offspring of Jesse, the Bethlehemite. Again, we think of Esther, beautiful and very fair to look upon; of the dainty and courteous maiden who waited so faithfully on Naaman's wife. We think of the beautiful love story of Naomi, Boaz and Ruth, and we raise our hearts in thankfulness to God that He has created us each one tangible, living realities, in a world full of the "things that God hath prepared for them that love him".

Man is not the intangible, incorporeal being that so many believe him to be, but he is a living, active personality, eminently suited to the earth for which he was cre-

ated and which he was destined to inhabit. Isa. 45:12, 18. How otherwise can we account for the fact that, in the building of the tabernacle, there were certain men "in whom the Lord put wisdom and understanding to know how to work", and to "devise cunning work in gold, and in silver, and in brass", and "all manner of workmanship"?

THE UNJUST STEWARD

(Continued from front page)

were charged by Him as being unfaithful and unjust in dealing with the goods of their Lord.

"This was one of the series of parables (or part of one

"Having concluded the parable, He asks a question which requires the answer no. This we will add in brackets and follow with the context, which teaches exactly the opposite of what the master of the steward commended, namely that, what a worldly wise man condemned, the Lord Jesus commended. The Pharisees and scribes understood Him perfectly well (v. 14), for the moment He had finished, they derided Him (lit., they turned up their noses at Him). He at once added, 'That which is highly esteemed among men is abomination in the sight of God;' as though He said, 'Men may commend you, ye unjust stewards of God's law; but God abominates your unfaithfulness and unrighteousness.'

"In harmony with this whole context we propose to punctuate verse 9 as follows:

" 'Do I also say to you, Make to yourselves friends by means of the mammon of unrighteousness, that, when ye fail they may receive you? (No.) In the everlasting habitations, he that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. If therefore YE have not been faithful in the unrighteous mammon, who will commit to you the true riches? And, if ye have not been faithful in that which is another man's, who shall give you that which is our own? No servant can serve two masters: for either he will hate the one and love the other: or else he will hold to the one and despise the other. Ye cannot serve God and mammon.'

"That is, 'Ye cannot be faithful to the law of God and yet make it void by your traditions. If ye were faithful ye would preserve every jot and tittle of God's law (v. 17), and not alter the least of its commands and requirements for your own profit.'

"Thus the whole context demands a totally different exposition of v. 9. It forbids us to accept the traditional interpretation. But, apart from this, how can we believe that friends are to be acquired by unfaithfulness? How can friends so made in this world receive us in the 'everlasting habitations'?

"On the contrary, the context teaches that on no account are friends to be thus made; for with reference to the everlasting habitations, there exists a totally different standard of judgment. The laws of God are the opposite

of man's laws; and no one can serve these two masters.

"Therefore, after saying that the lord of the unjust steward commended him, the Lord Jesus says (with special emphasis on the 'I': 'And do I commend you? Is that what I say to you? No! for, in spiritual things and in the light of eternity, he that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much.'

" 'He that offendeth (the law) in one point is guilty of all' (James 2:10). 'Whosoever therefore shall break one of the least commandments is guilty of all.' 'Unless, therefore, your righteousness shall exceed the righteousness of the scribes and the Pharisees (Matt. 5:20) there can be no reception in the everlasting habitations.'

"This was the constant teaching of the Lord Jesus to the Pharisees and scribes, to whom the parable of the Unjust Steward was specially spoken."

"CERTAINLY I WILL BE WITH THEE"

(Continued from page 520)

ardless of circumstances) acknowledge Him, and He will direct thy paths (margin, make straight, or plain)."—Proverbs 3:6, R. V. Yes, especially when we can't trace Him. David says, "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not, to keep thy commandments . . . For all my ways are before thee."—Psalm 119:59, 60, 169. We may be tempted to stray from God, but His eyes are ever watching us.

So we see that it is by "keeping in the love of God", under all circumstances, that He never fails to intervene at the right time and in the right way, which always synchronizes with our having learned the lesson He intends for us by our trials and testings. This is the basic principle of Paul's words to the Romans and to us, "We know also that those who love God, those who have been called in terms of His purpose, have His aid and interest in everything."—Rom. 8:28, Moffatt.

Paul's words to the Thessalonian brethren are quite pertinent to our text. "We had a keen longing for you. (We did want to reach you—I did, Paul, more than once—but Satan stopped us)."—1 Thess. 2:18, Moffatt.

Here is named the chief of the quadruple powers, namely, Satan, flesh, self and the world, that militate us through temptations—often by way of Satan's emissaries' attacks—in every phase of our lives. It was thus with our Master; and, "the servant is not greater than his Lord".

Jesus says, "Be of good cheer: I have overcome the world." And by "the grace that is in Christ Jesus" we can also be of good cheer, by ever looking to God for strength, and by avoiding a revengeful spirit. The Lord will attend to that matter (Rom. 12:19) as it is written.

Yes, God keeps His word, in every respect, wherever it produces the requisite simple, childlike "stick-to-it-ive" faith.

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GOD'S HANDWRITING ON THE WALL

By Ednah Cooper

BELSHAZZAR, the king of Babylon, made a great feast to a thousand of his lords. He ordered the golden vessels, which his father, Nebuchadnezzar, had taken from the temple at Jerusalem, to be brought to him, that his wives and princes might drink from them. They drank wine and praised the gods of gold, silver, and brass.

While they were feasting and enjoying themselves amid much gaiety, the fingers of a man's hand came forth and wrote upon the wall. The king was greatly troubled and much terrified. He called in the wise men and astrologers for them to interpret the writing, but they were unable to do so. Then his wife told him about Daniel, for she believed that he could interpret it for him. So they sent for Daniel.

Daniel told Belshazzar how God had given his father a great kingdom, and how he, through disobedience to God, had been destroyed. Also Daniel told the king that he had disobeyed the voice of God. The writing told him that his kingdom was finished, that he had been weighed in the balances and found wanting, and that his kingdom was to be divided. And that very night Belshazzar was slain.

Let us compare this wicked king to the pleasure loving people of today. They go on and on in mad pleasure, all of the time seeking for something they cannot find. But God's hand is writing upon the walls of time, warning the wicked of their fate. Prophecy is being fulfilled all around, and yet they will not heed. They rush madly on, seeking more pleasure. They, like Belshazzar, will see when it is too late to repent.

May we, who know the truth, spread the gospel in such a way that the wicked will see the disaster that is ahead and repent before it is too late.

THERE are 682,400,000 Christians and 1,167,100,00 non-Christians in the world.—S. E. H.

SEVEN TITLES OF JEHOVAH

Jehovah-jireh, "The Lord will provide." Gen. 22:8.

Jehovah-tsidkenu, "The Lord our Righteousness."

Jeremiah 23:6.

Jehovah-ropheka, "The Lord healeth." Ex. 15:26.

Jehovah-shalom, "The Lord our Peace." Judges 6:24.

Jehovah-tophi, "The Lord my Shepherd." Psa. 23:1.

Jehovah-nissi, "The Lord our Banner." Ex. 17:15.

Jehovah-shammah, "The Lord is there." Ezek. 48:35.

These seven titles embrace all the fullness of Jehovah's name, manifested in Christ for His people, completely meeting all their need, from guilt to glory.—*The Believer's Magazine*.

CHICAGO, ILLINOIS

DUE to the fact that so many of our members will no longer be able to meet with us, being too far away for us to claim them longer as Chicagoans, our little group has been broken up. We regret to report that, until circumstances are altered, our Berean classes will be discontinued.

PRAYER TIME

The while she darns her children's socks,
She prays for little stumbling feet;
Each folded pair within its box
Fits faith's bright sandals, sure and fleet.

While washing out, with mother's pains,
Small dusty suits and frocks and slips,
She prays that God may cleanse the stains
From little hearts and hands and lips.

And when she breaks the fragrant bread,
Or pours each portion in its cup,
For grace to keep their spirits fed,
Her mother-heart is lifted up.

O busy ones, whose souls grow faint,
Whose tasks seem longer than the day,
It doesn't take a cloistered saint
To find a little time to pray!

—Ruby Weyburn Tobias

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



JESUS IN GETHSEMANE

THE "Last Supper" was eaten, and the group had partaken of the "bread and wine". Jesus and the eleven came out from the upper room and went to the Mount of Olives, where Jesus liked often to go. When they reached the mount, Jesus said to His companions; "Pray that ye enter not into temptation."

Then He went forward a little, fell on the ground and prayed that the cup of suffering might pass from Him, *if it was God's will*. Although He dreaded the ordeal ahead of Him, yet He was willing to do as God wanted Him to do. And as a sign of God's mercy and love, an angel came from heaven and strengthened Jesus.

Even then, Jesus was in great agony. He prayed more earnestly, and great drops of sweat, like drops of blood, fell from Him to the ground.

And what were the disciples doing? Watching? Suffering with Him? No—sleeping, probably worn out from sorrow.

When Jesus came back to them, He calmly said, "Why sleep ye? rise and pray, lest ye enter into temptation."

And as He was speaking a multitude appeared, and there was Judas leading the crowd. He surely must have felt awkward and guilty; and we wonder how he *could* walk up to Jesus to kiss Him. And how ashamed he must have been when Jesus said to him, "Judas, betrayest thou the Son of man with a kiss?"

Then the friends of the Master exclaimed, "Lord, shall we smite with the sword?" And Peter took his sword and cut off the ear of one of the high priest's soldiers. But Jesus reproved Peter, saying: "Suffer ye thus far," and then He kindly healed the wounded ear.

What class of people do you think would make up such a mob? Ignorant, rough, lawless men? But, no, there were the chief priests, the captains and elders among the throng, the leaders and those in highest authority.

Surely they were not living up to the dignity of their office, nor to the righteousness expected of them. In fact they were the ones who all the while were plotting against Jesus and trying to trap Him. Now, they were about to accomplish their purpose! "This is your hour, and the power of darkness," Jesus said to them.

He also asked them why they came armed with swords and staves, as if they were come to capture a thief. "When I was daily with you in the temple, ye stretched forth no hands against me," He said.

Then these enemies took Jesus to the high priest's house.

ARE WE allowing enemies to take us from Jesus? "Pray that ye enter not into temptation."

SOMETHING TO DO

1. Read what happened at the high priest's house and the events during the rest of the night. Luke 22:55 to Luke 23:33.
2. Where is the Mount of Olives?
3. Why were there only eleven disciples with Jesus?
4. Do you know that beautiful picture, "Christ in Gethsemane," painted by Hoffman?

We Believe in baptism (immersion). "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Romans 6:5.

OWING MOTHER

A LAD named Sydney, having reached the age of ten, considered he ought to be paid for various little services rendered to his mother in the home. Hearing a conversation concerning certain bills that had to be paid, he conceived the idea of making out a bill for what he had done, and the next morning he quietly laid on his mother's plate the following statement: "Mother owes Sydney: For getting coal six times, 6 cents. For getting logs of wood lots of times, 6 cents. For going on an errand twice, 4 cents. For being a good boy, 2 cents. Total, 18 cents."

The mother examined the bill but said nothing. That evening Sydney found it lying on his own plate, with the eighteen cents as payment; but accompanying it was another bill, which read as follows: "Sydney owes mother: For his happy home for ten years—nothing. For all his food—nothing. For nursing him through his illness last year—nothing. For his last new suit of clothes—nothing. For being good to him—nothing. Total—nothing."

When the lad had looked at it for a moment, his eyes filled with tears; his lips quivered. He took the eighteen cents out of his pocket, rushed to his mother, flung his arms around her neck and exclaimed, "Mother, dear! please forgive me, and let me do lots of things for you still." —*Sel.*

"CHILDHOOD is God's ordained time for conversion. In childhood the task of guiding the heart to the love of the beautiful, the true, the good, is easy. The problem of religious education is to teach the child to love Jesus Christ."

With Our Sunday Schools

LESSON 9. — May 31, 1931

JESUS IN GETHSEMANE

Luke 22:24-71

Devotional Reading: Psalm 130

GOLDEN TEXT

Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done.—Luke 22:42.

A STUDY OF THE SUBJECT

Topic: Obeying God at any Cost.

Basic Truth. "We must through much tribulation enter into the kingdom of God."—Acts 14:22.

I. Obedience. Obedience recognizes two persons; one who commands; the other who should obey.

God, the Creator, rightfully directs His creation. Man, the creature, should in justice obey God to the end.

Sin has so distorted the mind of man that he largely seeks his own wish, in total disregard of God's wish. This makes doubly hard the condition of him who would obey God.

Obedience to God would have caused Jesus no agony at all, had it not been for sin, for sin's mighty opposition.

Obedience to God requires one to be true and loyal to God to the uttermost, regardless of the strength of the power of those who oppose God. To do otherwise is to obey sin and to resist God.

Our lesson, v. 42, strikingly and clearly traces a path of obedience: "If thou be willing (i. e., if it be thine intention), remove this cup from me: nevertheless not my will (wish, pleasure), but thine, be done." Jesus thus committed himself to do whatsoever God indicated for Him to do. The matter of cost was not even suggested. The Created obeyed.

II. Its Cost. In the matter of obedience to God, there are three factors to be considered; God, self, and God's opponent.

As for self, one must of necessity obey either God or God's opposer. It is impossible to do otherwise.

As to the cost, obedience to God requires an investment in cost that is absolutely safe, that can never be despoiled by robbers, that is positively certain of bringing greatly increased returns, howsoever great the cost may be.

This obedience cost Jesus faithfulness during His entire life; the agony, the heart sorrow, the body pains inflicted by His opponents—it cost Him unjust death and all of the accumulated agony and pain leading thereunto.

To the Christian, the cost necessary is similar like unto that required of the Savior, extending to whatever degree one's course of life may lead.

Failing to pay the cost of obedience to God, one must necessarily pay the cost of obedience to the opposer of God. As to pain, the continuous and long enduring sufferings of sin's diseases; the long, incessant heartaches imposed by sin's enslavement; the fearful and unspeakable agonies that frequently result from sin's crimes against truth and purity—these are costs upon the purchasers that are doubly more than are the costs of obedience to God's right.

III. Its Results. The third day after death Jesus was raised: His mortality was changed to immortality; His man-nature was changed to God-nature; His limited power was changed to unlimited power; His temporary authority was changed to eternal authority; His life which was subject to death was changed to life over which death has no more dominion. See Rom. 6:9.

As to man, the results of obedience are promised to be commensurately great: As joint heir with Christ, Rom. 8:16, 17, he is pledged by the Father to share with Christ all of Christ's greatness; Christ's unending life; His position above sin, and pain, and sorrow—all of the Savior's fullness. Philip-pians 3:20, 21.

As to the results of obeying God's opposer, it consists of pain, agony, remorse, during the progress of such obedience, which, if continued without repentance, results in eternal cutting off. Rev. 20:13, 15.

IV. The Meaning of Gethsemane. The last journey of the Savior from Galilee to Jerusalem, the Savior's daily service during the week of passion, the experiences of the garden of Gethsemane: these, like citadels towering high above all surrounding structures, stand out as examples of Christ's undeviating consecration and obedience to God. In the garden He sought only to know God's purpose. As was the case concerning Israel, 1 Cor. 10:11, so, undoubtedly, was the lesson of Gethsemane "written for our admonition". The followers of Jesus, if they are to arrive with Him in His glory, must of necessity follow with Him through the sin-sown patches of thickets and briars, to the goal of righteous obedience by faith.

PRACTICAL APPLICATIONS

Gethsemane: The garden experience of our Lord has been an inspiration to His countless followers during the trying hours of some bitter experiences. While the Master's disciples forsook Him in the most crucial period of His life and fell asleep, yet His Father was very near. An angel from heaven strengthened Him. If it were not for this help from heaven, we would not be able to withstand the fiery darts of the wicked, for we are not wrestling against flesh and blood. Ephesians 6:11 and 12.

It is a blessed thought to know that no matter when, where, or what the temptation, or trial, we have a Father who is touched by the feelings of our infirmities and has promised never to leave or forsake us. We are never alone. The angel encamped around Christ. "The angel of the LORD encampeth round about them that fear him, and delivereth them."

Prayer: The necessary strength for Christ

to endure this trying ordeal came as the result of prayer. He prayed—the Father sent an angel to strengthen Him. Prayer is the path that leads us out of the garden of bitter and trying ordeals. Many have never been able to carry their cross farther than the first garden experience. There is only one way we can become triumphant. Christ is that way. In Him all necessary strength lies.

Our

- garden experiences will be many and severe;
- hope of deliverance lies solely in Christ;
- prayers always bring needed help;
- friends are not strong enough to defend us from evil;
- trials can always be made steppingstones to higher planes.

—C. E. R.

THE GOLDEN TEXT

"Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done."—Luke 22:42.

Jesus said, John 5:30, "I seek not mine own will, but the will of the Father which hath sent me." He expressed almost the same thought on another occasion when He said, "I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38.

When Jesus came from the garden and found His disciples sleeping, He said to them, "The spirit indeed is willing, but the flesh is weak." He, himself, was so filled with spirit that He was able to abide by any decision the Father made. The flesh would say, "Let this cup pass from me," but being spirit-filled He humbly submitted to the will of the Father, even though He knew it would cause Him to suffer untold agony.

Christians, too, should be so spiritual that they are also willing to say to the Father, "Not my will be done, but thine, Lord."

—L. A. R.

SENIOR AND ADULT CLASSES

Christ was at all times seeking to do the Father's will. He said, "I seek not mine own will, but the will of the Father which hath sent me." That is, He sought to do the Father's wish or desire. Paul says, "Be ye not unwise, but understanding what the will of the Lord is". Eph. 5:17. To know the will of God therefore requires study of His Word.

Man naturally seeks to do his own will, the will of the flesh. Christ's seeking to do the Father's will made them "one". For the Christian to be "one" with Christ, he must also do the Father's will. When Christians are "one" with Christ, they are "one" with each other. Christ prayed that His followers might be "one", even as the Father and He were "one".—F. A. S.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

May Meeting, Fontheil, Ont.,	May 29 to 31
Ohio, Brush Creek,	June 7 to 14
Minnesota, Eden Valley,	June 11 to 14
Michigan, Grand Rapids	June 21 to 28
Texas, Riviera,	July 10 to 19
General and Illinois, Oregon,	Aug. 4 to 16
Virginia, Maurertown,	August 20 to 30

BRUSH CREEK BIBLE SCHOOL

The church at Brush Creek, Ohio, will hold its annual Bible School from June 7 to 14, inc. Bro. S. J. Lindsay will be the speaker and teacher. All finding it possible to be in attendance at these meetings will be heartily welcomed.

WORKING TRIP BY BIBLE TRAINING CLASS MEMBERS

May 24

Brothers C. A. Smead and J. R. LeCrone will begin services for the Burr Oak, Indiana, congregation on May 20 and will continue over Sunday the 24th.

May 31

Their next appointment is at Delta, Ohio, for Sunday, May 31. These two young men are forceful speakers and well worth hearing. You will receive an inspiration and uplift by attendance at these meetings.

Further appointments will be announced in later issues of The Herald.

Sr. Alice Crysler, of Golden Rule Home, has been ill with a heart attack the past week. She is improved, but will remain in bed for a week more, until her heart is stronger. A card from the brothers and sisters would cheer her.

THE WORK IN MINNESOTA

Word from Bro. John Denchfield tells us that he expected to speak at Eden Valley, Minnesota, last Sunday evening. He reports the church work at St. Cloud progressing nicely. Prayer meeting each week furnishes much needed inspiration. The Sunday School, under the supervision of Sr. George Savage, is doing exceptionally well. Though few in numbers, they are devoted to God's service.

DOINGS AT DIXON

There was a fine attendance at Sunday School at Dixon, on Mother's Day, in spite of the very inclement weather. After lessons were finished a short program was given by the children. The junior choir sang several appropriate songs, and readings and dialogues were the special features which were very much enjoyed by those present.

Bro. Conner preached on Sunday morning and evening, May 17. The Bereans had charge of the evening services, supplying the special music and suggesting the topic of the sermon. This arrangement was in effect last Sunday evening and proved very successful.

Bro. Lapp of Oregon has taken charge of the senior Berean class on Wednesday evenings, and he has already gained the confidence and respect of this class of young people, which numbers about fifteen. Bro. Lapp is a forceful teacher and the class will be greatly benefited by his instruction.

The Golden Rule class was pleased to have

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. John Cochran,	Knox, Indiana.
Sr. C. E. Randall,	Mora, Minnesota.
Bro. Thomas Weldon,	Thorold, Ont.
Sr. H. L. Leeper	Arkansas City, Kans.
Sr. Ada Daniels	Alma, Mich.
Bro. Jas. A. Patrick	Ashland, Ohio
Sr. Ella Rose,	Grand Rapids, Mich.
Sr. Edna Brewer,	Troy, Ohio
Sr. Harriet Reed,	Arkansas City, Kan.
Sr. Franklin Moore,	Niagara Falls, N. Y.
Sr. Riley Hoskins,	St. Cloud, Minn.
Sr. Anna Perrine,	Haines City, Fla.
Wilbur Hagenbush	Argos, Ind.
Sr. Harry Thomas'	Graytown, Wis.
Sr. May Moore	Bartley, Nebr.

some of the Oregon folks present last Wednesday evening, and to have Bro. Smead for teacher. The lesson brought out many questions, and that is what produces interest.

Grace Drew, Sec.

GRAND RAPIDS, MICHIGAN

Our little group of workers here is praying and planning and trusting God to guide them in a program of development. And we confidently believe it will be done.

The pastor and wife, with Bro. and Sr. A. K. Richardson, were privileged to visit recently in the Coates Grove neighborhood. Bro. Eddie Coates, for many years a defender of the faith was found to be comfortably cared for at the home of his son, although the years have told heavily upon him.

Our Sunday School students who are anxious for a larger church are busy selling "brick" and bringing in the dimes for a building fund. These boys and girls mean business, and we predict that before long a larger church edifice with Sunday School room will stand to their credit. And God will be honored in their lives.

F. E. Siple, Pastor.

HERALD RECEIPTS

Hanna Barber, Mrs. Mandes Reed, Mrs. C. T. Morris, John Taber, Chas. D. Balliet, J. M. Byler, Mrs. Calvin Hammond, Mrs. M. E. Perkins, Inez Titus, Ben Carpenter, George Siple, Percy Murphy, Ora S. Worley, Marie E. Trusdale, Mrs. W. H. Allard, Mrs. W. H. Upton, Mrs. Hilding Anderson, Maybelle Hanson, Mrs. S. W. Coffman, Watson Weinberg.

MELOY - CLAYPOOL

The home of Mr. and Mrs. Charles Claypool of Martinsville, Illinois, was the scene of a beautiful wedding on Saturday afternoon, May ninth, at six o'clock, when their daughter, Lucille, became the bride of Mr. Fern Meloy, of Kidder, Missouri. The ceremony was witnessed by only the immediate relatives of both parties.

Previous to the ceremony, Mrs. J. R. Johnson sang, "Truly I Love You," accompanied by Miss Danzel Claypool at the piano.

At the beginning of the Mendelssohn Wedding March, the bridal party, composed of Miss Opal Claypool, Mr. Glen Meloy, and the bride and groom, marched to the altar, where they were met by Rev. A. L. Honn, who used the ring ceremony in uniting the young couple.

Mrs. Meloy has been a teacher in the Martinsville grade school for the past three years and has a host of friends, having been born and raised in this community. The groom is the superintendent of the consolidated grade and high school at Shelby, Missouri.

The happy couple will remain in this community for a few weeks, and then will go to their home in Shelby.

DOES IT PAY?

I trust that everyone enjoyed the Training Class issue of The Herald as much as I did. I am so glad that we have such a large class who have dedicated themselves to the Lord's work. This is a wonderful vocation for any young person to choose, and I trust that this issue may inspire others to take up this work. I know of no higher ambition.

Does it pay to send these issues to our friends and neighbors? I think it does. Here are a few lines from an "eternal torment" believer to whom I sent the Easter issue: "I got much good out of the paper. The name is worth a lot." So I followed up with the Training Class issue. I think we should send more than one paper, as people are apt to lay it aside, but if they get a copy occasionally they may become interested.

I sent both issues to a good neighbor whose daughter is an evangelist, and they both are "eternal torment" believers. They know that they are saved. I told them that I was not saved yet, but hoped to work out my salvation so that I would be. They invited me to their Bible class and hope to convert me, I think. I may be able to enlighten them some on "hell". The teacher told of a girl who learned to be a trapeze performer, and her friends all scorned her. Later when visiting at home, she saved several lives by swinging to and fro from a burning building. They seemed to think that was a most wonderful deed and showed that she had chosen a good vocation. I just wondered how many she might have saved with an everlasting salvation, if she had dedicated herself to the Lord's work instead.

Hanna Barber.

Due to union Memorial services in the Methodist church, the morning worship and sermon will be omitted at Oregon, Illinois, on Sunday, May 24. Sunday School will be held as usual, commencing at ten o'clock, and evening services at seven-thirty. Bro. Austin has been giving special emphasis to present day conditions in his Sunday evening sermons.

COMMUNICATION

Spring has come and with it comes the glory of beauty. The earth is now so beautiful; but we are longing to see this earth made new and our loved ones restored to us again. Oh, if all could appreciate what God has done for us and that we are all redeemed by the blood of Jesus, if we will only come to Him.

I am grieving over the death of a dear brother; but, if he was faithful—and I trust he was—he, like all who sleep in Jesus, will be brought with Him. Then there will be no more parting and death cannot take away our loved ones.

So may friends, neighbors, and relatives live so that when He comes we shall be ready. This is my prayer.

Mrs. Georgia Hoskins.

SR. MARTHA PLATTS

Martha Bouk was born on September 25, 1846, and died at her home at Pelham Corners, between Fonthill and Welland, on Mother's Day, May 10. She was the daughter of Bro. and Sr. P. H. Bouk, who were the founders of the church work at Fonthill. On November 19, 1866, she married Wm. Platts. This union was blessed with two children, William and Ernest, both living.

Over seventy years ago she was baptized by Elder R. V. Lyon and was true to our faith ever after. What a long life in the Master's service! She never regretted her devotion to the Master.

She fractured her hip ten weeks ago. The shock and subsequent pain was too much for her aged body to stand. She was tenderly cared for during the time of affliction, which care helped in making her closing days quite comfortable.

Besides the children, she leaves four sisters and one brother, all members of the church, to survive her, Sisters Ball, Reed, Clark, Lent, and Jesse Bouk. The Bouk children have been living testimonies of the benefits of early home training.

Funeral services were held at the home of the son, William, on Tuesday, May 12, the writer speaking of the resurrection hope from John 11:25, 26, the scripture which Aunt Martha selected. She was laid to rest in the beautiful Fonthill cemetery to await the call of the Son of God.

C. E. Randall.

OSCAR THOMAS

Oscar Thomas, for many years a resident of Cedar Falls and vicinity, died on April 21, 1931, at the home of his nephew, Dan Patterson, near Armstrong, Iowa, after a week's illness of pneumonia. He had gone to his nephew's home to spend the summer, as had been his custom in late years.

He was born on October 1, 1853, near Waterloo, Quebec, Canada, the son of Elijah and Betsy Thomas. When a small boy, he came with his parents to Illinois and later to Iowa, where the family settled in 1866, at Cedar Falls. He never married. After growing to manhood, he made his home with two brothers, Elijah and John. He was the last of a family of eight children, four brothers and four sisters.

He had made his home during the winter with his niece, Mrs. James Cassen, at Waterloo, Iowa, and the funeral was held there, with burial at Cedar Falls. He leaves many other relatives and friends to mourn his loss.

A niece, Mrs. Starbuck, wrote the following lines: "Uncle Oscar will be buried out of our sight, but we will not bury all we can remember of him. In his life of service for others, he has given us something beautiful to remember and keep alive."

J. W. Williams.

LEONARD H. DECKER

Leonard H. Decker was born on May 3, 1863, in the state of Michigan. He and his wife were obedient to the gospel while residing in that state. They were baptized by Bro. Woodward. They afterward moved to Cashmere, Washington, then to Copalis Beach.

Bro. Decker had been a sufferer from stomach trouble for more than a year, and died on May 5, 1931.

He is survived by his wife, Sr. Electa M. Decker, by four sons and two daughters, Forrest, Miles, Bert, all of Copalis Beach, and Hazen, and Mrs. Ethel McClimans of Cashmere, and Mrs. Maude Iffrig of Copalis Beach.

He was buried on May 7 in the cemetery at Hoquiam. The services were held in the chapel of an undertaking establishment at that place.

Hoquiam is one hundred miles from our home, but wife and I made the journey by stage, returning the same evening.

"Precious in the sight of the Lord is the death of his saints."

A. L. Corbaley.

MARY COZAD

Sr. Mary Cozad, of the Springfield, Lawrenceville church, died at her late residence, near New Carlisle, Ohio, on May 5, at the age of 30 years and 6 months. Sr. Cozad was the daughter of Sr. Bertha Johnson. Besides her mother, she leaves her husband, David Cozad, one daughter and four sons, one an infant, three brothers, George, Donald, and Arthur Johnson.

Services were held Friday from the Mennonite church, at New Carlisle, the pastor using as his text, "It is appointed unto man once to die and after this the judgment." She was laid to rest by the side of her father in the Enon cemetery, to await the call of the Master.

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 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.

PROHIBITION AS A CHRISTIAN ISSUE

In the statute books as in the Bible, prohibition is to the end that the benefits and advantages of liberty may the more largely accrue. The prohibition, "Thou shalt not kill", is not alone merely to protect the individual in danger. Such prohibition deprives the would be criminal from yielding to such manner of life as must, through the fear and jealousy and self protection of others, throw him into a bondage and terror that must not only harass him through life, but also shorten his existence. This principle is so strikingly illustrated in the gangster's world of the present. He who is lord today has tomorrow been smitten down.

The same principle prevails in the prohibition of liquor. The undeniable fact is that liquor injures the user and so works upon his brain matter as to make him a menace, not only to himself but to all whom he meets. For instance, about 23,000,000 motor cars are said to have been licensed last year. Every one requires a driver. No driver can drink even one glass of liquor without impairing, to a degree, his brain ability. Driving a car upon the public highway with the brain impaired is a menace to every car that comes near the one driven by the impaired driver. Statistics indicate that many of the accidents causing bodily injury or death are caused by liquor-impaired drivers. One does not have to be drunk to be wholly unfit for driving an auto — or for doing any hazardous work.

This in itself is just and sufficient reason for the enforcement of liquor prohibition in this nation of approximately 25,000,000 motor cars.

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“BECAUSE I LIVE YE SHALL LIVE ALSO”

By M. A. Woodward

I THINK the Christ directed His conversation to Philip and Thomas, as the others listened. How earnestly He talked, as they all perhaps sat on the grass to listen. They seemed intent on asking Him questions. They tried to understand Him, but how could they sense all He said? They could not, for they must go through Gethsemane before they could understand all.

He had just said to them, “Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.” John 13:33.

Peter began to wonder what He could mean, and asked, “Lord, why cannot I follow thee now? I will lay down my life for thy sake.”

How strong Peter thought he was, and how he must have grieved at the Master’s answer: “The cock shall not crow (Peter), till thou hast denied me thrice.”

The Master had much more to tell that anxious group of learners. How should He begin?

Did He say, “Sit down with me on the grass here; I have some very sad, strange things to say to you? There will be some hard conditions to meet, and you will need all the fortitude, patience, and grace you can muster to carry you through it all. For you and I are to meet sore trials. Before twenty-four hours have passed Satan will tempt you to leave me to the mercies of a murderous mob; some of you will deny you ever knew me; others will sneak away in the darkness, not caring what the mob does to me.

“For they will condemn me to death, scourge me, spit upon me, stretch my body upon a cross, nail me there, and leave me hanging in awful agony. There will be no one to give me a drink, when the burning fever is consuming me; no one to wipe away the blood or sweat, while my enemies hiss and torment me, until death mercifully claims me.”

This would have been the picture from a human thought perhaps. But, listen, hear His gracious words, as perhaps His own thoughts were busy with the future. He had so many things to tell that group of anxious listeners, and still these sweet, comforting words were His first in beginning the story.

“Let not your heart be troubled: ye believe in God, believe also in me.” Then He pictures the Father’s tender thoughtfulness, in preparing the home palace for the prepared ones. And He assures them, “If it were not so, I would have told you.” Surely He would tell them the most important things to comfort them in the coming days after He would be gone.

What hours these disciples must have spent, recalling His precious words! Listen to John saying, “Peter, do you not remember what the Master said that last day with us, ‘I go to prepare a place for you. And if I go and pre-

pare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also’? So you see, Peter, He is coming back! O, He is coming back!”

And Thomas says, “Yes, and when I asked Him how we would know the way, you remember the sweet comforting thing He said to me, ‘I am the way, the truth, and the life.’ And again He said, ‘My peace I leave with you.’”

Could He in the hurry of life have left a better gift than that? “My peace, not as the world giveth, but my peace, because my peace is joy with my Father’s smile over you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I.”

How intently John must have listened to the Master’s last words! And what would the world have done but for those thrilling words found in John, from the fourteenth chapter to the end of his book?

“And now I have told you before it come to pass, that when it is come to pass, ye might believe. . . I have yet many things to say unto you, but ye cannot bear them now.”

The disciples whispered among themselves concerning these things. They were very sad but were comforted when the Christ said, “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.”

These words spoke Jesus and lifted up His eyes to heaven. And, O, the wealth of love that poured out for those called out ones in His last message of love to them! I always rejoice, when reading it, to know He left one verse full of consolation and hope and joy. The twentieth verse of John 17 is for all who consecrate their lives to His service.

Stop long enough, beloveds, to thank God for such a Savior, Deliverer, and Helper. “Neither pray I for these alone, but for them also which shall believe on me through their word.” What thankful love! God help us to merit it.

And now the prayer is ended; the disciples follow Him to the garden and witness His betrayal, His crucifixion, His death, and later His blessed resurrection. Now they fully understand His words, “Because I live, ye shall live also.”

What would life be worth to anyone—to you, dear shut ins, to you, Sister Sarah, in your northern Michigan home, to you, Sister Dunlop, in Charlotte, Michigan, to you, Sister Ethel Hall, in your loneliness? There are so many sick, weary, discouraged ones, waiting, praying for deliverance. Look up, your redemption is near; your God will wipe away all tears. There will then be no more pain or heartache, for this present condition will have been exchanged for the bridal robes, and the new heavens and new earth. Because He, the Son of God, lives we shall live also.

“Come, Lord Jesus, and come quickly.”

—o—

“NO ONE can win others to Christ in his own wisdom or strength. Only as Christ enters into his life and works through him, can he help men to Christ. All we can do is to point men to the Crucified, and then Christ will draw them to himself.”

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WHAT IS CHRISTIANITY?

By J. Richard LeCrone

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”

WHEN we go in search of a definition of Christianity, we meet with various answers. One man tells us that Christianity is a belief in Christ. Another tells us that Christianity is a religion. Still another will tell us that Christianity is a means whereby man may be saved from the results of his sins. Let us go to the highest possible Authority and see whether or not we can discover what Christianity is.

When Christ began His ministry, His first recorded words, after the temptation in the wilderness, are these—“Repent: for the kingdom of heaven is at hand.”—Matt. 4:17. Yet we cannot stop there and say that Christianity consists of repentance, for we find that Christ did not stop there. In Mark 1:15, we find Him speaking as follows: “The kingdom of God is at hand: repent ye, and believe the gospel.” He not only asked His followers to turn from their evil ways, but He asked them to turn to new and better ways; He asked them to believe the glad tidings of salvation which He was bringing to them. Yet, we cannot point to repentance and belief as Christianity, for it is not enough merely to believe.

True belief is of necessity followed by obedience. Belief that is not followed by obedience is worse than useless. Christ tells us that in Mark 16:16. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

We now have repentance, belief, and obedience commanded by Christ. We cannot call any one of them Christianity, nor can we call all of them Christianity. Christ told His followers that they must do the will of God. These other things were not enough, but they must work also. Christ's Apostle James tells us that all of these, without works, is dead. Yet, when we add works to the aforementioned list, we cannot say, then, that we have a concise

definition of true Christianity.

A true Christian is identified by something more than these. Christ told His disciples what it was that distinguished the Christian from the man of the world. Listen to Him: “By this shall all men know that ye are my disciples, if ye have love one to another.”—John 13:35.

We now have repentance, belief, baptism, works, and love. They are all found in the true Christian. They are all commandments of Christ. Christianity is none of them. Christianity is not all of them. Christianity is that principle of life which develops in the individual because of his obedience to Christ.

Webster tells us that Christianity is the body of beliefs, practices, and sentiments developed from the teachings and life of Christ. That is about as near as man can come to defining Christianity, but that falls short. It is the incorporation of all of these into the life of the individual which creates Christianity.

Christianity is that intangible something which sets the Christian apart from the rest of the world. Christianity is not the things a man does! it is his motive for doing them. “For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.” Gal. 5:6.

Keeping all of these facts in mind, “let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 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.”

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

“For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.”—Rom. 8:14-16.

FLESH VERSUS SPIRIT

“**T**HAT which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”—John 3:6. These are the Savior’s words. There is no suggestion that the flesh ever is, or ever may be changed to spirit. Being born of the flesh, it is flesh; it remains flesh.

Death is the only means of destruction of the flesh.

Birth “of the Spirit” is the only way specified in the Scripture for the creation of a new spirit being.

POWER

“**Y**E SHALL receive power, after that the Holy Ghost is come upon you.”—Acts 1:8. It is well to note carefully that the power which was to be bestowed was not of itself Holy Spirit. It was a result therefrom.

In the creation of man in the Garden of Eden, it was not till God had “breathed into his (‘face’—Heb., also Gr.) the breath of life” that Adam “became a living soul”. The inspired Word, commenting upon this creative work, reads, Gen. 7:22, margin, “All in whose nostrils *was* the breath of the spirit of life.” God inspirited Adam thus, and thus empowered the organs of his body to function. He imparted power, strength. That power, that strength was imparted through the God-given spirit.

Therefore when the spirit (that element from God which imparts power) returns to God who gave it, Eccl. 12:7, man is at once powerless; death is upon him.

Likewise, when Jesus, Acts 1:5, assured the Apostles that they were soon to become the recipients of Holy Spirit, He assured them that as a result they would be recipients of special or extra power.

GIFTS OF THE SPIRIT

ALL creatures live as a result of a bestowment of spirit from God. By that spirit each one is empowered to act and proceed in accordance with respective God-given

organism.

In this way man has power to think, to reason, to move, to perform.

Paul, in 1 Corinthians 12, recites a number of added manifestations of ability. Wisdom, knowledge, faith, miracles, prophecy, discernment, interpretation—some in one person, some in another person—were all manifestations of new or increased power, which was to be experienced by certain Christians and was to be recognized by observers. These several increased powers were by Paul called spiritual gifts.

By virtue of the fact that those individuals dedicated themselves truly to Christ, to the obedience of Christ’s directions, they thus were qualified to receive of God, through Christ, added spirit, which would manifest itself by added power, power in distinction from power possessed commonly by natural man.

Special, God-bestowed spirit on the day of Pentecost, Acts 2, was immediately recognized by the added power and the resultant added works and doings of faith-disciples of Christ.

WITHOUT MEASURE

SPEAKING of Christ, John 3:34 reads, “God giveth not the Spirit by measure *unto him*.” From this text the conclusion is drawn that unto Jesus God’s spirit was bestowed in a fullness.

In Isaiah 11:2, a prophecy which is by all understood to refer to Jesus, we read, “The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;”

To Him God gave the spirit in the fullness of its breadth, of its expanse, that is, God gave Him not one special gift of the spirit, but all the gifts thereof—wisdom, understanding, counsel, might, knowledge, reverence. Not only did Christ proclaim the Word of God, but He could also perform mighty miracles, miracles of power; He could discern the thoughts of His listeners; He could calm the evil spirits of His fellows. To Him was given spirit not for one service only, but for every service. The full field

of the operation of God's spirit was His. God did not measure or limit to Him the breadth or range of His ability. Instead God gave unto Him all gifts, the full range of service.

It seems to be unquestioned but that, when He ascended on high, He had more extensive use of God's power, but in no greater field of operation. The full field of operation was given to Him during His ministry. Every phase of spiritual activity was His. But the extensiveness of that activity was increased when He was caught up to the Father.

TO PROFIT WITHAL

THE more one carefully studies creation as the handiwork of God, the more he is amazed and overcome with the thought that God has created all things with a view to the advancement of His glorious, mighty work. Adam was created not merely to please Adam, or to please and make happy Adam's descendants. His creation was but another step in the creation of the universe. That creative work is still progressing. Perfection is not yet attained. Adam was created that the universe as well as himself might profit thereby.

When Jesus had been perfected, Heb. 5:8, 9, God began to build a congregation, drawn to Him and empowered by Him through His Son, Jesus. As the members of this congregation, through faith in Christ and God, were drawn into closer accord with God, into closer harmony with Him, God endowed them with correspondingly increased strength for service in God's progressing work. The gifts of the spirit were given to them for profit. Like the parable of the pounds, the Master's cause is to be enhanced by these gifts. Profits are to be returned by the users of them, profits both for the users and for the Giver of the gifts.

The Savior's name was enhanced in the minds of every onlooker when on the day of Pentecost, as a result of Holy Spirit in Peter, Peter healed the lame man at the gate of the temple. He did this thing in the name of Jesus Christ. Thus Christ's name was exalted. The lame man learned to honor and revere more earnestly the God of heaven. God, Christ, Peter, the healed man—all profited by that faith in Peter which made him trustworthy for God to bestow upon him a gift with which this work was wrought.

Christians today are Christians by the grace of God. No one can transform himself from the flesh to the ways of God. The most anyone can do is to completely submit himself to his God. He can put down, decrie, abolish his own personal, carnal, selfish mind or whim, and can submit himself entirely to the will of God and of God's Son.

With such submission, the individual becomes trustworthy to receive from the Father ability and power for the furtherance of God's work. Such work, divine in character, instigated by God himself, can be performed not alone by the strength commonly given to man, but only by a new and personal touch of God's spirit, of Holy Spirit.

Having thus crucified one's own will, his own fleshly impulses, having by earnest intent and consecration undertaken to subdue the fleshly nature and having received of the Father of His spirit, such individual is declared by Paul, in Romans 8:9, to be "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."

Not alone to the Christians in the upper room in Jerusalem on the first Christian Pentecost, but to Christians of all succeeding centuries till the return of our Lord do these scriptures evidently refer. They bring to us ever more intensely the great God-given truth that it is His constant pleasure to bestow upon men and women of ardent faith, through Christ, a power and an ability by which they may perform the works of God and not the works of man.

"PRAYER is the golden key that unlocks the door of opportunity for the propagation of divine truth. It is the unseen wire over which messages are conveyed to the throne of grace. Prayer is an expression of the heart's desire toward God. Man is a needy creature, and, being conscious of his need, he seeks help from God. Consciousness of want excites a desire to have the want supplied. The most important thing today is to make people realize their need."

BE CONTENT

ONE man cannot do everything, be everything, nor have everything. We have each of us all we can attend to to do our own business; why should we envy others their talents, their work, or their wages? They have their duties to do, and to their own Master they stand or fall. We have as many talents as we shall improve, as much prosperity as we deserve, and all the responsibility we shall wish to answer for in the day of judgment.

Let us learn the lesson of quietness and contentment. Our fretting mends nothing; our fault finding changes nothing. Nor could we improve affairs, if we had the oversight of all creation and the privilege of sitting on the judgment throne. Our proper sphere is very small. God rules this world, and whether we like it or not, He will rule it to the end, and all our fretting, murmuring, and complaining, are idle noise.

All things are working together for good to them that love God, and we must believe where we cannot behold, and trust where we cannot trace. Over all things He lives and rules; He can punish and reward; He can bless or blast. Let us leave Him to regulate His own world and do with all around as seemeth good in His sight.

Resting thus in His providence, we can do our own work in contentment and in peace. And our great question will be, not, "What shall this man do?" but, "Lord, what wilt thou have me to do?" And in the answer to this question, as given in Scripture, in providence, and by the Holy Spirit's inward voice, we shall find the path of duty and the path of peace.—*Selected by Rufus A. Curtis.*

SUNLIGHT AND SHADOWS

WHEN the sun in glorious splendor,
Hides behind the western hill,
Nature then is wrapped in slumber,
Shadows come so soft and still.
Slowly then the darkness deepens,
But to faith's illumined eye,
Visions of approaching glory,
Flash across the darkening sky.

Then our hearts are filled with rapture
For the coming of the light,
That will fill our lives with sunshine,
As earth's shadows flee from sight.
Came the Christ from heaven's glory,
As the Father's only Son,
Heralded by a host of angels
Who announced this Holy One.

Short His stay and full of sorrow,
From the manger to the tomb,
Rose He from the grave triumphant
And ascended to the throne.
When earth's shadows round us deepen,
And, all weary of the way,
Many long for His appearing
And the coming perfect day,

Gazing far beyond the hill crest
To the vaulted sky of blue,
Hoping ere the dawn of morning
Earth and life will bloom anew.
Then the sunlight of His presence
Will shed light where now is gloom;
And the dark and dreary places
Like a glorious garden bloom.

—Susan Haines Morris.

THE MULTIPLYING POWER OF GOD

A SCOTCHMAN, named David Fife, of Canada, obtained from Glasgow some wheat of a special kind. Only three ears, the produce of a single grain, ripened, but the splendid harvest of 1908, more than eleven million quarters, was wholly descended from that one seed. The multiplication of the loaves and fishes was a passing illustration of the far larger miracle of the daily feeding of the race.

Let me remember the multiplying power of God in all my earthly affairs. The barrel of meal, the cruse of oil, shall not fail, if my faith and faithfulness do not fail. My opportunities in the spiritual life may be very meager; but in my scraps of knowledge, my narrow resources, my restricted privileges, I may find bread enough and to spare.

—Selected.

ONE HUNDRED FORTY-FOUR THOUSAND

By F. L. Austin

THE intensely interesting book of Revelation, in Chapters seven and fourteen, refers to a company of God's people under the designation "the servants of our God." The time referred to in Chapter seven is the time following the opening of the sixth seal, 5:12, and previous to the opening of the seventh seal, 8:1.

In explaining things that will transpire as a result of the opening of the sixth seal, because of the fearfulness and intensity thereof, the question is asked, 6:17, "Who shall be able to stand?"

Not only will war and famine and pestilence and martyrdom proceed during the days of the opening of the seals of Chapter six, as explained therein, but the very heaven and earth will, as it were, shudder and move and quake till, v. 15, "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man" shall hide themselves in fear and shall implore the very elements of nature to "fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the lamb". Confusion and destruction of things animate and inanimate, of earth and heaven, will create terror and prostration throughout the land.

It is under this circumstance that the inspired seer standing, in spirit, in the day of the Lord, heard an angel calling to "four angels standing on the four corners of the earth", saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads". John then "heard the number of them which were sealed". The number was 144,000, "of all the tribes of the children of Israel". John then names twelve several tribes from each of which "were sealed twelve thousand". He specially enumerates and names the people from which these sealed ones are taken. Everyone is called an Israelite. They are taken from God's chosen nation.

The Scripture leaves no doubt as to their identification. These people are not of the church of God. They are of the chosen nation Israel. True, different denominations have undertaken to appropriate this scripture as pertaining to themselves respectively. But there seems to be no authority whatsoever in Scripture for any sect or class to divert God's promises and pledges, specifically ascribed to one of His own chosen groups, and apply them to a separate and distinct group for selfish glory.

Indeed, as with the rest of the Bible, so with this portion, it seems to be wholly wrong and vicious for finite man to take of God's words and move them out of their God-given place and apply them in such manner as is not even indicated by text or context. Unless God's inspired Word explains a statement as being a sign or a representa-

(Continued on page 538)

WHAT IS HAPPINESS?

By Lucille LeCrone

HAPPINESS is that indefinable something for which we are all searching and which few of us find. At least we fail to recognize it as such, if we do find it. Happiness is not an object of search. It is not a thing that one can lay his hands on and say, "This is happiness". Neither is happiness measured in dollars and cents. That true happiness which we all desire can only come when we forget self in service to others.

There are many causes of unhappiness and discontent. Foremost among these is envy. Nearly everyone, at some time during each day, expresses discontent. It may be in the form of a wish. We are constantly wanting something more and neglecting to be thankful for the things we have.

We exaggerate the importance of another's possessions, and underestimate the value of our own. Most likely the man you envy is envying you. We are too apt to magnify our troubles and minimize our joys and blessings.

Another reason we are unhappy is because we grumble and worry about things over which we have no control. If it is a rainy day, we grumble; if it is too hot, we fret; if it is too cold, we complain. How much happier we would be if we could learn to say, "When God sorts out the weather and sends rain, why rain's my choice." Our grumbling won't change things a particle, so why not be satisfied with what we have?

If we would be happy, we must learn to trust God as a little child does its parents. Know that whatever He sends and gives is best for us, because all things work together for good to those that love Him. We must serve Him by serving those about us, by loving our enemies as well as our friends and neighbors. We must use the talents He has given us for Him. We must give to His work, according as He has prospered us.

Why shouldn't we be happy, when there are so many things to make us rejoice? Christ gave himself on the cross that all might obtain salvation. He now sits at the right hand of the Father in heaven, to make intercession for us, when we go to God in prayer.

God has said, "I will never leave thee, nor forsake thee."—Heb. 13:5. Forsake Him not and He will never forsake you. And, again, in the sixth chapter of Matthew, we have the assurance that if we are seeking after the things of God, striving to do His will, then the temporal things of life will be added unto us. "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."

More cause for rejoicing is found in the many promises made unto those who hold fast their faith unto the end. "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint heirs with Christ."—Rom. 8:16, 17.

I fear we fail to comprehend the greatness of this prom-

ise. Stop for a while and meditate upon the wonder of it. Think of all it includes—heirs of all that Christ is Heir to—glory, power, righteousness and dominion.

Let us therefore learn to say with Paul, "I have learned in whatsoever state I am, therewith to be content." "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

"We become soul-winners as we live with Christ. John and Andrew spent a few months with Jesus, and out of it came not only their discipleship, but also the discipleship of thousands more."

CHRIST'S RESURRECTION AND OURS

By Ednah Cooper

AT THIS time of the year, every one is eagerly enjoying the season when all the trees and flowers that have been dead during the winter, bare of their leaves and blossoms, put forth new life. Seeds are planted, and will bring forth a harvest. All forms of vegetation will again bring forth fruit. All creation is thrilled at the thought of new life.

So it shall be at the resurrection of the dead. Those who have been dead for years shall come forth to new life, at the call of Jesus. But in order for this resurrection to take place, it was necessary for Christ to die, and be resurrected, that He might become the Firstfruits of them that slept. He came forth on that first Easter morning, glorified and free from death forever more.

Resurrection is the hope of the Christian today. It is our hope that we shall be raised from the dead when Christ, who is our Life, shall appear; it is the hope of all the loved ones about us who shall go down in death—hope of being restored to new life and reunited in Christ's kingdom.

In 1 Thessalonians 4:13, 14, we read: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not 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."

What a blessed hope that is! If we live true Christian lives today, even though we die, when Jesus comes we shall be with Him. Just as everything springs forth to new life at this season of the year and shows the hand of God in the beauties of creation, even so shall the Christian shine forth with the glory of God at the time of the resurrection.

May we each one so follow our Example, Jesus, that we may have a part in that glorious resurrection.

WHEREIN ARE WE ROOTED?

By Samuel E. Haney

“As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.”—Col. 2:6, 7.

THE Apostle is here using the word “root” figuratively, but whether it be used figuratively or literally the import is the same, namely, that from which anything derives origin, growth, or life and vigor; anything resembling or suggesting a root.

While Paul is applying the figurative phase of “root”, it is interesting to note how the literal phase applies to our nerve system—like an inverted tree with its roots pointing upward and interwoven with our brain, while its trunk and tiny nerve branches diverge in a downward course to the tips of our toes.

But Paul does not advise us to be rooted in either our brains or this cosmos world, rather, as he taught the Ephesian brethren (3:17), “That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love”. We can thus be “rooted and built up in him”, and “stablished in the faith” through love, the most potent power in the universe, emanating from the eternal, omnipotent One; for “he that loveth not knoweth not God; for God is love”. 1 John 4:8, 16.

The inevitable doom of those allowing themselves to become rooted and grounded in this world—things appealing to the natural man, and referred to by John (1 John 2:15-17)—is set forth by Eliphaz in rebuking Job for his religious negligence, thus, “Call now, if there be any that will answer thee; and to which of the saints wilt thou turn (look)? For wrath killeth the foolish man, and envy (indignation) slayeth the silly one. I have seen the foolish taking root: but suddenly I cursed his habitation (‘but suddenly his branches rot’, Moffatt). His children are far from safety, and they are crushed in the gate (‘defrauded—none to defend them’, Moffatt), neither is there any to deliver them.”—Job 5:1-4.

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”. It is to this “earthy” class, involving myriads of professing Christians, in these last days, when veneering has become a classic art, that Eliphaz and David refer, “I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found”. Psa. 37:35, 36.

Jesus’ words convey the same thought in effect, “Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather

them, and cast them into the fire, and they are burned.”—John 15:2, 6.

Christians who have befitted themselves by complying with conditions to meet their Lord at His return are frailty rooted into this world—like a stalk of ripe wheat that a robin could remove, when the ground is moist, by attaching one end of a string to the bird’s legs and the other end to the stalk. Then there are professing Christians who have a rootage into this world likened unto the burdock weed that a giant could not extract.

But this tenacious grip on life’s habitudes must be rooted out voluntarily before Jesus returns, for He says, “Every plant which my heavenly Father hath not planted, shall be rooted up”.—Matt. 15:13. “But the solid foundation laid by God remains, and this is its inscription: the Lord knows who are his, and let every one who names the name of the Lord give up evil”.—2 Tim. 2:19, Moffatt.

Shame on the one who takes the name of Christian, but neglects to “so walk in him” as to become rooted and built up ready for transplanting into God’s kingdom at his Lord’s return. The wise man says, “But the wicked shall be cut off from the earth, and the transgressors shall be rooted (plucked up, margin) out of it”.—Prov. 2:22.

The professing of Christianity involves more than the average Christian is apprized of during these perilous times. According to Paul it is a life or death struggle. Read again 2 Corinthians 2:15, 16: “Because we are a sweet odor of Christ to God among THOSE who are BEING SAVED, and among THOSE who ARE PERISHING; to these, indeed, an Odor of Death to Death, and to those, an Odor of Life to Life; and for these things who is qualified?”—Emphatic Diaglott.

Fifty years ago Christians took their religion seriously; it was paramount in their daily lives. They made it as conspicuous on Monday as on Sunday. They did more than merely talk it—they lived it and acted it, because they were rooted and built up in Him. They clung tenaciously to every vestige of light they possessed, despite the fact that the enemy had them believing many errors; inherent immortality, the trinity, everlasting physical torment in an inferno fire, etc., etc.—a refuge of lies whose hiding place the waters of truth have since overflowed, clarifying the truth as it is in Christ Jesus to the minds of God’s consecrated and sanctified children. Read Isaiah 28:17, 18.

Let us therefore keep in mind that in proportion to our growth in knowledge of God’s Word, our responsibility and jeopardy increase. Here are our Lord’s words: “Whereas he who was ignorant and did what deserves a beating, will receive few lashes. He who has much given to him will have much required of him, and he who has much entrusted to him will have all the more demanded of him.”—Luke 12:48, Moffatt.

The Christian must follow his Light. Jesus is the Light. He should not walk in darkness, after the things of the flesh, but walk worthily of the vocation wherewith he has been called.

CHRIST, THE CENTRAL OBJECT OF PROPHECY

By Rev. James M. Gray, D. D.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.—Acts 10:43.

THE Apostle Peter is addressing the Gentile soldier Cornelius, and speaking of Christ, he says, "To him give all the prophets witness."

Moses was the earliest of the prophets whose books have come down to us, and to him was given the honor of being a messianic prophet in his own name, as well as recording those prophecies that went before, that is, prior to his time. The first of these latter was in the judgment pronounced upon the serpent in the garden of Eden, where Jehovah said, "I will put enmity between thee and the woman, . . . it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The second was in the promise to Abraham that in his seed should all the families of the earth be blessed (Gen. 12:3). The third, in Jacob's dying benediction upon his sons where he said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come" (Gen. 49:10). Shiloh means peace, and it is ascertained by a comparison of other scriptures of the Old and New Testaments that the allusion is to the Messiah.

But as I have said, Moses himself was a messianic prophet. In the eighteenth chapter of Deuteronomy we have the clearest and most definite outline of the Messiah yet met with, where Moses speaks of Him as a prophet, saying: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; him shall ye hear in all things" (v. 15), a prediction finding a near fulfillment in the history of Joshua, who immediately succeeded Moses, but finding a later and complete fulfillment in Jesus Christ, as we discover by the statements of the New Testament (Acts 3:22).

David is the second great messianic prophet, following Moses about five hundred years later. To him personally was vouchsafed the most remarkable and most comprehensive prophecy of Christ in the Old Testament. It is recorded in the seventh chapter of second Samuel, at the time when David desired to build a house for Jehovah. Nathan was instructed to withhold him from doing so, and to say that instead of his building a house for God, God would build him a house. By this was meant that the Son who should come forth from David's loins should sit upon His throne and that His kingdom would be established forever. This prediction the career of Solomon was not large enough to fill, and we know from the New Testament, as in the other case, that it applied to Christ (Heb. 1:5).

But David himself was a great messianic prophet, hardly second even to Isaiah in the range of his predictions. If we may assume all the messianic psalms to have been com-

posed by David, and certainly very many of them were, he not only alludes to Christ, but speaks minutely and graphically of many details of His life, His betrayal and sufferings on the cross, His death, resurrection, ascension, His dispensation of the Holy Spirit, and even His millennial glory (Psa. 2, 16, 22, 24, 40, 45, 68, 69, 72, 97, 110, 118).

Following David comes Isaiah, say three hundred years later, whose many allusions to the Savior and to the period of the gospel have given him the title of "the evangelical prophet". It is he who first predicts Christ's name and His virgin birth; he tells the family of which He should be born, describes His twofold nature, human and divine, enlarges upon His sufferings and the vicarious nature of His sacrifice, and depicts in glowing colors the glory of the latter days when He shall reign over the house of Israel (Isa. 7:14; 9:6, 7; 11:1-5; 52:13-53).

We pass briefly over Micah and Jeremiah. The first was contemporaneous with Isaiah, and spoke of the city in which Jesus should be born (5:2). The second was his successor, who predicted that the Messiah should be of the house of David (Jer. 23:5, 6).

We come now to the great prophet of the captivity, Daniel, who indicated the time of Christ's coming to be 62 hebdomads, or 434 years after Jerusalem should be rebuilt (9:25, 26).

Following Daniel we have the post-captivity prophets, the last in the annals of the Old Testament, Haggai, Zechariah and Malachi. The first predicted that the Desire of all nations should come while the second temple was still standing (2:7). The last told of His forerunner, John the Baptist (3:1); Zechariah, gave the minute details of His entry into Jerusalem as King of the Jews, His rejection by the nation, and other events concerning Him reaching to the end of, and even beyond the present age (Zech. 9:9; 11:7-14; 12:10; 14).

(To be continued)

THE TONGUE

"THE boneless tongue so small and weak,
Can crush and kill," declared the Greek.
"The tongue destroys a greater horde,"
The Turks assert, "than does the sword."
The Persian proverb wisely saith,
"A lengthy tongue an early death."
Or sometimes takes this form instead:
"Don't let your tongue cut off your head."
"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed."
While the Arab sages this impart:
"The tongue's great storehouse is the heart."
From the Hebrew maxim sprung,
"Though feet should slip, ne'er let the tongue."
The sacred writer crowns the whole:
"Who keeps his tongue doth keep his soul."

—Contributed by *Dessie E. Benn.*

THE PURPOSE OF THE CHURCH

By Paul M. Hatch

THE kingdom of God and the Messiah are dealt with in a very thorough way, among the prophetic writings of the Old Testament. The prophets give a very detailed description of the foundation of the kingdom, its government, territorial rule, authority in various phases of its governmental bureaus, etc. It is the one big theme of the entire Book of books, so that the church has been looked upon as being that prophetic kingdom, and teaching has evolved upon that premise of the application of kingdom prophecy to the church.

We have such teaching that the church will expand until it covers the earth. Its function will eventually be to break the resistance of nations. And its preaching will eventually convert the world of ungodliness to righteousness and to Jesus Christ. This may all well be true, if the premise be true, but the warning that Paul gave Timothy to rightly divide the word of truth enters here.

The dispensation of church authority is distinctly not the dispensation of kingdom rule. For to have a functioning kingdom, the king has to be present, as well as other elements that make up a true kingdom.

The church function is clearly not that of ruling, but that of training. The ruling or governing period has not yet arrived. Enrollment of prospective material for training and teaching, for the task of ruling and governing, is its work during its interval.

The outline of teaching and training is primarily to learn righteousness, as God applies the term. That righteousness has to become the very daily study and application of the Christian student. Study of Christian principles and application thereof should be the order daily. In no other way can the student become proficient in his or her studies.

Secularly, not all students, no matter how well educated, become leaders and authorities in their specialty. This fact is true also in selecting material that will eventually make up the governing body with Christ in His kingdom. The many called, but few chosen, clearly indicates that selection for authority over the nations is elected through merit of having learned righteousness and having applied it daily. How else could righteousness, equity, peace, good will, obedience, clean living, godliness be effectually taught in the day that the law shall go forth of Zion and the Word of the Lord from Jerusalem? If members of the body of Christ will have learned these essential points in righteous government, there will be no question of their having made their calling and election sure.

The present day church, in connection with present day advancement in every worldly enterprise, has had the world's stigma upon it, of not keeping pace with social and religious problems. This is true. The church has woefully lagged behind, if that is its predetermined destiny. And it is equally true among modern thought in the pulpits, that

that is the predetermined destiny—in short, to make a better world, socially and morally.

Again, the Word that is reliable says that there is to be a steady decline, both morally and socially, and that a falling away of religious practice will come about, while a form of religion, powerless in practice, will take its place. All this will become all too apparent at the end of the age or dispensation of the church activity. (1 Thess. 4:1-7; 2 Thess. 2:1-3; 1 Tim. 1:1-3; 2 Tim. 3:1-7, etc.)

The church labor is not to preach, and devise means of making a world of righteousness, and then to invite the Lord and Master Jesus Christ to reign over us. But, rather, has Jesus the Christ invited us to come out of the world and be not partaker of its sins. To attempt to reverse the order would be presumptuous in the extreme and a usurping of power and authority that belongs to the King of kings.

Here is probably the true work of the church—that of saving souls, or instructing souls in the way of salvation, found only in and through Christ. Christ saves; we can only instruct, through preaching and showing example to those that have not yet entered into the fold of the sheep of His pasture. This in no way is comparable to the teaching that the world must be converted to Christ, before it is possible for Him to come and take up the reign of government.

Christ's cabinet, which is the church, shall, with Him, begin the reign of righteousness, when the full body is made up and every member is fully tested for the great and important work of governing the world in righteousness. May we be accounted worthy of that unspeakable privilege and gift, to be with Him and reign with Him.

—o—

“THE Egyptians and Romans began the ‘day’ at midnight, the Babylonians at sunrise, the Jews at sunset.”

—o—

A MORNING PRAYER

Lord, send me to my work today
 With quiet heart to cheer the way!
 May those whose lives are touched by mine
 Some beauty glimpse, like peace of Thine,
 Some blessing gain, because I tread
 The common way with uplifted head!
 Grant I may see Thee ever there,
 Willing and glad my cares to share,
 Helping my thought to soar, to find
 The purpose of Thy wondrous mind.
 And may I, though in humble place,
 Work nobly, that by Thy good grace
 The part Thou gavest me to do,
 From morn till eve, my journey through,
 When set at last in Thy design
 May fill its place in hue and line,
 Be fashioned by the pattern He
 Has set for men since Galilee.

—Gertrude B. Walker.

UNENDING LIFE

By Harvey Krogh

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

Do you ever stop to think how dear life is to almost everyone? It has been said that a drowning man will snatch at a straw. It is indeed true that everyone prizes life above nearly every other thing, and this is because we would have nothing without life. There would be no happiness, nor sadness, no joys, nor sorrows without life, for all is lost when life ends. It is because of this reason that we all cleave to life so firmly.

There is a way to obtain the life that has no end. This way is only through Christ. It is the straight and narrow way of living a true Christian life, but it seems that few find it. It is the greatest opportunity that has ever been offered to man, and it is the one which has been overlooked the most.

Let us see just how we can be given this unending life, when we are such unworthy, sinful creatures. God put a curse on man and caused him to die, after he had disobeyed. He did not intend that that should be the complete end of man, but that man should live upon earth again. God promised that One should be born who would overcome sin and redeem mankind from death, by giving His life to cover Adam's sin which had brought death upon all men.

Christ was born on earth, a man like Adam. He was not infested with the sins and weaknesses of His earthly ancestors, but He was created pure like Adam that He might not have sin in Him and that He might be a pure Sacrifice. He was tried and tested by temptation and sin on all sides of Him, but He kept the thought of His Father and of His mission in life constantly before Him, so that He did not yield to temptation. We, too, can overcome sin much more easily if we keep the thoughts of God and His great love before us.

As God had planned, Christ allowed himself to be taken by men and be killed. He literally gave His life, for He had not sinned and had no reason to die. It was by Christ's great sacrifice that we are promised redemption from the bonds that death will hold on us. It was because of His purity, His service to His fellow man and His sacrifice that God raised Him up on high and gave Him the power to raise the dead and to give to the worthy ones eternal life and immortality, as He now has.

As we meditate on the meaning of the crucifixion and resurrection of our Lord, let us renew our lives and be truer Christians. Let us live lives of service to God and our fellowman, rather than be servants of sin and our carnal desires. May we help those who have not found that way to eternal life, and may we bring them to the knowledge of our Lord who died for all. If we serve Christ faithfully, we will be granted a life that is far better than this life. Let us serve Him more diligently each day.

THE WORKER

By Cecil A. Smead

It is very evident that the field in which the high purpose of Christianity must be accomplished is indeed a thorny, stony field, wasted by depravity and blasted by sin. Therefore the work of coping with the situation and of accomplishing the purpose is one which may not be minimized, or set to one side as a task of no great moment. Indeed, there is no higher work on earth in the eyes of God than just that very work.

No man can do that work of himself. He must be called to it and assigned to his duties by God. God has called the body of Christ and entrusted each member of the body with a certain portion of that great work. Each of you who is a member has been assigned to your task, according as your talents make you fitted.

Just as in an ordinary body, one member can see, another hear, another talk, so Christ's body has many members, each of which has certain qualifications. Now it is evident that, although the individual members have individual uses and qualities, the body as a whole has certain basic qualities throughout all its members. That is why God set you in the body of Christ, because of those basic qualities which made it possible for Him to use you.

God can use you only if you are zealous or enthusiastic for Him. That means that you submit yourself in faith to God and follow with courage wherever He leads. That zeal was the basic quality which Christ saw in you that made Him decide to use you, as “a chosen vessel to bear my name”, as He speaks of Paul the Apostle.

Before the conversion of Paul to Christianity, he was the most vigorous and bloodthirsty of the persecutors of the Christians. He thought he was doing it in the name of God and God's law. He was “exceedingly zealous” and was devoting his all to what he thought was God's true cause. Christ had spoken of such a thing when He told His apostles, “Yea, the time cometh, that whosoever killeth you will think that he doeth God service.”

Therefore Christ, seeing that earnest zeal of Paul, reached out a strong hand and turned him into the right path. You and I are called just as certainly as was Paul and for the same reason—zeal for God instead of for self. The call that comes to each of us may not be so spectacular as was Paul's, but it is just as clear and certain. Paul needed such a call to turn him from his greatly mistaken course. Perhaps you did not. But the situation you must cope with is just as trying as Paul's was.

It was Paul's zeal that made Christ want him, and it is your zeal that makes Christ want you. If you have that zeal and are called, as all the members of the body of Christ are, then you will do as Paul did, whenever you meet any of the adverse circumstances and trying conditions with which you must contend.

Paul, stricken blind on the road to Damascus, cried,

“Lord, what wilt thou have me to do?” So you, too, will call on the Lord to lead you, blind though you may be. Paul prayed for three days before he was given sight and told what to do. So you must pray constantly in the face of all your difficulties. You, too, will be given light and shown what to do. Then is there any situation that you cannot meet when you know that you have submitted yourself to Christ, and He is holding the reins and directing you?

You will find it to be true with you, as it was with Paul. He was led away into the desert to learn directly from Christ. Then he went forward in that same zeal, directed now in the right path.

Many obstacles were in his path. He had to face beatings, stonings, imprisonments. But he unwaveringly went ahead in perfect courage. All he cared to know was that Christ was leading.

He had to face turmoil in the church—jealousy, strife, division. He had to face “those that would pervert the gospel of Christ”. He had to save the church from being tied to the Mosaic law and smothered under a load it could not bear. Paul was zealous to the end, and he succeeded. God was glorified, and the cause of Christ was advanced.

Submit yourself in faith to God! Go forward in courage! Have that zeal that Paul had and that you must have had in order that God should have called you at first! Pray! Christ never taught His disciples how to preach, but how to pray. Then you will never fear anything that stands in the way of your service.

You have been given the task of fulfilling the purpose of Christianity. The way may be thorny, the going hard; but your Master stands at your side to help. Call on Him; He will never fail. Then press onward in courage to do.

It's a great work, and it's for you. You were chosen for your zeal. Now don't lose heart. You were set to your duty in the body of Christ by God. Now depend on God and plunge enthusiastically into whatever work the Lord thinks you are fitted to do.

SEALED IN THEIR FOREHEADS

(Continued from page 532)

tion of something else, it is questionable if man is ever warranted in making interpretations and application foreign to the text itself.

Let us note carefully that these people are sealed with a seal in their foreheads. The word “seal” comes from the Greek word which means to “make fast with seal or signet; to seal for security”. These people are thus secured and protected against the devastations which are to be wrought in the earth by the powers that proceed under the opening of the seventh seal, Chapter 8.

Under that opening we find that the great beast of Revelation 13 with his helper, 13:11, and with the added power of the dragon, will demand worship of all who dwell upon the face of the earth. And in indication of their obedience

to that blasphemous power all are required to receive his seal or number in forehead or hand. But in Chapter seven is given an explanation that certain “servants of God” who bear God's own seal will be preserved and protected against any and every devastation of this mighty, powerful, all but universal, atheistic blasphemer of God.

God knows how to protect His own from any ungodly antagonistic force whatsoever.

In the fourteenth chapter is given a statement as to the reward of these particular servants.

In Romans 11, in Ezekiel 37 to 39, in many scriptures, God has foretold of a remnant of the people of Israel who will yet be found true to Him and faithful. Here in Revelation 7 we have reference to at least 144,000 of them who will be sealed and protected against the ravages of that day of “tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”

“Give us the courage of the soul's high vision,
Though its fulfillment here we never see;
The heart to make and keep the brave decision,
And faith to leave the ultimate with thee.”

EARNESTLY CONTEND FOR THE FAITH

THE saints, to whom the faith was once delivered, were able to contend earnestly for it. It is impossible to contend for something we do not possess. But the early saints, having the gospel committed to them as a sacred trust, could contend earnestly for it. This we see in the record of their lives.

The apostles and evangelists and those who were scattered by persecution went everywhere preaching the Word. (Acts 8:1-4; Rom. 15:17-19.) They took joyfully the spoiling of their goods, and counted not their lives dear or precious unto themselves, for the gospel's sake and its glorious reward.

The faith once delivered has been handed down from generation to generation, and all true saints have contended earnestly for it. They have found it worth contending for. With Paul they have said, “Woe is unto me, if I preach not the gospel.” (1 Cor. 9:16.) It has been necessary to contend for it on account of the opposition and the numerous errors which have arisen.

This is also true of our own day; for evil men and seducers have waxed worse and worse, deceiving and being deceived (1 Tim. 4:1-3). To us therefore the words of Jude come with special force—“Contend earnestly for the faith once delivered to the saints.” Let us be sure that we are among the saints or sanctified ones, set apart from the evil of the world to God's service; let us be sure we have and hold the true faith; and then let us contend with all our power to uphold and defend it. *And may the Lord help us each so to do.—*Selected.*

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"FORASMUCH THEN AS CHRIST HATH SUFFERED FOR US IN THE FLESH, ARM YOURSELVES LIKEWISE WITH THE SAME MIND."—1 PETER 4:1.

THE SEVEN CHRISTIAN GRACES

FOR a little while let us turn to 2 Peter 1:11. This is a letter from Peter, a servant and apostle of Jesus Christ. First we must find out to whom this letter is written. It says, "To them who have like precious faith with us through the righteousness of God and our Saviour Jesus Christ." The "us" here are the apostles, and so this letter was written to those who have the faith of the apostles.

We have here a case of multiplication, multiplication before addition. It says that grace and peace be multiplied unto us through the knowledge of God, and through the knowledge of Christ we get glory and virtue.

We are given promises, and describing them, we are given three adjectives—exceeding, great, and precious. By these we will be partakers of the divine nature. We haven't that nature now, but if we receive these promises, we will be partakers of the divine nature.

To the faith of the apostles we have added seven graces, which are: virtue, a love of something worth while, knowledge, temperance, patience, godliness, wherein we aspire to be like the Father, brotherly kindness and charity. With these qualities we will not be barren or unfruitful. If we lack these seven graces we will be blind, and we cannot see afar off. We will have forgotten that we have gone into the watery grave in baptism to come up to make our calling and election sure, "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall."

We are told that we will have an abundant entrance, not just a slipping in, into the everlasting kingdom of our Lord and Savior Jesus Christ. When we pray, "Thy kingdom come, thy will be done on earth as it is in heaven", it is for the kingdom over which Jesus will be King, with its capital at Jerusalem, where we will rule with Him, as joint heirs or equal heirs in the government of the nations.

Are not promises like these worth striving for? Are they not so precious that we will cherish them? I think so.

Hazel Titus, Letcher, S. Dak.

"PATIENCE MEANS THE readiness to await God's time without doubting God's truth."—Arthur T. Hadley.

THE DAY'S WORK

I looked about at the dawn of day
At the work that I had to do.
A lot of it, yes, but eager and strong,
I would finish it all, I knew.
I started out with zeal and a song,
Bent on making each minute pay,
But things I had never considered twice
Rose up and blocked the way.

I battled on through the heat of the day,
But I lost my strength and my zest;
And deep discouragement like a cloud
Hid the sun as it set in the west.
I had seen the day wear on to a close,
Was weary of body and mind,
For so much to do lay ahead of me,
And so little done lay behind.

Then from somewhere a small voice spoke to me,
"Cheer up! You have earned your rest!
Only he need feel discouraged and blue
Who has failed in doing his best.
Continue to scatter your seeds each day,
Though you can't stay to see them grow.
The efforts you spend will never be lost,
For God gives the increase, you know."

—Selected.

"THE MAN who is loving God will keep his mind four-square to all the winds that blow, and look for light from every quarter of the sky, and will forever keep the power to greet the unseen with a cheer."

—Phillips Brooks.

BEREAN PAGE CONTRIBUTIONS

Illinois, 16; Ohio, 13; Michigan, 8; California, 5; Louisiana, 4; Iowa, 3; Indiana, 3; Texas, 1; New York, 1; Missouri, 1; Arkansas, 1; Nebraska, 1; South Dakota, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



JESUS CRUCIFIED

TODAY the order of criminals is the crime, the trial, the punishment—quick death before a few witnesses. With Jesus it was different—no crime, false trial, and a slow death of intense suffering and humiliation before a few friends and many enemies—all to fulfill the mission for which He was sent—to bring salvation to you and to me.

Pilate saw no evil in Jesus, but the Jews demanded His death. So Pilate said, as he gave Jesus to the mob, "I wash my hands of the whole matter." Then swiftly followed the mockeries, the scourging, more bruises, and the procession started in the early morning, Jesus bearing His own cross to the place of execution, Calvary (Golgotha), a hill north of the Damascus gate, outside the city walls.

The soldiers came first, carrying a board with the inscription on it, stating the cause of the crucifixion. Four soldiers were next, under the charge of a centurion, carrying hammer and nails and guarding Jesus with His burdensome cross. How weary He must have been after the long night of suffering and ill treatment! Yet, He never lost self-control, but remained calm and very quiet, not making a sound even when the cross was set in place and the nails driven through His hands and feet.

Then soldiers cast lots for His garments, and each took a part, as had been prophesied years and years before. Above Jesus was nailed the inscription, "*This is the King of the Jews*", written in Greek, Latin, and Hebrew. The Jews wanted Pilate to write, "*He says He is King of the Jews*", but Pilate refused to oblige them.

On either side of Jesus was a thief, who was crucified with Him. As the people passed, even these thieves joined in the insulting words they directed to Jesus. They sneered, "Thou that destroyest the temple, and buildest it in three days, save thyself!" "If thou be the Son of God come down from the cross," they mocked.

Even the chief priests and scribes and elders said ugly things to Him. "He saved others; himself he cannot save." "If he be the King of Israel, let him now come down from the cross, and we will believe him," they jeered.

They taunted Him thus, "He trusted in God; let him deliver him: for he said, I am the Son of God."

Intense darkness settled over the land from the sixth to the ninth hour. Do you suppose the guilty men began to wonder if they had not made a serious mistake?

What those three hours of agony were to Jesus we cannot comprehend, but at the last He cried in a loud voice,

"My God, my God, why hast thou forsaken me?" How utterly alone He seemed!

Some of those nearby heard Him call out and said, "Behold, he calleth Elias." And one of them reached up to Him a sponge filled with vinegar, saying, "Let alone. Let us see whether Elias will come to take him down."

Then came the end. Jesus cried out again in a loud voice, "It is finished," and died.

The veil in the temple was torn from top down; there was a great earthquake, and the dead came from their graves.

The centurion, standing close at hand, saw and heard the last words of Jesus, and declared, "Truly this man was the Son of God."

ARE WE crucifying Jesus today, too?

SOMETHING TO DO

1. Learn Isaiah 53:5.
2. Who acknowledged Jesus—King of the Jews?
3. List the events of this story in their order.

Is Isaiah 35 almost committed to memory?

WHO CALLED SAMUEL?

"ONCE upon a time," began Mother. And Mark and Martha came close to her. "There lived a little boy whose name was Samuel.

"He did not live at home with his parents. He lived in a big church with an old man. The kind old man's name was Eli.

"One night while Samuel was asleep, he heard a voice. This voice called, 'Samuel! Samuel!'

"Now Samuel thought Eli had called him. But Eli was asleep. He had not called Samuel. So Samuel went back to bed. But the voice called again.

"'If you hear the voice again, answer it,' said Eli. 'Say, Speak, Lord, and I will listen.'

"When the voice called again, Samuel answered. It was the heavenly Father who had called Samuel! He had a message for Samuel to give to Eli. I don't believe Samuel ever forgot that night."

"Does the heavenly Father speak to us?" asked Mark.

"Yes," said Mother, "I think He does. The other day you wanted to play before coming home. But you remembered and came home first. I think the heavenly Father spoke to you then, don't you?"—*Frances Woodall.*

With Our Sunday Schools

LESSON 10. — June 7, 1931

JESUS CRUCIFIED

Luke 23

Devotional Reading: Isaiah 53:7-12

GOLDEN TEXT

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.—Isaiah 53:5.

A STUDY OF THE SUBJECT

Topic. What We Owe to the Lord Jesus.

Basic Truth. "In conjunction with Christ, I have become crucified; nay, living no longer am I, but living in me is Christ: while so far as I now live in flesh, in faith I live, the (faith) of God and Christ who loved me and gave himself up in my behalf."—Galatians 2:20, Roth.

What We Owe to the Lord Jesus. Truly, we "are bought with a price", 1 Cor. 6:20; "Christ hath redeemed us from the curse of the law", Gal. 3:13; "by his own blood he entered in once into the holy place", Heb. 9:12; we are redeemed "with the precious blood of Christ", 1 Peter 1:18, 19.

Christ's death, made visibly real and positive to the eyes of man by the ferocious, violent method that was pursued to obtain His death, was in part that He might redeem man from death which is the wage of sin. True, His death resulted in an advantage to himself, also, but, as it pertained to man, it was the one altogether necessary and all important sacrifice that was required.

In return man owes, as a sense of duty, his all to his Lord. If one could picture himself wholly and completely lost with no possibility for him to recover himself and then experience being found by a friend, he could well imagine that he owed the balance of his life to that one who recovered him. Such a weak illustration was the position of man; such was the restoration provided by Christ.

Because of this salvation man is asked to pledge his all to Christ. As an evidence he is asked to be buried by baptism into the death of Christ. He is then asked, Rom. 6:1-4, to arise and walk in newness of life; namely, a life consecrated entirely to the service of his Lord.

THE GOLDEN TEXT

"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."—Isaiah 53:5.

This prophecy of Isaiah, uttered hundreds of years before Christ's birth, was literally fulfilled in His death. The marginal rendering is "tormented" instead of "wounded", and it seems to me that He was both tormented and wounded. And just think, it was for you and for me! "And with his bruise (margin) we are healed."

Christ did no sin, yet He bore our sins in His own body on the tree; that we, being dead to sins, should live unto righteousness.

—L. A. R.

PRACTICAL APPLICATIONS

False Accusations. Jesus was falsely accused. The unwarranted accusations resulted in His death. Many people believed the false statements. The falsehoods made shipwreck of many people. In the sense that silence gives consent, Christ agreed with His accusers. There was no effort on His part to defend, retaliate, or get even.

Many lives have been blighted, characters injured, and usefulness impaired by gossiping statements and false remarks. It should always be remembered that we must render account for every idle word that proceeds out of our mouth.

Idle Words

- told, soon grow and sow;
- break many friendships;
- wound many hearts;
- must be accounted for;
- come from an evil mind.

A Finished Task: A task worth while is a task worth finishing. Finish what you start to do if the work is honest. Seldom is the cost too great for a job well done. The Master finished His work. It cost Him suffering, friends, and life. The result was worth the cost. He paid dearly; He reaped bountifully.

One of the biggest drawbacks in Christian work is the starter that never finishes. A committee job is assigned, or some other task is given. He appears enthusiastic, but soon smothers under the belief it can't be done, or the time isn't ripe, or some other excuse. A good principle to follow is never to accept a job unless you expect to and are determined to perform the task.

A Finished Task

- wins the admiration of men;
- oftentimes requires hard work to accomplish;
- should inspire a person to noble attempts;
- always qualifies a person for greater labors;
- brings peace to our minds and pleasure to our lives.—C. E. R.

SENIOR AND ADULT CLASSES

Topic: Our Debt to the Lord Jesus.

Jesus came into the world and endured much for us. Not only did He hunger, thirst, and grow weary and faint, but more than that—He bore the suffering and heartache which came from an ungrateful, sinful world. He suffered in Gethsemane, where His sweat was as it were great drops of blood, falling down to the ground. He bled and died on Calvary's cross, and He was laid in the dark portals of the tomb for our justification.

He was raised from the dead, and for us

He ascended to the right hand of the Father, there to appear as our High Priest and Mediator. And what is more, He has promised to return and receive unto himself and glorify all who are faithful to Him.

Do we owe Him anything? Ah, yes! But not as a debt! If a debt, it could not be paid. But we do owe Him our love, our loyalty, our faithfulness, our honor. We owe Him a consecrated, self-sacrificing life. We owe Him all.—F. A. S.

INTERMEDIATE CLASS

Topic: What We Owe to the Lord Jesus.

We have been studying the lessons that lead up to the death of our Savior upon the cross. We saw Him on the night before He was arrested—His last night with His disciples. When He ate with them for the last time, He instituted what we call the Lord's supper, and He told them that as often as they took of it, they would show forth His death. Then we beheld Him in the garden of Gethsemane, praying for strength to endure the cruel death that was just ahead of Him. Today we read with tears in our eyes of that death.

Even in His darkest hour Jesus did not use any of His God-given power to spare himself any of the pain, though they mocked Him for it. VV. 35-37. What was written over the cross? Was it true? Who wanted it changed? John 19:21, 22. What do the unusual events of vv. 44, 45 indicate? What were some of Jesus' last words?

JUNIOR CLASS

Topic: Jesus Dies on the Cross.

In last Sunday's lesson we learned that Jesus was willing to do whatever God asked Him to do, even to die on the cross. The soldiers had nailed Him to the cross, and the first verse of our lesson tells us of something more wonderful that He did. He prayed to the Father to forgive the people who were crucifying Him. Could you forgive someone who you knew was killing you, or even some dear friend? Jesus did.

Read the remaining verses. Tell the cruel things they did to Jesus after He was on the cross. Who was crucified with Him? What did one thief say to Jesus? Read what Jesus answered. Read the verse which tells when Jesus died. Tell what happened at the death of Jesus.

We often ask ourselves this question, "Why did Jesus have to die on the cross?" It was God's plan to save us. He died that we might be saved. Can you tell how we can, in a small way, repay Jesus for His death for us?

—V. C. T.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

May Meeting, Fonthill, Ont.,	May 29 to 31
Northwestern, Felida, Wash.,	June 4 to 7
Ohio, Brush Creek,	June 7 to 14
Minnesota, Eden Valley,	June 11 to 14
Michigan, Grand Rapids	June 21 to 28
Indiana, North Salem,	July 7 to 19
Texas, Riviera,	July 10 to 19
General and Illinois, Oregon,	Aug. 4 to 16
Virginia, Maurertown,	August 20 to 30
Iowa, Waterloo,	August 22 to 30

NORTHWESTERN CONFERENCE

The annual meeting of the Northwestern Conference of Oregon and Washington will convene from June 4 to 7, 1931, at Felida, Washington.

A cordial invitation is extended to everyone, especially to those who are passing through this section of the country at that time. We want to see every loyal member of Oregon and Washington present, so that we may make plans for the coming year, whereby each member will be doing something in his own locality toward proclaiming the gospel and the soon coming of our Savior.

May we all attend this conference in a prayerful attitude, conducting ourselves as members of the body should, and remembering that we must work while it is day, for the night cometh when no man can work. We need all of the young people, for there is much work for them to do, too.

May we ask that God will bless all efforts put forth and remember that the prayers of the saints avail much.

Gladys Barber, Sec.

DELTA, OHIO

Either Bro. J. R. LeCrone or Bro. C. A. Smead, or both, will meet with and speak for the brethren at Delta, Ohio, over Sunday, May 31. It is hoped that many will avail themselves of this opportunity to become acquainted with these promising young men, and gather new thought and Christian inspiration from their messages.

SPRINGFIELD, OHIO

Bro. C. A. Smead or Bro. J. R. LeCrone, or both, have been announced to speak at the Lawrenceville church, westward from Springfield, on the evenings of Wednesday, Thursday, and Friday, June 3, 4, 5.

Though beginners, these young men have been much appreciated in different places, and we feel certain that they will give their audiences at Lawrenceville "meat in due season".

From Lawrenceville they go to the Brush Creek June Meeting.

GRAND RAPIDS, MICHIGAN

The Sunday School on May 17 numbered 218, the smallest attendance for months. How thankful we are that even through the spring season the number holds well above the two hundred mark. It shows that more than a casual interest draws these children and young people to the house of God. And we are thankful for good teachers to guide their minds correctly.

The hopes for our much needed new church

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. John Cochran,	Knox, Indiana.
Sr. C. E. Randall,	Mora, Minnesota.
Bro. Thomas Weldon,	Thorold, Ont.
Sr. H. L. Luper	Arkansas City, Kansas
Sr. J. S. Hindman,	Winfield, Kansas
Sr. Ada Daniels	Alma, Mich.
Bro. Jas. A. Patrick	Ashland, Ohio
Sr. Ella Rose,	Grand Rapids, Mich.
Sr. Edna Brewer,	Troy, Ohio
Sr. Harriet Reed,	Arkansas City, Kan.
Sr. Franklin Moore,	Niagara Falls, N. Y.
Sr. Riley Hoskins,	St. Cloud, Minn.
Sr. Anna Perrine,	Haines City, Fla.
Wilbur Hagenbush	Argos, Ind.
Sr. May Moore	Bartley, Nebr.
Sr. Anna D. Springer	Launcester, Ohio

Sr. John Cochran writes us that she still asks an interest in our prayers, not as an invalid, but as one of the household of faith. Although she underwent a very serious operation last fall, she has fully recovered and says that she knows she received much benefit through prayer. She adds, "May the dear Lord bless and keep us all through these trying days that we falter not, nor faint by the wayside, but hold fast till He comes, is my prayer."

Dear Friends: I want to thank all the dear brothers and sisters of the faith for their many kindnesses, sympathy, and prayers for us and our dear little baby, Wanda.

She came through the operation fine and is getting along splendidly. But we are very much afraid we will have to take her back for another operation, so we are asking that she still be remembered.

I want to ask that the name of my mother, Mrs. J. S. Hindman, Winfield, Kansas, be added to the Prayer Column. She has been ill for several years, and at present is bedfast. She has been a member for forty-seven years.

Your sister in Christ,

Mrs. H. L. Luper,
Arkansas City, Kansas.

basement were materially brightened a few days ago by a \$50.00 pledge voluntarily sent by a friend two hundred miles away. Other plans are on foot for enlarging the building fund, with the hope of having the new basement before fall.

If the church can arise from the present financial depression, we feel that the future

offers almost unlimited opportunity for the gospel cause.

Our church was happy to entertain the National Berean Board on May 19. In addition to Sr. Sanford of Chicago, Bro. Lyon of Cleveland and Sr. Zechiel of Culver, Indiana, all of whom are board members from a distance, we were glad to have Sr. Lydia Railsback, who for seven years was president, and Sisters Guge and LaMunion and Bro. Ferris Zechiel of Indiana. These all remained for a social evening at the pastor's home, and got acquainted with our church folks.

F. E. Siple, Pastor.

MOOREFIELD, NEBRASKA

E. E. Giesler, pastor

Our services are as follows: Sunday School, 10:00 a. m. Morning worship, 11:00 a. m. Evening service at 8. Prayer meeting on Wednesday evening.

We are located here now and have had regular services every Sunday since June, 1930. We have fine attendance at both Sunday School and church. Our regular attendance at Sunday School is around 135, but last Sunday there were 153, and on Mother's Day, 181 attended Sunday School and about 250, morning worship.

Mrs. Giesler has a contest on in her class (class No. 4), and the Blues and Reds are fighting hard to win. Our juniors had charge of the evening service on the fourth Sunday in April, and the service moved along in regular order as if it were in the hands of older people. The singing, announcements, offering, and sermon were given by children ranging in age from nine to fourteen. Little Miss Fern Hosick, twelve years old, delivered the message. She spoke twenty minutes on the subject, "An Open Door". Fern intends to study for the ministry after she finishes high school. Our juniors will have charge of another service soon.

Sr. Sue Williams of Ashton, Illinois, submitted to a very serious operation on May 23 at the hospital at Rochelle. She is doing as well as can be expected considering her advanced years. Let us remember this faithful one in prayer.

Bro. C. E. Lapp will, D. V., speak on Sunday, May 31, at the Adeline (Illinois) church, at 11:00 a. m. and 7:30 p. m. All those living nearby are urged to attend. While Bro. Lapp is a young man with but a few months' experience, he is an earnest, forceful speaker and well worth hearing.

There will be no services at the Oregon (Illinois) church on Sunday evening, May 31, because of baccalaureate services.

Sr. Alice Crysler of Golden Rule Home is still in bed where she is recuperating from a recent heart attack.

HERALD RECEIPTS

Mrs. Bert Sheets; Clarence Carpenter; Ira T. Ritenour; Mrs. Howard Moore; Mrs. Hannah Michaelson; G. W. Simpson; H. B. Hathaway; Ella Boyer; A. E. Renneker; Mrs. L. G. Weymouth; Joyce Chadbourne; Mrs. S. M. Harris; T. J. Stinnette; L. L. Leeper; H. S. Bell; Jim Paisley; Mrs. Marian Richards,

FROM AN ISOLATED ONE

I am here in Lancaster, Ohio, a city of about 18,000. I am isolated here. I am in the Lord's work. It is very slow in the beginning. I am working hard, but I know God is blessing me in my work. Pray for me that I may be strengthened and do much good here. Pray for me that I may be the means of leading a whole church who want me to preach for them in their revival services. It will mean much for us, the Church of God, to bring a church people, building and all, over to see and learn the truth. This place is located fourteen miles east of Lancaster. Pray for me that I may lead them over to truth.

Your sister in the faith,
Anna D. Springer,
Lancaster, Ohio, General Delivery.

WILLIAM F. DAVIS

William F. Davis was born in Licking County, Ohio, on October 18, 1861, and when a young boy he moved with his parents to Crawford County, Illinois. Later on he moved to Clark County, where, on May 7, 1887, he was united in marriage with Miss Emma Beeson. To this union one son was born, who died when eight years of age.

On November 23, 1919, Bro. Davis was baptized into Christ, from which time to the date of his death he was true to the Lord and His church, walking in faith and in the integrity of his heart.

He died at his home on May 11, 1931, in the seventieth year of his age, leaving surviving, of his immediate family, his wife, one brother, Chas. Davis, of Tomoca, Washington, and two sisters, Mrs. James Finney, of Casey, Illinois, and Mrs. W. L. English, of Inca, Illinois, with other more distant relatives and innumerable friends and neighbors with whom for many years he had held a very affectionate relationship.

Funeral services were held in "Restitution Church," of which Bro. Davis had been a faithful member during his religious lifetime. The church house was far too small, although

it is a rather commodious one, to accommodate the large number that assembled to pay tribute to a kind and generous friend and neighbor. He now sleeps well, for he lived well.

L. E. Conner.

DALE THOMAS HEFFELFINGER

Dale Thomas Heffelfinger was born on May 21, 1922. He was the son of Algic and Treva Ellin Curtiss Heffelfinger and was of a family of eight children. His mother is a member of the Brush Creek (Ohio) Church of God.

Besides his father and mother, his brothers and sisters, he leaves one grandmother, two grandfathers, and other relatives and friends to mourn his death. The writer was not acquainted with Dale, but the deep grief of the family showed the love that was had for him in the home.

Services were held from the home and the Brush Creek church, and he was laid to rest in the cemetery by the church. The writer spoke words of comfort from Jer. 31:15-17.

Jas. A. Patrick.

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PAUL'S FIRST LETTER TO TIMOTHY

By Lyman Booth

Now it is not in the least improbable that unforeseen circumstances might induce Timothy to leave Ephesus sooner than he or the Apostle had intended. The virulence of the persecutors might drive him away, or he might need some counsel and instruction in respect to the false teachers, or on some particulars which he had learned concerning the state of the church. Various circumstances might render it inexpedient for him to continue at Ephesus, according to the plan first formed.

On the other hand it is probable the Apostle wrote this epistle as soon as he arrived in Macedonia. And at that time he might fully purpose and confidently hope to come to Timothy at Ephesus, and yet be disappointed. Thus he had once and again purposed to return to Thessalonica, but "Satan hindered him" (1 Thess. 2:18), which gave him cause to change his plan in respect to going to Corinth, even after he had given some intimations of it (2 Cor. 1:15-18).

It may be that the Apostle, when he left Ephesus, expected that Timothy would abide there till he had accomplished his business in Macedonia and Achaia; and that he would be enabled to go to him at Ephesus, as he took his voyage to Jerusalem with the contributions to the churches. But having been induced by malicious designs of the Jews to go from Corinth through Macedonia, so much time elapsed, that he found it necessary to sail past Ephesus, lest he should not arrive at Jerusalem by the feast of Pentecost. This might disarrange one part of his plan; and the departure of Timothy from Ephesus would defeat another. As the difficulties seem to be less on this side than on the other, I favor, though with some diffidence, the ancient opinion and therefore write accordingly.

The history of the Acts of the Apostles implies that Timothy continued with the Apostle during his journey through Macedonia and his continuance at Corinth, and that he returned with him through Macedonia into Asia. But Timothy is not mentioned afterwards as accompanying the Apostle, either to Jerusalem, or in his subsequent imprisonment at Caesarea, or in his voyage to Rome. And it is probable that he abode in Asia, and going with the elders of Ephesus when they parted from the Apostle, he settled at that city for some years. But when four years or nearly had passed, it seems that he went to the Apostle at Rome and was imprisoned with him, but was soon set at liberty and sent to Philippi (Phil. 2:19; Heb. 13:23).

Having been trained under the Apostle's immediate care, he imbibed in an extraordinary degree his spirit and principles, and was peculiarly beloved by him. Having been suddenly driven from Ephesus, Paul left Timothy to settle the concerns of that church in the best manner he could, and wrote this epistle for his direction in doing so. Whether the conjecture of Timothy's return to Ephesus and resi-

dence there be well grounded, or not, these directions would not be in vain. For the substance of them would be equally applicable in any other church to which he might be sent, or in which he might have resided.

When the Apostle was liberated from his first imprisonment, he and Timothy revisited proconsular Asia, the scene of so many missionary efforts of Paul. Here Timothy was placed in charge of the church at Ephesus, a position of responsibility, peril, and difficulty. On leaving Asia Minor for Macedonia, the Apostle addressed this letter to him.

The Apostle wished to encourage Timothy amidst the difficulties of his position at Ephesus, owing to the licentiousness connected with the worship of Artemis (Diana) and the lax discipline and moral disorder which heretical teaching had brought with it. He desired also to give him some practical advice as to the way he should deal with the various persons he would meet in the capital city of Roman Asia, to lay down certain principles of church organization, and to aid him in his struggle with teachers like Hermaeneus, Philetus, and Alexander (1 Tim. 1:20; 2 Tim. 2:17), who were perverting the minds of the disciples and blending with the simplicity of the faith the subtleties of Greek philosophy, Jewish superstition, and wild Oriental speculations.

A summary of the book follows. After the greeting, Paul recalls the charge committed to Timothy, claiming his allegiance, and contrasts the truth with the false teachings of Judaisers (1). He then gives some rules for his guidance respecting the regulation of public worship generally, as regarding both men and women (2). He also specifies the qualifications of Christian ministers and the demeanor that should characterize their wives and families (3).

He then gives some special advice to Timothy himself, relative to conduct in the ministry (4); how he should conduct himself towards elders and communities of widows, both old and young (5:1-16); how presbyters should be maintained and offenders punished (5:17-25); how slaves should behave toward their masters (6:1, 2). He then reverts to Timothy's relationship towards the heretical teachers (6:3-10); adjures him to stand steadfast himself (6:11-16); to remind the rich of their duties in respect to almsgiving (6:17-19); and diligently guard the faith committed to his trust against all heretical teachers (6:20, 21).

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FUNDAMENTALS OF FAITH

By Paul M. Hatch

IN PRESENTING this theme of fundamentals, the main thought to be maintained in the mind is the fact that we are dealing with the church and not with patriarchal promises and Mosaic law. The fundamentals of these two periods are in part fundamentals of course of the church, but there are some fundamental truths and provisions peculiar to the church which no other dispensation was required to believe, as requisite provision. In a way, the patriarchal and antediluvian belief and practice are not unlike the church belief and practice, but they were not so pronounced as we now recognize them.

Faith was exemplary in them as well as in us, and faith also was commendable in those under the law dispensation. Jesus says that to those who have been given much, much will be required. This applies especially to the church. For we of this dispensation have the full testimony of God, while those under the law and the patriarchs had partial revelation of God's truth. So that from the church more faith and works are required, for we have been given more, in fact, all.

Considering the church as an institution and working for the Omnipotent is not unlike any enterprise that is successfully carried on. All concerns must have their fundamental rules and regulations to successfully impress those whom they are trying to attract. So the church also has its fundamentals that carry it on.

Most enterprises have a purpose in view to become well established and to maintain existence. So is the church in existence because of some definite purpose. It is one of the oldest enterprises, and its nineteen hundred years of existence are proof enough that it should be carried on, until its full mission is accomplished.

There are two main fundamental truths that the whole church structure stands upon, and if either of those two are false then the church is an institution of false teaching, false hope, and false endeavor, no matter how long it stands.

The first and foremost of these two is the assertion that

Jesus is the Son of God. That truth should always come foremost in the mind of the Christian worker, and ever a reverence paid to that name, because it is named above every name, both in this world and the one to come. Eph. 1:20. There should also be a humble bowing to its grandeur, because He is the Son of the Most High.

Because of the fact of sonship in the flesh of weakness and humility, God, through the obedience of that noble Son, raised Him to the position of being recognized as the Son of God with power, by His resurrection from the dead.

In the Philippian letter, second chapter, we have the statement that because Christ became obedient to the mandate of the Father in flesh of weakness, He received thereby exaltation above every name, in all three realms of the Father's universal dominion—heaven, earth, and under the earth. This exaltation resulted in the Son of His Power by the resurrection from the dead. Rom. 1:4.

The resurrection of Jesus Christ from the dead is the second great fundamental truth which must be accepted. For had it not been for His resurrection, regardless of the fact that He was the Son of God, all hope would have been lost and all preaching, vain. This is very forcibly brought out by the Apostle Paul in his instruction to the Corinthians, when he became cognizant that there were some in the church at that place who disbelieved in a resurrection. So in the fifteenth chapter of First Corinthians, Paul states that Christ's resurrection was accounted for by numerous witnesses, including himself, who had seen the Lord before due time. In truth, it was the fact of resurrection that had brought Paul his ministry, and so he had preached.

He says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain."

Characteristic of Paul, he flashes to the other side with

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EDITORIAL

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F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"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."— Second Timothy 4:7, 8.

SOLDIERS OF CHRIST

THOU therefore endure hardness, as a good soldier of Jesus Christ."—2 Tim. 2:3. Speaking of the position of the soldier, Paul continues the above thought a verse further by saying, "No man that warreth entangleth himself with the affairs of life; that he may please him who hath chosen him to be a soldier."

There are soldiers many. Those who fight in a national campaign for national honors and national reward, if they are true patriots of their respective countries, release themselves from any and every entanglement in private life and give themselves wholly to the service of the country which they are serving. Paul uses this to emphasize how truly and completely the Christian soldier, who gives himself to follow Christ, "the captain of our salvation", should release himself from every personal or private ambition, that he may devote himself to his Captain.

This does not infer that a soldier of Christ should not keep himself in perfect physical fitness and readiness. Indeed, that is exactly what a true soldier should do. But that fitness should be for better service to the Master, not for better service to self.

Soldiers are true partners with their captains and generals. The victory belongs to the private, as well as to the officer. So with Christ. He who is Christ's true servant, true soldier, is laboring for the great world-wide everlasting victory unto which Christ, our Captain, under God's direction, is leading His every soldier.

The Christian soldier's battles are as real, as definite, as are those of any uniformed man following the nation's colors. Like the soldiers of a standing army, the soldiers of Christ should give their whole lives to the cause. Theirs is the position of standing soldiers for Christ.

MEMORIAL

THROUGHOUT the country memorial decorations and services are being observed in behalf of the nation's soldiers, past and present. Many words of eulogy are said; many events of past history are rehearsed, and the people as a whole are brought to a reconsideration of the nation,

its position, its future.

How truly advantageous it would be if the church of Jesus Christ would set aside a day for similar memorial and consideration of Christ and Christianity. If the works and words of a Washington, or a Lincoln, or a Grant are sufficient to thrill following generations with patriotism, surely the works of a Paul, of a Peter, of a Luther are ample to thrill unto Christian devotion and ideal all succeeding generations.

If the ideals of an America, of a Canada, of an England are worthy the highest aspirations, the noblest devotions, the supreme sacrifice of one of its patriotic citizens, surely the ideals of Christianity, with its superiority above any ideal that human mind can imagine, are doubly worthy of the devotion, the Christian patriotism, and the supreme sacrifice of every person of the Adam family.

Let us not hesitate to memorialize the works and the achievements of God's true and devoted soldiers who have fallen. Let us remember that it is impossible to extol too greatly, to exalt too highly, to sacrifice too much for Christ and the great Christian achievement unto which He is leading.

OUR PRINTED BIBLE

FEW of us understand the difficulties of the translators in translating the Bible from its original Hebrew and Greek into modern languages. These difficulties are particularly great in the matter of punctuation and capitalization. For illustration attention is directed to the use or non-use of capitals in spelling the words, spirit, ghost, holy spirit and holy ghost.

Writing on this subject, E. W. Bullinger in his book, *The Giver and His Gifts*, after calling attention to this difficulty, cites some fourteen recognized translators of the Bible. He includes Griesbach, Tischendorf, Alford, the Revised Version, and others. He then continues, Page 4, relative to these particular words:

"These editors all differ among themselves as to the use of capital letters. They have used them according to their best judgment; but still it is their own judgment, and is, therefore a matter of interpretation rather than of transcription."

In another paragraph he writes:

"Since the original edition of the authorized version in 1611, many editions have been printed by the three great presses (Oxford, Cambridge and London); and in these great modifications have been made and changes have been introduced from time to time, especially in the Cambridge editions of 1629 and 1638."

All this with reference to the capitalization of the words, spirit and holy spirit.

Suffice it to say that there is nothing in the Greek Text to indicate when there should be capital letters. The editors, such as above referred to, have used their own best judgment in capitalizing "spirit", or spelling it with small letters, and in doing so they have in every instance endeavored to interpret when they respectively thought that either of these words referred to a person, rather than to an element.

There are thousands of texts in the Bible where the word, spirit, unmistakably refers to an element issued forth from God, the fountain source of all spirit. The editors and translators have tried to indicate by capitals when they thought that the word, spirit, stands for a person rather than for an element.

This whole subject is entitled to prayerful and prolonged study. In Acts 1:5 the text reads, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." The capital letters here for "Holy Ghost" are intended to convey the thought that the Holy Ghost is a person. The fore part of the verse speaks of a baptism with water. "Water" is in the dative case. There is no preposition here in the Greek. The dative case indicates that water is the element in which or with which John immersed.

The same is true of "spirit" (Ghost) in this text. It is in the dative case. However a preposition precedes this word, *pneumati*, which preposition is *en*, meaning "in"

and which is never used excepting to modify a noun in the dative case. If water was the element in which John immersed, then "spirit", having the same grammatical usage in the sentence, is the element which Christ used when He would immerse in spirit. The two clauses are in contrast as to the elements used: water for one, spirit for the other.

This is but one example cited to call attention to the point that is here being made. "Ghost" is spelled with a capital "G" ("S" in Revised Version) as though referring to God. The context does not allow of this meaning.

Regarding "spirit" referring to a person, Bullinger, in the same volume, *The Giver and His Gifts*, quotes one Dr. Candlish as follows:

"The Spirit of God is not in his (Paul's) view an independent personality; that is not implied in the doctrine of the personality of the Spirit; but, as the spirit of a man is to man, so, according to Paul, the Spirit of God is to God; in one sense the same, but in another sense distinct. The principle of the Christian life is not a mere impersonal power, but God Himself in a mysterious way, dwelling and working in the soul. But it is God working in man to lead him to God, as He is above him; hence the Spirit of God that works in him must be distinguished from God, yet not as a different being; but just as the spirit or mind of a man may be distinguished from the man, and may be said to know the things of a man (1 Cor. 2:10-16)."—*The Work of the Holy Spirit*.

It is very important that the student of God should be able to rightly grasp this great Bible theme. Correct interpretation of many Bible texts depends upon the meaning and usage of the word, spirit. Laying off all prejudice and all preconceived ideas, let each one study that he may discover God's intended thought and teaching, remembering that while the translators have correctly used the word, spirit, in translation, they may in some instances have misinterpreted the usage of the word by capitalizing it, or by omitting capitalization.

OUR TALENTS

By Ednah Cooper

WE ALL have talents given to us by God. Sometimes they aren't realized for years, but they are there just the same.

In Matthew 25:14-30 is given the parable of the talents. A man traveled into a far country, but before he left he called all of his servants to him and divided his goods among them. He gave one five talents, another, two, and another, one.

After a long time he returned. The servant to whom he had given five talents had gained five more. The one he had given two talents also had gained two more. But the servant to whom he had given but one talent had hidden it in a napkin and buried it.

To those who had increased their talents he gave rulership of many things, and to the one that hid his talent, destruction. We read in the twenty-ninth verse: "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

Let us consider the church body in view of its talents. Every member is needed to complete the body of Christ. In 1 Corinthians 12, we read how each member in our own bodies is needed in order for all the other members to do their work well.

From the twenty-seventh verse to the end of the chapter we read of the church body: "Now ye are the body of Christ and members in particular. And God hath set some in the church first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of mira-

(Continued on page 554)

ONLY JESUS

Days there are that seem so drear and lonely;
 Friends don't understand and foes assail;
 When stripped of every prop 'tis Jesus only,
 And that strong arm of His that cannot fail.

His purpose is to teach me not to borrow
 From unbelief a staff on which to lean;
 He'll solve for me the mystery of tomorrow,
 And at the crucial moment intervene.

In life's vicissitudes it matters never
 Which way the winds may blow or leaves may fall;
 The sovereign hand that ruleth, changeth never—
 Christ is my light, my hope, my joy, my all.
 —Selected.

CHRIST THE CENTRAL OBJECT OF PROPHECY

(Continued from last week)

AN ANALYSIS of the prophecies from Moses to Malachi, reveals the fact that they speak of four or five different features of the person and work of the Messiah as one may be pleased to classify them.

They include predictions concerning *His nature*. His human nature is clearly indicated in those earlier predictions, which speak of Him as the seed of the woman and the seed of Abraham, but no less clearly in the later utterances, which tell of His physical sufferings, which of course could not have been predicted of one who was not man.

These predictions refer not only to His nature, but to *the precise time of His birth*. The sceptre was not to depart from Judah nor the lawgiver from between his feet until Shiloh come. But the sceptre did depart from Judah, and the lawgiver from between his feet at the destruction of Jerusalem and the dismemberment of the Jewish state by the Romans in the seventieth year of the Christian era. If therefore, the Messiah had not come prior to that time, He would never come. Singular fatuity, is it not, which prevents Israel after the flesh from seeing this today, and recognizing in Jesus their Messiah? Daniel's prophecy as to time was even more literal. There is some doubt as to the precise date from which the calculation as to Daniel's seventy weeks ought to commence. But the greatest difference is only ten years, and the most probable date causes the prophecy to coincide precisely with the history of Jesus Christ.

There are the predictions regarding the *circumstances of the Messiah's earthly history*. Micah, for example, names the very town in which He should be born, seven hundred years or so before the event transpires. He writes: "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come who is to

be ruler in Israel" (5:2). Jeremiah particularly denominates Him as of the family of David. Malachi tells of John the Baptist, and so does Isaiah.

Zechariah even speaks of His being sold for thirty pieces of silver and the use to which the money was afterwards applied in the purchase of a potter's field. The casting of lots upon His garments is foretold, the piercing of His side by the soldiers, the vinegar given Him to drink, the words He uttered upon the cross, the conduct of the people who beheld Him there, and even the incident of His obtaining a tomb in the garden of Joseph of Arimathea (Zech. 11:12, 13; 12:10; 13:6, 7; 14:4)!

Finally, we perceive that *His characteristics and official work are fourfold*. He was to be a King and Conqueror of universal empire, and yet He was to be despised and rejected of men, both of which characteristics we have seen fulfilled in Jesus Christ, and in none other. He was to be a light to lighten the Gentiles, and under His administration the moral condition of the whole earth was to be changed, both of which characteristics also we have seen verified in Jesus Christ.

But especially was His death to be a substitute, that is, for the eternal death of those who should believe in Him. It is Isaiah who especially dwells upon this characteristic, telling us in the fifty-third chapter how He, the Messiah, "hath borne *our* griefs and carried *our* sorrows." And though He did no violence, and neither was any deceit found in His mouth, yet it pleased the Lord to bruise Him. But "he was wounded for *our* transgressions; he was bruised for *our* iniquities; the chastisement of *our* peace was upon him; and with his stripes *we* are healed." This truth, if it did not find its gracious and wondrous fulfillment in Jesus of Nazareth, must convict that holy and blessed One of the greatest blasphemy, for He allowed Himself to be pointed to as "the Lamb of God who taketh away the sin of the world." He also spoke of Himself as a ransom for many (Matt. 20:28); and testified that He was the Good Shepherd, who laid down His life for the sheep (John 10:11)!

It is upon this last thought, the prophetic testimony to Christ's sacrificial death upon the cross, that Peter lays the greatest stress in his address to Cornelius, when he says: "To him give all the prophets witness that through his name *whosoever believeth in him should receive remission of sins.*"

The Apostle does not mean to say that all the prophets testified to this in so many words, but only that it was involved or implied in all they testified about Christ. Neither does he intend to teach that this was *all* they testified about Him, but only that it was the germ, the central truth of all, certainly the most important and the most appropriate to be presented to Cornelius at that time.

Let us analyze the statement, for it is what Martin Luther would call a "little gospel" in itself.

Here is embodied, for example, the only means of salvation, namely, through the name of Jesus, which means Savior in itself, a Savior from sin, and includes all that He is in His divine person and all that He has done.

(Continued on page 552)

THE POWER OF GOLD

By Mrs. H. H. Kent

IS THERE anything that is more interesting in the eyes of the people of this present world system than gold? When some folks see it, they open their eyes, and many are eager to handle it because they know that to have gold is to have power, and this is what carnal man wants. Among some people it gives a great sense of easiness to have gold, and the opposite is often true in those who do not have it. This is partly due to the fact that it is so hard to get at present and because it takes so much of it or its equivalent to live in these days.

It has long been said that when times are prosperous, there is considerable gold in circulation. Hence the amount of gold in circulation indicates the condition of our times. There is just as much gold in times of economic crises as at other times, but where is it? That is a question that may mean woe to some in the future. But we thank God that it will not always be so scarce nor so valuable, for the Bible tells us that when the kingdom of heaven is established, it will be so common that one of the streets of the Holy City will be made of it. Read Revelation 21:21.

Gold is a precious metal now, but it is a material substance that will have served its greatest purpose in this present materialistic age. At the time when the Gentile period first began, when Babylon was at its height and when Nebuchadnezzar reigned, gold was then such a common substance that most of the temples and other public buildings had images made of gold at the approaches to these buildings. Of course these were an abomination to God, who ordered them done away with in all the Christian temples.

Dealing in material substances only, tends to make one hard and callous. And in order to be a Christian, we need the divine influence even more than we need gold. Many who have accumulated much gold may be paupers in the coming judgment. Read Isaiah 2:19-21. Neither silver nor gold will be able to deliver us, for we need the fellowship of the God of the Bible to mellow us and to show us a way out of the present crisis. Gold should only be used as a means to a good end.

The writer lived at one time at a large power plant that ran the gold refineries and smelters of a mining company. It was located high up in the mountains, at an altitude of over eleven thousand feet, in a country most marvelously blessed by nature. But it was sad to find that the finer characteristics were lacking in the people who lived there.

The power house was situated at the head of a dangerous overhanging precipice, over which was a falls of 280 feet. To get to this place we had to face many dangers, for we were pulled up from the smelter below in a tram, which ran on an inch iron cable. The motor at the power house did the work. The ride took us over the tops of the tallest pine trees to the falls above. During the summer it was reached in a round about way by burros, which carried

packs on their backs. Few however risked the dangerous ride during the winter months.

Below at the smelter one saw a very different scene, for it was usually a place of great activity. Here the gold was washed, melted, and refined. Around the smelter were many shacks, where the poor workmen lived with their families. Tragedies often occurred there, where the men worked very hard to keep the wolf from the door, yet seldom saw the gold in the shape of money. But this is only a type of similar conditions existing elsewhere, some better, some worse. It is strange what men will do to get gold.

Years have now passed by, and conditions have changed from time to time. Whole towns in mining districts have been abandoned in places, and the shifting of the population in the past two decades has been to the larger cities and industrial centers. How tragic it all seems, as we think of life's short duration and especially of the conditions that we have seen and are seeing in these times when we are, perhaps, in the grip of the world's greatest economic crisis, which will no doubt even get worse. There should be plenty of this world's goods for all, and at present there seems to be. But it is very unequally distributed, until it would seem that unless conditions were speedily remedied, thousands may perish because of not having the necessaries of life. Alas, proud man has ruled unwisely, and we thank God that man's day is coming to an abrupt close. God's judgments will soon fall upon those who are not sheltered in the Ark of Safety, and they will be righteous judgments. Revelation 16:7.

A writer in the *Reader's Digest* for May tells us that there is something seriously wrong with our present economic system, when grain is rotting in one part of the world, while stomachs are starving in other places. It is sad that it has taken these worldly-wise men such a long time to see the situation as it is, and so late in the day, when the whole structure is about to totter. Some are even telling us now that it is our present gold standard that is at fault.

Another writer tells us that many of our financial leaders saw as early as 1927 the outcome of business conditions and that it would lead to a great crash, as it did in 1929. They also saw, it was reported, that the unemployment situation was then looming up as a result of such a crash coming. But it was agreed among them that they would ignore the situation as it was and as they saw it coming, and that they would keep up the cry of "prosperity". And we can well see how popular this cry has become among the worldly-wise, even when disaster seems to be staring them in the face. It is surprising to learn what some people will do to keep up appearances.

Yes, it is strange what men will do to get gold, and also what they will do with it after they get it. In the *Literary Digest* for December 27, 1930, there appeared an article on "France's Fortress for Gold". Below are some facts taken from notes on the article.

It runs like this: "They are building new vaults for the banks of France. The first one is called the approach vault and is guarded by monstrous steel and concrete doors, and revolving walls, shafts and elevators. The passages in-

to the vaults are cut through solid rock and lined with chrome steel plates two feet thick. One is struck with awe in approaching this Golconda of wealth beyond human imagination. The store of gold held here at present by the Bank of France is 411,040,219 pounds sterling. For three years shifts of workmen have been busy night and day, hewing out of the solid rock beneath the bank, a vast underground chamber, measuring about two and a half acres in extent—over three hundred feet each way.

“Above this chamber are about thirty-six feet of solid rock, weighing thousands of tons. The approach to this vault is curious, for the doors are such that they cannot be blown up. They are two feet thick and made of chrome steel that will resist the most powerful blowpipe. The safe experts say that were the keys of this and other doors lost, it would take two months to replace them. Most of the massive doors, however, revolve by electricity from within. Not a sound can be heard of the outside traffic or other noises, but there are strange throbbings and rhythmic hums of hidden machinery within.” None of the doors can be opened from the outside. The article tells of a huge refrigerator, where large stores of goods are kept, and of electric kitchen ranges as big as those in palatial hotels. There are ingenious ventilating systems to keep the air pure and free from dampness. The water supply is siphoned from an artesian well secreted deeply beneath the foundation.

The reason for this secrecy is quite evident. The fact that money must be so carefully guarded and protected now shows the desperate conditions that prevail, as well as the great antagonism that exists between the rich and the poor.

God has been silent these many years, but the Bible tells us that the time will come when He will save the children of the needy and break in pieces the oppressor. For that time we are waiting.

THE biblical book of Numbers was so called because its opening chapters narrate the numbering of the people who came out of Egypt.—*S. E. H.*

GENIUS

GENIUS is only the power of making continuous effort. The line between failure and success is so fine that we scarcely know when we pass it; so fine that we are often on the line and do not know it. How many a man has thrown up his hands at a time when a little more effort, a little more patience, would have achieved success. As the tide goes clear out, so it comes clear in. In business sometimes, prospects may seem darkest, when really they are on the turn. A little more persistence, a little more effort, and what seemed hopeless failure may turn to glorious success. There is no failure except in no longer trying. There is no defeat except from within, no really insurmountable barrier save our own inherent weakness of purpose.—*Selected.*

THE SECOND EPISTLE TO TIMOTHY

By Lyman Booth

THE second epistle to Timothy was written from Rome during the Apostle's second imprisonment. Soon after his release from his first imprisonment, Paul was re-arrested through the restless activity of his enemies and sent to Rome to be tried for his life. This imprisonment was much more severe than the former. Not only was he chained to a soldier, but he was treated as a malefactor (2 Tim. 2:9), and after a while was put upon trial.

He was evidently a prisoner at Rome when he wrote this epistle; but some suppose it was written during his first imprisonment. Others are of the opinion that it was written when he was imprisoned the second time at Rome, and not long before he suffered martyrdom. This seems to be by far the most satisfactory opinion. These words, “I am ready to be offered, and the time of my departure is at hand” (4:6), would indicate it was his last epistle, and it seems to be the rational conclusion. For he says expressly, “I am now ready to be offered, and the time of my dissolution is instant. I have finished my course”. Whereas he not only expected to be delivered from his first bonds, but he expressly says, “I know that I shall abide”, etc.

In his first bonds he was at liberty “in his own hired house”. But in his second he was not at any liberty at all, being chained to a Roman soldier, so that his friend, Onesiphorus, was forced to “inquire more diligently after him, that he might find him out.” He said again, “Many of the brethren being encouraged by my bonds, were bold to speak the word without fear.” (Phil. 1:14.) Here “all men forsake” him.

Timothy was with Paul when he wrote to the Colossians, the Philippians, Philemon, and the Hebrews (Phil. 1:1; Col. 1:1; Philemon 1; Heb. 13:23). Mark was with him also and joined in saluting the Colossians, but both were absent when this epistle was written. If it should be argued that they came to him before he wrote other epistles, what can be said of Demas? For he was with the Apostle when he wrote to the Colossians, but absent when he wrote this epistle (4:10; Col. 4:14).

The supposition that Timothy and Mark had come to Paul before he wrote the other epistles implies that this was written a considerable time before those. But the supposition that Demas had repented and returned to the Apostle, when he wrote to the Colossians, implies that this was written some time after. Yet these contrary suppositions must both be admitted to support the opinion that this epistle was written during the Apostle's first imprisonment.

The language would indicate that the Apostle considered himself as one who had finished his ministerial labors, and, after a severe imprisonment, was about to close his ministry by martyrdom (1:15-18; 4:5-9). It is also ques-

tioned where Timothy was when the Apostle wrote to him.

The object of the epistle was, no doubt, to animate Timothy to endure persecution with courage and constancy; to warn him and others against false teachers and corrupt professors of Christianity, the increase of whom the Apostle predicted in the most energetical terms; and to direct and animate him in fulfilling his ministry and in following after holiness.

The Apostle had been for some time in close confinement in Rome at the mercy of a cruel and unfeeling tyrant. He had been deserted by his friends in his greatest extremity, and had nothing before him but the certain prospect of being called to suffer death in the same cause in which he had spent his life. In this situation how does he behave? Does he seem to look back with concern upon his past conduct, or to regret the sacrifice he had made of his worldly interests? Can we discover anything that betrays a secret consciousness of guilt, or even a slight suspicion of the weakness of his cause? Upon the contrary, he expresses an entire satisfaction in reflecting on the past, and recommends his beloved pupil to follow his example in maintaining a glorious cause, even at the jeopardy of his life.

Throughout the epistle he appears to have felt a strong conviction of the truth of the principles he had embraced; he glories in the sufferings he had endured in support of them, triumphing in the full assurance of being approved by his Master and of receiving at His hands a crown of everlasting life.

When he was brought to trial, no friend or advocate stood by him to cheer or encourage him (2 Tim. 4:16). Alone and unaided he pleaded his own cause and was "delivered out of the mouth of the lion" (4:17). Remanded back to his dungeon to await his second trial, and convinced that his death was at hand, the Apostle longed for the society of Timothy, and he resolved to write to him for the last time, to bid him come to him with all speed and receive his parting injunctions before the winter storms had closed the Mediterranean (4:21).

In this epistle after greeting and thanksgiving (1:1-5), Paul exhorts "his own son" to steadfastness in the gospel (1:6-15). He also urges upon him certain pastoral duties for his conduct (2:14-26), and warns him against false teachers (3:1-17). He exhorts him with all possible solemnity to be faithful to the duties of his office (4:1-8). He requests him to come quickly, describes his loneliness and desertion, and sends his last salutations to many dear friends (4:9-22). This epistle furnishes a noble view of the comfort and consolation found in Christian faith, in the midst of suffering and face to face with death.

How sweet and gracious, even in common speech,
Is that fine sense which men call courtesy!
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers,
It transmutes aliens into trusting friends,
And gives its owner passport round the globe.

—James T. Fields.

FUNDAMENTALS OF FAITH

(Continued from front page)

unbounded zeal, in a refutation of the unbelieving brethren. He brings out the great fact of the resurrection of Jesus, and he shows that because He is raised, the hope of resurrection to life springs to the eternal anticipation of all that have believed.

These are Christian fundamentals of faith and must be believed in order for one to come into favor of the Father. The reason why Christ was resurrected from the dead probably is an important fundamental of faith also. Upon this fact pivot the power of God and the purity and righteousness of His Son, in contrast to the impotency of man. In it are declared the power, goodness, and omnipotence of the Father, the work and faith of the Son, the incapacity and incapability of man to lastingly benefit himself. Man has to come to the true Source of strength, life, and beneficence.

This coming in faith is manifested in work, and so we have what may be called the fundamentals of practice, which are divided into preaching, prayer, and works.

After the preliminary steps into the service of Christ, which are belief, repentance, and baptism, have been taken, then the fundamentals of practice should begin.

Preaching: This is done through word of mouth mainly and by deed of Christian teaching. The disciples were commissioned to go into all the world and proclaim the gospel of salvation through Christ. But they had to have Christ represented in them before full persuasion would be effective.

Prayer: This is a sadly neglected and misunderstood subject by a great many Christians, but it is a vital fundamental for those consecrated to the Father and Son. Without prayer in the service, that service is too often without power of the proper sort. One who does not offer prayer to the Father, expressing thankfulness, asking forgiveness, and help, and consolation, petitioning for daily needs and necessary strength, asking blessing upon those needing such, is lacking in confidence in Him, and is giving himself over to trust in the arm of flesh to supply all needs. God is willing to work if man will only let Him. He is standing ready to supply all needs, in whatever way necessary. The prayer of faith should be strongly encouraged.

Works: These are entirely in contrast to the Mosaic law. The law was a work of retaliation for offenses, which worked death to the individual. It was eye for eye, tooth for tooth, life for life. The new law that Christ instituted was forgiveness of all offenses, beneficence to friend and enemy alike, personal purity on an exalted plane. These and many more were recited to the Jewish believers.

To the Gentiles, however, who were converts from idolatry, only four provisions were made in the beginning to wean them from the debasing observances of idol worship. These were abstinence from pollution of idols and fornication, from things strangled and from blood.

If we cherish and produce these Christian requisites, then we shall be neither barren nor unfruitful in the Lord.

THE JEWS

By Julia P. Creswell

How many coldly pass them by,
Or, mayhap, idly sneer,
But deep emotions throng my heart
When Israel's sons appear:
For down the vale of distant time,
My busy fancy flies,
When Salem's warlike sons went forth
To deeds of high emprise.

The land of beauty and of song,
Unrivaled Palestine!
Where Sharon's rose burst into bloom,
And honey blent with wine.
What does not man owe to her,
When, like an amulet,
She hung upon the pagan world
A diamond cased in jet?

The very laws that guide our feet,
Through every blooming zone,
Were in her sacred courts preserved
On blocks of solid stone.
Nor is the Lion Judah dead;
His march is stately yet,
And many a star of beauty beams,
In Israel's coronet.

Her dark-eyed daughters still are fair,
Her sons are stalwart still;
Their arms stretch forth for every prize,
Nerved with an iron will.
Their names are written proud and high,
In music and in art;
And Fame no wide arena boasts,
Where they bear not a part.

Through forums and through senate halls
Their silvery accents roll;
And with Isaiah's burning fire
Enchant the listening soul.
And Judah seems to bear aloft
Aladdin's wondrous lamp,
While earth, responsive, yields her gems,
Where Judah's exiles tramp.

Although they roam without a land,
From Salem darkly hurled,
Her princes rule, with magic hand,
The coffers of the world.
They are a power; the Gentiles feel,
In every throbbing core,
The strange influence of that tribe
Which roams creation o'er.

Imperial race! thy splendors gild
The glimmering dawn of Time,
When earth lay blushing in the arms
Of Eden's golden prime.
And brighter yet the flames shall rise
Where Salem's altar stood,
Time's last great act shall charm the world,
In our Redeemer's Word.

CHRIST THE CENTRAL OBJECT OF PROPHECY

(Continued from page 548)

Here is in the second place, the universality of the offer of this salvation, for *whosoever* believeth in Him shall be saved.

Here is in the third place, the condition of salvation, *whosoever* believeth in *Him*, not *whosoever* believeth in any *doctrine* concerning Him, or *whosoever* believeth merely *what He says*, but believing, trusting, relying upon *Him*, as the one supreme object of confidence and hope.

Here is in the fourth place, the nature of salvation, which is the remission of sins, not merely the forgiveness of sins, that is, not merely the remission of the future penalty for sin, but the remission of the sin *itself*, the cleansing from all unrighteousness.

But what made this particular truth about Jesus Christ so important and so appropriate to be presented to the Gentile centurion at this time?

Who was this centurion? He was as to his character a moral man, a religious man, a kind and benevolent man. He was a man who prayed to God always, and gave much alms to the people. But he was not a saved man for all that. And what is more, he was conscious of that fact. He knew that everything was not right between him and God. He knew that there was guilt upon his soul. He was seeking light upon the way to get right with God, and it was an evidence of God's condescending grace to him that Peter had been sent to bring that light, and to tell him words whereby he might be saved.

The essence of Peter's message was the words, "To him," that is, to Jesus Christ, "give all the prophets witness, that through his name *whosoever* believeth in him shall receive remission of sins."

Cornelius believed this truth. He received it upon the spot. He simply and gladly received it, and soon came into the joyful consciousness that God had granted unto him as well as to his Jewish teacher, "repentance unto life."

Am I addressing some just now who are in Cornelius' case? Am I addressing some who are moral people, religious people, benevolent people, who nevertheless are haunted and justly so, by the sense that all is not right between them and God? Do they realize that there is guilt upon them, and are they anxious to be delivered? It is my duty and my privilege to present this same Savior to them—and there is none other that can meet their case—

and to urge them to receive Him as simply and as gladly as Cornelius did, promising them the same result. It is possible that they may not come into the joyful *consciousness* of their remission as promptly as Cornelius did, but the remission will be theirs on their acceptance of the Savior whether they are conscious of it or not. The fact is based upon the unchanged and unchanging Word of God, and not upon any one's experience of it.

But am I addressing some who are like Cornelius in the first particular and not the second? Are they moral, religious, benevolent, and are they satisfied with that? Have they no longing for anything more than that? No consciousness of sin, no feeling that they need a Savior? It is still my duty to press this truth upon them.

If to Christ give all the prophets witness that through His name whosoever believeth in Him shall receive *remission of sins*, then remission of sins must be a very essential matter for any man, the most essential which he can be called upon to consider; more essential than his morality, his religiousness, or his benevolence.

If to Christ give all the prophets witness that *through His name* whosoever believeth in Him shall receive remission of sins, then this essentiality cannot be received through their morality, or their religiousness, or their benevolence, for these, good or desirable as they may be in themselves, are not His name.

If to Christ give *all the prophets* witness that through His name whosoever believeth in Him shall receive remission of sins, then their witness is worthy of belief. It is not one prophet but *all* the prophets. It is not all the prophets living in one particular age, but in all the ages. It is not all the prophets, in all the ages witnessing to *different* things, but to one thing—a fact in itself which proves their witness to be not the conception of any human minds, but the conception of one divine mind—God.

One night some years ago, I was crossing Boston Harbor on a ferry boat in a dense fog; so dense that those of us on the forward deck could not see a single object beyond it. Fog horns were blowing, whistles screaming, bells ringing all around us, and some of them apparently at our very elbow.

Why were they thus breaking silence, perpetually breaking it; not confusedly but regularly, systematically, one after the other in regular order? It was to warn our pilot that danger was near, and to indicate the directions in which he should guard against it.

And there was great necessity for doing so. Twice we narrowly escaped collision. Once we came so close upon a dredging machine that the quiet conversation of the men on board could be distinctly heard; and once we came "head on" against a bulk head so that we could touch it with our hands.

By and by, however, we recognized the far off tinkling of a bell, which we knew to be the particular signal sounding out from the slip where our boat belonged. We backed water until it seemed as if we were recrossing to the opposite shore again; then we turned the rudder southward, and at length, still guided in the darkness only by the bell, we made another turn northwesterly. Then we saw a light

penetrating the gloom from our landing place. All were relieved by that beacon, and we made for it and soon found ourselves with grateful hearts on terra firma.

My dear friends, some of you who are following these words are spiritually like the passengers on that ferry boat. The witness of the prophets to Jesus Christ concerning the remission of sins and which have been heard in all ages, are just so many whistles, so many bells, so many fog horns warning of extreme peril in the pursuance of a course in sin.

Stop the engine for a while. Listen if there be not a voice among them all that is meant for you. Retrace your way. Turn the rudder of your life in the right direction. Head your prow for the light which then will manifest itself. Steer by that Light which lighteth every man that cometh into the world, and ere long you will have the relief and joy of anchorage in Christ.

It is only thus that you can understand the meaning of the first advent of Jesus Christ, or look forward with any hope to that second advent, which is as certainly to come, and to come quickly, bringing either its judgment or its reward.—*By Rev. James M. Gray, D. D.*

ASHAMED OF THE GOSPEL?

By C. E. Lapp

MANY times we associate with people who profess to be Christians, and yet when they are out of their own sphere, or with a crowd not professing Christianity, they act as if they were ashamed to be called Christians and ashamed of the stand which they have taken.

In the New Testament we find a man who was not ashamed of the gospel on any occasion. He was a man who had felt its saving power and who realized full well that it was only because of this gospel of Christ that he was what he was.

Paul, the Apostle, writes in Romans 1:16: "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." There certainly must have been a good reason for making such a statement, and if we look back over Paul's life, I am sure we can better understand why he spoke as he did.

We remember that Paul was a very strict Pharisee and one who was devout in trying to keep the exact letter of the law. We can understand in a measure then why he was so bitterly opposed to Christians and their doctrine. Paul thought that righteousness came through observance of the law, and when Christ taught that righteousness came only through faith in Him, Paul naturally turned against Him and His followers.

Paul had been persecuting the Christians and putting them to death. One day as he and some of his associates were on their way to Damascus to put Christians in chains, he was struck to the ground and blinded by a great light

from heaven. A voice also said, "Saul, Saul why persecutest thou me?"

Saul, trembling and astonished, said, "Lord, what wilt thou have me to do?" And Christ answered and told him to go into Damascus, and then it would be told him what he should do.

After three days Paul received the holy spirit, and his sight was restored. And from that day forward, he went about teaching and preaching the gospel of salvation by faith in Jesus Christ, not by works or the keeping of the old law.

Paul made three missionary tours over into Asia Minor and into Macedonia and then finally to Rome, where he made the supreme sacrifice by giving his life for the gospel.

It was on the first journey he made that the Jews tried to kill him. They took him outside the city and stoned him, leaving him for dead. Why? Because Paul was a witness in his own life of the saving grace and love which prompted him to turn from the law. He realized that man could not be saved by his own works but must be saved by a righteousness not his own.

He sensed the truthfulness of Ephesians 2:8, 9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast."

Men and women today are trying their very best to obtain salvation through their good works. Not a day passes but it may be seen that we are all trusting ourselves more than we should. How do we know? Because of our constant failures to live as we should; because of the fact that we are sometimes ashamed of the gospel; and because we seldom if ever speak to another about his salvation.

May we each and every one become converted from our old carnal ways and preach the gospel of Christ, not only by word but by our lives.

OUR TALENTS

(Continued from page 547)

cles? Have all gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way."

By this scripture we see each one is given a separate talent. Some are needed in musical circles; others are good teachers; some can lead. The presence of each member is an inspiration to those who are at the head of the church. Without an audience to listen to it, the best sermon would bring no results. Several ministers have been known to say it is much easier to talk to a house full of people than to a few.

Once I heard a church member remark that if he had any talent it had never been made known to him. He never realized that had he not been present at services, his pew would have been empty.

Many times jealousy arises in churches because of the fact that some seem to always be leaders or teachers. One

reason for this might be because someone had failed to increase his talent. Like the servant in the parable, he had hidden it away.

In Romans 12:4, 5 we read: "For 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." This explains the fact that it takes every member of the church, no matter how insignificant he may feel himself to be, to make up the entire body.

In that same chapter we are told to improve our talents, whatever they may be, and finally to "be not overcome of evil, but overcome evil with good."

May we as the good servants in the parable increase our talents, so that at Christ's coming He may 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."

"A SEEKING sinner will find a seeking Savior."

TRIFLING WITH SIN

IF IT were given to us to unfold the pages of those books which shall be opened when "God shall bring every work into judgment, with every secret thing", and to trace the record of the downfall of many ruined souls, we should find that the beginning of the end, the first step that led to the last, the entering gateway to the road to death was the careless trifling with some questionable thing, some secret dalliance with temptations, some partial yielding to something wrong, with the fond excuse, "There is no hurt in it, if we do not carry it too far."

We may not open those awful books, but we have each of us a record which will serve as well; for though God has promised to remember the sins and iniquities of His pardoned ones no more, yet we may, for instruction and admonition, recall the ways in which we before have gone astray from truth and righteousness.

We made the grand mistake when we thought sin was going *too far* in a wrong way. Going *at all* is sin. *Starting* is sin. *Desiring* to start is sin. *Trifling* with sin is sin. *Sporting* with temptation is sin. In the heart sin has its throne; out of it proceed evil thoughts, evil words, and evil acts.

No man becomes a murderer, a liar, an adulterer, or a thief, at once. He lingers on the border land, before he crosses over into open ungodliness. There Satan baits him with the tid-bits, the delicacies, the luxuries, "the pleasures of sin for a season," until, eating at the devil's table, he is turned to be a brute and grovel among his dogs and swine.

Resist the beginnings. Turn away thine eyes from beholding vanity. Watch and pray, lest ye enter into temptation; and let your prayer be, "Lead us not into temptation, but deliver us from evil."—Selected by R. A. Curtis.

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"LOOKING UNTO JESUS, THE AUTHOR AND FINISHER OF OUR FAITH." — HEBREWS 12:2.

OUR IDEALS

WE ALL have our ideals, after which, consciously or unconsciously, we pattern our lives. In childhood it may have been mother or father, sister Sue or brother Bill, or the girl next door. There is always someone to whom a child looks up and considers the acme of perfection. As he grows older he is often disappointed to find that there are faults and imperfections in that one who was supposedly perfect.

Coming into the body of Christ we see one whose life seems to be a perfect example of what a Christian life should be. We admire him, copy him, accept his judgment, until we wake up to discover that he is not at all perfect but capable of making mistakes just as the rest of us do. And we are apt to get careless as far as our own efforts go, saying, "How can I expect to be a Christian, when even our leaders cannot set an example?"

If we would find perfection we must look to Christ as the pattern after which to mold our lives, for among mortals there is none perfect, nay, not one.

When we are so severely criticizing those who for some reason we think should never err, do we realize that there may be those who are just as faithfully copying our lives and our actions? It would pay us to watch ourselves rather than others, that those younger ones who come after us may not see us fall too far short of the standard that is set for us in Christ Jesus.

THE human race is divided into two classes—those who go ahead and do something, and those who sit and inquire, "Why wasn't it done this way?"

REPORT OF BRUSH CREEK, OHIO

January 1 to May 1, 1931

USING the latest Berean books at Brush Creek, we are enjoying our weekly Bible study very much. Our average attendance for the first four months of the year is sixteen, with an increase of fifteen in January to twenty-four in April. A great deal of this is due, I believe, to our printed programs which we have been using for the last two months.

The interest here is good, and we have added four new members recently. This is only a small beginning, but we expect to report a greater increase next month.

On May seventh we held our social and business meeting at the home of Bro. and Sr. Lehman, of Arcanum. Although they live several miles from here and seldom get to attend Berean, yet they are always interested and are faithful church workers. We were glad to be able to meet in their home.

Eunice Pearson, Sec.

GATHER UP BROKEN PIECES

"God never wastes anything. He not only loves order, but He hates waste. It is godlike to be munificent, but it is silly to be a squanderer. Gather up those broken bits of time and talent that nothing be lost. To be sure, you need hours of unhurried sleep, food partaking and recreation. This is not waste but an investment. But the bumming of your time and means and talent makes you a prodigal."

This little clipping which I cut from a local paper this week, I feel contains so much. Can't we gather up those bits of time and talent and feed a few of the multitude who are starving for the Word of God? Jesus fed multitudes with bits of loaves and fishes. Surely we can feed a few if we earnestly try, and God will bless us for it.

Eunice Pearson.

"THE surest method of being continuously happy is to be continuously at work making others happy by promulgating the Good News concerning God's work of love in saving penitent sinners."

BEREAN PAGE CONTRIBUTIONS

OHIO is sneaking right up to the head of the list. Some of the rest of you will have to get busy and send in some more contributions or hand the laurels to Illinois or Ohio again.

Illinois, 16; Ohio, 15; Michigan 8; California, 5; Louisiana, 4; Iowa, 3; Indiana, 3; Texas, 1; New York, 1; Missouri, 1; Arkansas, 1; Nebraska, 1; South Dakota, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE RESURRECTION AND THE ASCENSION

SEVEN or eight miles from Jerusalem was a little village called Emmaus. Two men were walking toward this little town. They were disciples of Jesus, and they were discussing the wonderful things that had happened that day. As they wondered and tried to explain the events, a man joined them and walked along with them. He said to them, "What is this that you are talking about, and why are you so sad?"

Cleopas, one of the two, asked, "Are you a stranger in Jerusalem and do not know about the things that have happened these last few days?"

"What things?" inquired the stranger.

"Why, the things about Jesus of Nazareth, a prophet great in deed and word before God and all the people," they replied. "The chief priests and rulers have condemned Him to death and crucified Him. And we had trusted that He would redeem Israel, and set up His kingdom. But, instead the Master died three days ago and we are disappointed. However, early this morning several women we know went to the place where He was buried and returned with astonishing news. They declared that His body was not in the tomb and that they had seen angels, and the angels said Jesus was alive. Later some of our friends hurried to the tomb and also found that Jesus was not there."

No wonder the two men were sad and puzzled! What had become of their Lord? And why had He not set up His kingdom?

Then the stranger exclaimed, "O fools, and slow of heart to believe all that the prophets have spoken. Should not Christ have suffered and entered into His glory?"

Then He began to explain the scriptures to them—scriptures about Jesus, even from the writings of Moses and the other prophets.

Thus the three continued nearly to the village. And when the stranger started to go on, the other two insisted that he spend the night with them. He went into their house and, as he sat at meat with them, he took bread, blessed it and gave it to them.

At this their eyes were opened, and they recognized the stranger. The Guest was no stranger—He was Jesus Himself. And furthermore, He vanished out of their sight.

Can you not picture their utter astonishment? How they must have stared at one another and exclaimed over and over: "Did not our hearts burn within us while He

talked to us and explained the scriptures? Why, we tried to tell Him all about it, and He knew more than we did," they might have added.

Then the two went right back to Jerusalem and found the eleven and told them what had happened. As they were all talking, Jesus stood in the midst of them.

"Peace be unto you," He said. But they were frightened at His sudden appearance, because they thought they were seeing a spirit.

Then He said, "Why are ye troubled? Why do thoughts arise in your hearts? See my hands and my feet to be sure that it is I, myself. Handle me, and see: a spirit does not have flesh and bones as you see me have."

And when they saw His hands and feet, they were rejoiced to have Him with them again. Then they brought broiled fish and honey, and He ate with them.

Their minds were also cleared so that they understood the scriptures concerning Jesus' death and resurrection. He also instructed them to remain in Jerusalem until God sent them power from on high, and then they were to be His witnesses.

Jesus then led them out as far as Bethany. Here He lifted up His hands and blessed them. And as He did so, He was carried up into heaven, to sit at the right hand of His Father. He had triumphed over the grave.

The disciples worshiped their beloved Savior all the more and went back to Jerusalem, their sadness changed to great joy. "And (they) were continually in the temple praising and blessing God."

DO WE remember that "where two or three are gathered together in my name, there am I in the midst of them"?

SOMETHING TO DO

1. Read John 20:21, and all of Luke 24. Copy the verse that tells why the two did not recognize Jesus.
2. Read John 19:25.
3. Find Emmaus on the map.
4. Would you have known Jesus?
5. Tell all you can about how Jesus looked after His resurrection.

WE BELIEVE in baptism as Jesus was baptized: "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."—Colossians 2:12.

Two more weeks to finish Isaiah 35.

With Our Sunday Schools

LESSON 11. — June 14, 1931

THE RESURRECTION AND THE ASCENSION

Luke 24

Devotional Reading: 1 Corinthians 15:50-58

GOLDEN TEXT

It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.—Romans 8:34.

A STUDY OF THE SUBJECT

Topic. Our Living Lord.

Basic Truth. "As the Father hath life in himself; so hath he given to the Son to have life in himself."—John 5:26.

Outline. I. Life in Himself. II. Life Giver. III. His Victory Over Death.

I. Life in Himself. John's words, John 5:26, repeat one of creation's underlying truths that God has "life in himself". God depends upon nothing exterior for His life. So far as man's mind is capable of realizing, God's life springs from within. This truth is nowhere in the Bible ever applied to any other than to God. He is the Creator, the Originator of everything. From the beginning He has dispensed life. In the days of creation He gave it to vegetation, to fowls, to fishes, to beasts. Gen. 1. He gave life to Adam, Gen. 2:7; and to Eve. But it has never been hinted or suggested that such given life was to be in any degree independent of God. Its circumstance, its duration, its eternity forever remain in the power and keeping of the Giver.

To Christ God made the promise that He, too, should "have life in himself". That this promise was fulfilled with the Savior's resurrection is taught in Rom. 6:9: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Of himself Jesus spoke to John, Rev. 1:18: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Again, Rev. 5:14, the "elders fell down and worshipped him that liveth for ever and ever".

The resurrection of Jesus was not a resurrection into that life which He lost by death, but a resurrection into that life which from that time forth was vested in himself. It was exalted beyond the reach and power of death.

II. Life Giver. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23. Life by generation is one thing, but life as a gift is quite another thing. Man conveys life to the succeeding generation. God gave life to Adam. To Christ God gave that He should have "life in himself" and made Him the Giver of life to others. John 5:26, 21.

"I am the resurrection and the life", Christ told Martha. John 11:25. Again Jesus said, John 14:6, "I am the way, the truth, and the life." All life to man, other than that conveyed by generation, has by God been vested in His Son. He is the Life Giver. He came

into possession of that power, not by His birth, but by His resurrection. When Jesus revealed this truth in John 5:26, He did not then "have life in himself"; He was "to have it". He came into this position at His resurrection. Cf. 2 Tim. 1:10.

When Jesus comes in His glory, "with a shout, with the voice of the archangel, and with the trump of God", "the dead in Christ shall rise first", 1 Thess. 4:16. The dead, not the living, are to be raised. The dead, not living ones, will then receive life. It is to be bestowed by Christ, the Life Giver; or, as Jesus said, John 5:28, "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." Here again dead ones are to be given life. Christ is the Life Giver.

III. His Victory Over Death. "Christ being raised from the dead dieth no more; death hath no more dominion over him."—Rom. 6:10. As for himself, Christ then is victorious over death. Likewise, 1 Cor. 15:57, God "giveth us the victory (over death, vv. 55, 56) through our Lord Jesus Christ". Christ was not only the first One to conquer death by God-given life, but He is the One and the only One appointed by God to give like victory unto others.

Death has forever been man's enemy, 1 Cor. 15:26. There is no sense and no manner in which death is anything other than an enemy. Life is death's opposite. All mankind suffers death. Its opposite, life, is not only a gift of God through Christ, but life is the only revealed victory over it. This victory is accomplished by Christ who is "the resurrection and the life".

PRACTICAL APPLICATIONS

He Lives: Because He lives, we shall live also. Make the resurrection of Christ real. If you have a blackboard, draw a picture of a tomb with a stone at the side. Tell in a graphic way of His burial, the sealing of the tomb, placing of the Roman guard, the earthquake, the coming of the angel and the rolling back of the stone, and how the angel invited the woman to look into the tomb and "see the place where the Lord lay".

Teachers of the younger classes should grasp this opportunity to drive home to the minds of their children the fact that Jesus was actually raised. Put it in language which they can understand. This isn't a dry topic. Endeavor to imbibe interest and enthusiasm manifested by the women, who were first to tell of the resurrection.

Ascension: This must have been an awe inspiring scene. See if you can't put a little life into this great event, as you discuss it in class. This happening has inspired many artists to visualize and paint it on the canvas. Picture the location on the Mount; look into the heavens with their background of blue, with clouds floating around, whitened by the shining sun. Visualize Christ ascending, and these clouds hiding Him from them, the appearing of the angels, with their short message of hope. The inspired writers have so vividly described the scene we need not draw on our imagination. The teacher should not try to interest her class before she is enthused herself.—C. E. R.

THE GOLDEN TEXT

"It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."
—Romans 8:34.

If Christ had not risen, our faith would be in vain, for on the resurrection hinges our promise of eternal life. But we have the assurance that He did rise from the dead, and that He is now at the right hand of God; and that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

"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—L. A. R.

SENIOR AND ADULT CLASSES

Topic: The Meaning of the Resurrection.

The primary meaning of the word, "risen", in Luke 24:6, 34, is, "to rouse up from sleep." Christ was "roused up from sleep". Death is referred to as a sleep, when we look forward to a new life. It is as a sleep of repose for the night, for we expect to awake in the morning, the morning of resurrection. When we consider death as final—the end—then it is "death", not "sleep".

Resurrection is the Christian's hope; resurrection of Christ first, then resurrection of self. Paul says, "For the hope of the resurrection of the dead I am called in question". Acts 23:6.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope". 1 Thess. 4:13-18. "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and will present us with you". 2 Cor. 4:14.—F. A. S.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

Northwestern, Felida, Wash.,	June 4 to 7
Ohio, Brush Creek,	June 7 to 14
Minnesota, Eden Valley,	June 11 to 14
Michigan, Grand Rapids	June 21 to 28
Indiana, North Salem,	July 7 to 19
Texas, Riviera,	July 10 to 19
General and Illinois, Oregon,	Aug. 4 to 16
Virginia, Maurertown,	August 20 to 30
Iowa, Waterloo,	August 22 to 30

EDEN VALLEY, MINNESOTA

On Sunday, June 7, a special series of meetings will begin at Eden Valley, and these will continue at least through June 17. Elder Jas. A. Patrick, of Ashland, Ohio, will be the leading speaker. During this series of meetings the fifty-seventh Annual Conference of the Minnesota Church of God will convene, June 11 to 14. Ministers who are on the program for the conference are: Jas. A. Patrick, C. E. Randall, T. M. Savage, Ray M. Abbott, Fred J. Daubanton, John Denchfield, Orrin Roe Jenks, and Sydney E. Magaw.

It may be a long time, in fact, this may be the last time, that our Minnesota ministers are all together, and we trust that you will try to attend this conference and do your bit to make it one of the best we have yet had.

Sydney E. Magaw, Conf. Pres.

LAWRENCEVILLE, OHIO

Bro. J. R. LeCrone of Omaha, Nebraska, and Oregon, Illinois, is announced to speak at the Lawrenceville church on the evenings of June 3, 4, and 5, this week.

From there he is announced to assist at the Brush Creek June Meeting, June 7 to 14.

A NEW PASTOR

Burr Oak, Indiana, has retained the services of Bro. C. A. Smead as student minister for the summer months, to supplement the regular services of Bro. Anderson. May God's blessing attend all these labors.

The following will be the church program till further notice:

Sunday School at	10:00 a. m.
Preaching at	11:00 a. m.
Berean at	7:00 p. m.
Preaching at	7:30 p. m.

The young people's Berean society meets on Thursday evenings at eight o'clock.

Bro. Smead's correspondents may address him in care of M. J. Osborn, Culver, Indiana.

AN EXTENDED TOUR

As information to my friends who read The Herald, permit me to say that while I have been at home for more than two years on account of my wife's poor health, that now she seems much better, and I am preparing to leave home in June or July for an extended evangelistic trip into the Middle West, as the Lord may open the way and lead by His Spirit. My heart yearns for the battle to win souls.

Sincerely,

J. C. Vanzandt,

6119 87th St. S. E., Portland, Oregon.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. John Coehran,	Knox, Indiana.
Sr. C. E. Randall,	Mora, Minnesota.
Bro. Thomas Weldon,	Thorold, Ont.
Sr. H. L. Luper	Arkansas City, Kansas
Sr. J. S. Hindman,	Winfield, Kansas
Sr. Ada Daniels	Alma, Mich.
Bro. Jas. A. Patrick	Ashland, Ohio
Sr. Ella Rose,	Grand Rapids, Mich.
Sr. Edna Brewer,	Troy, Ohio
Sr. Harriet Reed,	Arkansas City, Kan.
Sr. Franklin Moore,	Niagara Falls, N. Y.
Sr. Riley Hoskins,	St. Cloud, Minn.
Sr. Anna Perrine,	Haines City, Fla.
Wilbur Hagenbush	Argos, Ind.
Sr. May Moore	Bartley, Nebr.
Sr. Anna D. Springer	Lancaster, Ohio

Bro. Harvey Krogh plans to leave Oregon today for his home at Blair, Nebraska, for the summer months.

The Herald assumes the responsibility of suggesting that any of the churches near Blair, wishing the Sunday services of a conscientious, wide-awake student minister, will do well to correspond at once with Bro. Krogh.

The Burr Oak, Indiana, church, having arranged with Bro. Smead of Los Angeles, California, and Oregon, Illinois, to do ministerial work there for the summer, Bro. J. R. LeCrone continued the itinerary—which was announced last week—alone. He left Plymouth, Indiana, Friday morning for Delta, Ohio, where he was announced for Sunday, May 31. From that place he is announced at Springfield and Lawrenceville, Ohio, for Wednesday, Thursday, and Friday evenings of this week—June 3, 4, and 5.

Sunday, May 31, was a bright sunshiny day, and the services at the Adeline church were well attended. Dixon, Freeport, Rockford, and Oregon were represented, besides the home membership.

Services will be held at the Plum River (Illinois) church on Sunday, June 7, morning and evening. Sunday School begins at ten o'clock, preaching at 11:00 a. m. and 7:30 p. m. Bro. C. E. Lapp is the speaker. A full attendance is urged. Take your friends with you.

SERVICES EVERY SUNDAY

The Ripley brethren are making good use of Sr. Lucille LeCrone, who is spending the summer there, and she is speaking to them every Sunday, either morning or evening, sometimes both. Last Sunday Sr. LeCrone spoke in the morning and Bro. Gerald Cooper in the evening. They are having fine attendance. First thing you know Ripley will be having a resident pastor—and, why not?

Several of the ladies of the Ripley church are already thinking of the Training Class and next winter. While they are canning fruit for their own families, they are planning to set aside a few jars of each variety for the use of the boys and girls of the Training Class at Oregon. The spirit of cooperation shown by these good folks in so many ways is worthy of emulation.

QUARTERLY CONFERENCE

The Iowa Quarterly Conference will be held at Hickory Grove, near Maxwell, Saturday evening, June 13th, and all day Sunday on the 14th, the Lord willing. A basket dinner will be served. Come. Let us have a good attendance.

Esther Sealine, Cor. Sec.

PARK HILL CHURCH ITEMS

The first Sunday in the month, May 4, we had preaching service in the morning by Bro. J. W. Williams on the subject of "Probation." In the evening Bro. O. J. Allard preached on "The Signs of the Times". Both sermons were ably delivered and received with interest. Several of the brethren from neighboring towns came in.

On Sunday evening, May 24, Bro. Williams delivered the baccalaureate sermon to the graduating class of the public high school, at a union meeting in the gymnasium.

We are now planning a union meeting for the first Sunday in June, the seventh. Everyone from far and near is cordially invited to attend. Let us combine pleasure and profit and with aspiration, receive new inspiration for the future. Basket dinner at Conant's Park. Come!

There is in prospect in the near future a series of meetings to be held in the city park, all churches and ministers of the town taking part. If sufficient interest and enthusiasm are shown, the meetings will be continued two weeks or more.

Mrs. H. V. Berry (Reporter).

MINNESOTA CONFERENCE BOOK

A new book of fifty-two pages, giving a history of the Church of God in Minnesota, is now ready for sale. This book is neatly made with first quality materials and will make an ideal gift. It is illustrated with twenty-seven good clear pictures. In addition to the history of the Minnesota work, there are a number of short sermons by our different ministers included, and also an historic sketch of the General Conference by Bro. Austin. This book is edited by Sydney Magaw and presented to the brotherhood by the Minnesota State Conference of the Church of God. The sale price is \$1.00 each. Send your orders to Mrs. T. M. Savage, Waite Park, Minnesota.

FONTHILL, ONTARIO

Last Sunday night a goodly number attended our church to join in our Dedication Service. We took great pleasure in dedicating our new choir loft and other improvements to God's service. These new additions were made possible by the cheerful giving of several of our church members and brought into being by the able management and hard work of our pastor, C. E. Randall.

We regret that the church news from Fonthill arrived too late for insertion last week. We trust that God's blessing rested upon their May Meeting.

Now we have a full supply of the valuable tract, "A Study of the Word Soul." Several have recently desired these. Any number may now be obtained at ten cents per dozen or sixty cents per hundred. Address, National Bible Institution, Oregon, Illinois.

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- Adult—L. E. Conner.
- Senior Young People—F. L. Austin and C. E. Lapp.
- Junior Young People—G. E. Marsh and C. E. Lapp.
- Intermediates—Earl Thayer.
- Primary—Verna Thayer.

HERALD RECEIPTS

Mrs. Lilian Railton; Mrs. Diana Murphy; J. C. Peck; Nancy B. Robison; V. L. Beed; Eliza M. Cassen.

THE RESTITUTION HERALD

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THE FIELD

By Lucille LeCrone

(The following was written as a companion article to the two in last week's issue, entitled, "What is Christianity?" and, "The Worker". The copy for the following arrived too late to be used last week. It should be read in connection with the above mentioned articles.)

IT is not uncommon to hear someone say that the world is getting better. Mechanically and scientifically it is. Politically, morally, and religiously it is not.

When we look back fifty years and compare the way of living then with what it is today, we find many great changes. There were no telephones, no automobiles, no airplanes, no radios, no electric lights. Today it is possible to talk to the other side of the world. Radio programs are broadcast which are heard all over the world. Diseases which were once considered incurable are now being cured. Knowledge is increasing in all lines of scientific research.

The governments of the world are in a state of unrest. Kings are losing their thrones, and mob rule is superseding them. Bribery in political circles is not uncommon. The governments of the world are decaying, preparing and leading up to the time when Christ will be the only King and all government will be under His control.

Robberies are becoming more numerous and robbers more bold. In Nevada the ban has lifted on gambling, and no doubt other states will follow her example. In this same state only a short residence is required to secure a divorce, and no trial is necessary when the charge is cruelty or non-support. Murders and suicides are more frequent. Truly the moral status of the world is very low.

Religion is on the decline. One who tries to be a Christian meets with much opposition. The theatres produce plays and the magazines contain stories which make fun of religion.

In 2 Timothy 4:1 we read, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." And in 2 Timothy 3:1-5, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."

These are the conditions that are prevalent in the world today. These are the things Christianity has to meet in carrying out her purpose.

Elbert Hubbard in his *Notebook* says, "If there is any being superior to man, we have thus far not the slightest evidence of his being", denying that there is a God. And again, "The religion of humanity knows nothing of a vi-

carious atonement, justification by faith, miraculous conception, original sin, hell, heaven, or the efficacy of baptism as a saving ordinance", denying all that the Bible so plainly teaches.

In Council Bluffs, Iowa, recently a religious cult was organized which has as the basis of belief the idea that salvation can come only through one's own efforts. They deny the power of Christ to save, and teach that man must save himself.

False ideas such as these are gaining ground rapidly. Atheism is spreading, and more people are coming to believe in evolution.

I have tried to picture a few of the conditions existing in the world today—conditions Christianity has to cope with, and the field in which she must labor to accomplish her God-given purpose.

—o—

THE APOSTLES' CONVICTION

THEIR conviction was of three things: First, they had rich and strong and clear conviction concerning the fundamental verities of the Christian faith. They had clear convictions of their own filial relation to God, in and through Jesus Christ. Then they had the same conviction regarding the certainty of the future life that awaits every soul that dies trusting in the Lord Jesus.

Listen to what they said: "We know that the Son of God is come." "We know he was manifested to take away our sins." "We know that we have passed from death unto life." "We know that when he shall appear we shall be like him, for we shall see him as he is." "We know that if this earthly tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "We know that all things work together for good to them that love God."

Then, to bring it home still more, perhaps the grandest utterance of all: "I know"—not because of any surmise, no "buts" and "ifs"—"I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Oh! what a ring of conviction you find running through these marvelous words, and they are only some of them.

—Selected.

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A REASON FOR OUR HOPE

By George B. Alldridge

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear".—1 Peter 3:15.

SOCRATES, I think it was, once said, "You can make people do almost anything, but think." On every hand we see signs and read advertisements, appealing to our minds through the sense of sight and "listening in". Our ears convey to our minds information, instruction, entertainment and appeals of every variety, and yet how little do our minds weigh or meditate upon the things seen or heard.

Many centuries ago a wise man said, "For as he thinketh in his heart, so is he." Prov. 23:7. Paul, one of the world's greatest thinkers, said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." The Greek word used here, "to think", means, "to take an inventory, or make an estimate." We ask of what? We answer, "Our hope." What emphasis is laid throughout God's Word upon the power of thought!

Mark well these words, "My son, give me thine heart (the will and intellect), and let thine eyes observe my ways." Prov. 23:26. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." James 1:18.

In what part of our organism did this begettal take place? In our minds and nowhere else. Hence then you see why we are exhorted to present our bodies a living sacrifice, holy, acceptable unto God which is our reasonable service. Rom. 12:1. Note, "reasonable," that is, governed by reason. It is the mind which reasons. So then Peter exhorts us to give a reason of the hope that is in us.

A lawyer reasons his case in court by the knowledge of

the law he has acquired, by intense study, and by following precedents established by courts in the past. Even so the child of God must be able, through knowledge acquired by intense and prayerful study of the Word of God, to give an answer to every man that asketh him a reason of the hope that is in him.

What is our hope? Eph. 4:4 reads, "There is one body, and one Spirit, even as ye are called in one hope of your calling". So then there is only one hope, and Titus 1:2 reveals what that hope is—"In hope of eternal life, which God, that cannot lie, promised before the world began". This verse makes me feel very happy, and why? because, do you not see? that it is the joyful and confident expectation of eternal salvation. A child can reason regarding death—the antithesis of life. The cemeteries, the morning death list in the newspapers proclaim the surety of death. "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. How can we reason regarding hope of eternal life apart from the Scriptures?

Here is a question asked over three thousand years ago, a question the world's wisest and most learned men are trying but cannot answer today: "If a man die, shall he live again?" Job 14:14.

Confucius, what is your answer? "To perform the duties of life well, troubling not about another, is the prime wisdom."

Zoroaster, what is your hope? "Thou shouldest not become presumptuous through life; for death comes upon thee at last and the perishable part falls to the ground."

Gautama, you who founded Buddhism, your last words do not answer Job's question. "Decay is inherent in all component things; work out therefore your emancipation with diligence."

(Continued on page 569)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”—Paul, the Apostle, to the Roman Christians.

THE MAN OF LAWLESSNESS

IN THESE days when lawlessness is increasing so rapidly and widely, and when crime, a result of lawlessness, is all but running rampant, it is not amiss to frequently turn to the Sacred Page, as well as to current news, and endeavor to discern the milepost of time which we are passing. The reading of 2 Thessalonians 2:3 in the Emphatic Testament is, in part, “Because (that day will not set in) except perchance the revolt come first, and the man of lawlessness be revealed, the son of destruction.”

Writing on the theme of lawlessness, the *Twentieth Century Progress* for May 1931 quotes some very interesting data gathered from different sources. In his public address delivered after his inauguration to the American Newspapers Publishers’ Association, President Hoover is quoted as having said:

“More than nine thousand human beings are lawlessly killed every year in the United States. Little more than half as many arrests follow, less than one-sixth of these slayers are convicted, and but a scandalously small percentage are adequately punished. . . . At least fifty times as many small robberies, in proportion to population, are committed in the United States as in Great Britain, and three times as many burglaries. . . . Life and property are relatively more unsafe than in any other civilized country in the world.”

This speaks of a fact. It is not necessary here to endeavor to ascertain the reason for this increase of lawlessness excepting as such a knowledge might assist us to aid in staying the wrong.

One great example of lawlessness is coming more and more before the eyes of the nation and of the world. It is the seeming alliance between office holders and criminals. The office holders are those whom the people have entrusted with the task of properly guiding the nation. They are asked to work for the good and for the upbuild of the people as a whole. Instead, according to very many reports which seem to substantiate the thought, it appears that there is a definite alliance and understanding between the many office holders and those who pursue lives of crime. (All honor to faithful office holders.)

This kind of lawlessness costs the nation, according to

reports of those who make it a business to compile statistics, billions of dollars per annum. Every year the nation’s bill for crime is said to be as great as would be the bill of a war.

The *Twentieth Century Progress* writes:

“Roger Babson, the eminent statistician, on April 8, 1929, issued a special letter on Crime Waves in which he said,

“Statistics clearly show that something is developing a disregard for law and order throughout the world today. This is especially true among the youth.”

“He says if the crime waves were confined to the United States, we might seriously consider whether prohibition were the plausible reason. He further states that twenty years ago the increase in crime might be laid to immigration, when a million immigrants entered the country.

“But now there are less than 200,000 entering the country annually. He then says:

“Such studies as I have made lead directly to the movies as the basic cause of the crime waves of today. . . . I sent a questionnaire to the school principals of New England, asking which of the following had the greatest influence in molding the characters of our young people of today—the school, the church or the home—and seventy percent scratched all three and replied, the movies.”

It is nothing uncommon, in fact it is coming to be altogether too common, for men in prominent positions to engage other men to go out and commit acts of lawlessness. Not only is the lawless one protected by those higher up, but society of all grades is more and more outspoken in supporting those having knowledge of the offending party, in their refusal to report him to the proper authority. The criminal friend is, if he “squeals” on the one who committed the offence, hooted by men and women of supposed high standing and jeered as a betrayer. Thus the offending party, large numbers of society as a whole, and conniving and assisting officers, unite in breaking the laws.

Surely, lawlessness is on the increase!

Such lawlessness is always, without exception, in direct opposition to the truths of God’s teaching. It is against God, as well as against man.

Let him who is anxious to see the day of the coming of our Lord and Master take note of this world wide condition which is rapidly increasing, and let him discern whether or not the “man of lawlessness” is on the horizon.

CHRONOLOGY

COMPUTATION of Time is a subject of thrilling interest to one who is in earnest search for the valuable secrets which it holds.

True, students of chronology differ in their computations. These differences are not to be wondered at, when all of the problems are taken into consideration. Besides, careful, conscientious research assists in discovering these discrepancies, and profiting thereby.

Usher, whose chronology is found recorded in the margin of most Bibles, placed the birth of Christ at 4004 years after creation. The Julian Period chronology placed His birth 4706 years after creation. Totten placed it at 3996 after creation.

Without concern at this time as to these differences, let the Bible student recall that an accurate scale of chronology placed in parallel columns with the happenings of recorded Scripture events would shed immense light upon the proper interpretation and understanding of said history. For instance, in Acts 1:12 an unimportant statement is made that Mount Olivet was "from Jerusalem a sabbath day's journey".

"Unimportant," one says.

Yes, unless it gives to us a clearer picture of the ascen-

sion of our Savior, and of the happenings connected therewith.

He had led His apostles out from the city, was talking with them of things pertaining to Himself and the Kingdom of God, Luke 24:49-53; Acts 1:1-8, and at Mount Olivet was taken up "and a cloud received him out of their sight."

The sun was setting in the west.

They watched Him, as He ascended and disappeared from view.

Two white clad messengers stood by and exhorted the apostles.

This all took time.

The sabbath day drew on. What should they do?

But here are the facts. They were but a sabbath day's journey from their lodging. They could return to the city.

Did the lessons stop here? It might still be questioned if it is worth while to study the chronology of these events. But another lesson of interest, if not importance, is that our Savior took His position at the right hand of God upon the sabbath day, the day of rest.

As God finished His work and rested on the sabbath day, so also did the Son.

Light is thrown upon many scriptures when the reader observes the time element connected therewith.

Representation to General Conference

IN PAST years there has been a noticeable lack of appreciation of the fact that our several state conferences, as well as our National Conference, are really gatherings for conferring as to the work that should be done within the several states and to provide the best methods and means for performing such work.

True, these meetings are for the purpose of conferring upon Bible themes, but they are equally important for conferring as to the best means of promoting the work in the name of the Master.

Because of this fact it would seem that every local church should earnestly endeavor to send a delegate or representative from its body to its state conference. This delegate should be someone who is enthused in the work, who has keen judgment, one who can well present the needs and the abilities of the local church, and one who can confer with others as to methods and means for work throughout the state. Such delegation may rightly consist of one or more members.

In such procedure the state conferences would quickly occupy places of greater importance in the program of the work throughout their respective states.

The same principle is true with reference to the General Conference. The General Conference is made up of people from the several state conferences composing the

General. It also includes the National Berean Society and such local churches as are not included in the state conferences.

The General Conference in session can do better work; according as representation from the several state conferences is complete.

It is *urged very earnestly* that every state conference and every other body, being part and parcel of the General Conference will endeavor to have a representation of one or more selected persons in attendance at the General Conference August 4 to 16 next.

It is also *earnestly suggested* that the several state conferences being held this summer shall have the pleasure and benefit of delegations or representations from the several churches composing them respectively.

EXPENSES

It seems only proper that the bodies sending delegates should at least defray expenses incurred by the delegates, in making such representation. Often there are individuals who are quite competent to confer in the conferences relative to the good of the work, but who feel unable financially either to give their time or to pay their expenses, or both. They would be perfectly willing to contribute to the treasury of the organization sending them, if the organization

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LONGING FOR HIS COMING

By Elder C. M. Keach

I long to see my Savior come
To sit on David's throne;
To claim the glory, sceptre, crown,
And kingdom for His own.

I long to see my Savior come,
His slumbering saints to raise;
And o'er His ransomed ones to reign,
Throughout eternal days.

I long to see my Savior come,
To quell all earthly strife,
When earth again, with glory crowned,
Shall bear the tree of life.

I long to see my Savior's face,
Oh, when He shall appear,
O'erflowing joy within my heart
Will banish every fear.

Oh, hasten, Lord, that blessed day,
When earth's dark night is o'er,
When sin and grief shall pass away,
And death shall be no more.

THE WORLD'S GREAT NEED AND THE REMEDY

By Rufus A. Curtis

WHEN we take a broad view of the governments of earth as administered by man at the present time, what do we behold? "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."—Luke 21:25-28; Acts 1:9-11.

When the Lord's "controversy with the nations", is finally settled, it will be settled right. (Jer. 25:31-33.) The Lord's controversy with Israel and the nations is "because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." (Hosea 4:12.)

When "men of corrupt minds" attempt to "serve God

and mammon", failure is inevitable. (2 Tim. 3:8; Luke 16:13.) "By their fruits ye shall know them." Matthew 7:15-20.

Inspiration gives us a pen picture of the last days, with the moral degeneracy of the people, culminating in the perilous times which we behold today: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. 3:1-5.

The days of Noah and Lot are being reproduced upon a world wide scale today. (Matt. 27:37-39; Luke 17:26-30.) Concerning Noah's time we read, "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."—Genesis 6:5, 11, 12.

Concerning the days of Lot, we read, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her, and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good."—Genesis 13:13; Ezek. 16:49, 50.

Among the world's great needs, is the need of

RIGHTEOUS LAWS RIGHTEOUSLY ENFORCED, and that need will be abundantly met when "the desire of all nations shall come," "whose right it is" to reign; and cause God's will to "be done in earth, as it is in heaven." (Haggai 2:6-9; Ezek. 21:25-27; Matt. 6:10.)

"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. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper."—Psalm 72:8-12.

When "a king shall reign in righteousness, and princes shall rule in judgment," He will make "wars to cease unto the ends of the earth." (Isa. 32:1; Psa. 46:9.)

When David's "righteous Branch," and royal heir, "shall reign and prosper, and shall execute judgment and justice in the earth," "he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Luke 1:30-33; Jer. 23:5; Isaiah 2:4.

The disarmament conference will be speedily settled then, by the Prince of Peace. (Isa. 9:6, 7.) Military training camps will be unknown in that age of "abundance of peace," when "the Lord shall reign over them in mount

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THE CHURCH OF THE GENTILES OR THE MYSTERY OF GOD

By Paul M. Hatch

AT THE time of the close of the first missionary journey of Paul and Barnabas, the church and its work were well in hand and mind of the disciples. But there were many converts to Christianity among the Jews that still held to the law. These viewed with contempt and misgiving the apostles' work among the Gentiles, especially because of the fact that Gentile converts had not been circumcised. Thus some misunderstanding and friction had arisen about how the Gentile brethren should be regarded.

The conference at Jerusalem upon this question, as recorded in the fifteenth chapter of Acts, shows clearly that James and Peter understood that the Gentiles were to be incorporated into the church and that God visited them to take from among them a people to bear His name. Vv. 7, 13, 14. This sets apart the fact that selection was to be made of the Gentiles to bear the name of God.

It did not mean that the Gentiles were to supersede the Jews in respect to the church, for Paul, although especially sent to preach to the Gentiles, does recognize that they were grafted stock. Read thoughtfully Romans 11:13, 16-21.

Naturally Paul, if designated to preach to the Gentiles, would have had revealed to him through the holy spirit the things requisite for the development of the Gentile church. So his writings are mainly for the Gentiles. Therefore they are especially meant for us to study and compare with other scriptures, in reference to the salvation intended for them. This may be the reason why Peter in his second epistle says that Paul's writings are in some places difficult to be understood.

Paul had a great many things to say, and even the words that he chooses to say them are very significant. For instance, he is the only writer of sacred Scripture who uses the words, immortal, immortality, and incorruption. Another significant thing is that he uses the words, death, die, sleep, asleep, perish, etc., frequently, but he does not use *hades*, which is generally translated, "hell", except in one place, and that is in a quotation from the Old Testament, and is translated "grave" in 1 Cor. 15:55 (margin, hell).

In respect to the Gentile part of the church, Paul calls it the mystery which had been hidden from the ages and from generations, but is now made manifest to the saints. Three places in his epistles is this mystery mentioned, viz., Rom. 16:25, 26; Eph. 3:1-9; Col. 1:25-29.

It is common among Paul's letters to close with a post-script of blessing, but in the Roman letter a second post-script is added, with the mention of the mystery, also calling it his gospel. This has puzzled the transcribers of the Bible to the extent that some have regarded it with suspicion, but it was evidently later added to the Roman letter by Paul when he was in prison. For we find that in

the Ephesian and Colossian letters, where he again makes mention of the mystery, he also mentions the fact that he was a prisoner.

This mystery evidently was not to be given out until its appointed time, and that, by Paul, is the reason he calls it his gospel. At this time the Jews, as a whole, had definitely repudiated and rejected the gospel, and so it was God's appointed time for Him to disclose the mystery. Let us study carefully the account in the Ephesian letter, 3:1-9.

Paul in this account calls the duration of the Gentile church the dispensation of the grace of God, when God is dispensing His grace, not His judgment or vengeance. That was to come later. It was through God's grace that His Son tasted death for every man, and it was through this grace that He both died and rose again, that He might be Lord both of the dead and living.

The Gentiles were then to take up the work that the Jews had repudiated and carry it forward: preaching, practicing, and praying. The perfection of the saints was now to be carried out through this dispensation of grace, and the church was to receive its judgment, reward, and gift at the end of the dispensation. This knowledge of the arrangement of the ages and dispensations, in the mind of the Jews, probably brought forth the observation that the last would be first and the first, last, when He answered His disciples and one that inquired of Him. Luke 13:23-30; Matt. 20:1-16.

In observing the prophetic end of this mystery, we have the statement in Revelation 10:7, "But in the days of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." This, compared to the statement found in Eph. 3:4, 5, 6, shows that that mystery that should be finished is the completion of the Gentile church. When the actual sounding of the trumpet occurs, as recorded in Revelation 11:15, 19, the kingdoms of earth will have become the kingdoms of the Lord and His Christ, and the day of wrath, no longer partial, is to be poured out upon the kingdoms of earth.

Paul, I believe, must have known or at least prophesied through the holy spirit that the resurrection to immortality would occur under the seventh trumpet, or as he calls it, the last trump in 1 Corinthians 15:51-53. As seven is the completing number of the series of trumpet judgments, it appears that the Gentile church shall be raised at the beginning of the sounding of the seventh trumpet.

The Jewish church and the redeemed, which are 144,000 in number, were sealed under the sixth of the series of seal judgments. These occur before the trumpet judgment opens, for the seven angels, sounding the trumpets, are not prepared until the seventh seal has been broken. Revelation 5:6, 7, 8.

God distributes His judgments upon the earth in three main divisions, and these divisions are further divided into a series of sevens. The first division, which consists of seven seal judgments, has the significant number of the fraction one-fourth, which indicates a partial judgment. The seal judgments are mainly in war, the martyrs under

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ETERNAL LIFE

WHAT IS IT?

WHO can define it? Certainly not the scientist, for he does not know even what this present life is. The Lord Jesus defines it for us in the words recorded in John 17:3: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." That is eternal life!

Can you get it anywhere else? No, never! It is a gift, not a natural possession. God would not offer a man what he already possesses. If a man had the temerity to look up into the face of God and say, "I already have eternal life; it is mine by right of inheritance", he would cease to give God any glory at all. He would put himself in the position of those in Romans 1:23, who "changed the glory of the uncorruptible God into an image made like to corruptible man". Surely that text is enough for those who love their Bibles and think seriously.

God so loved man that He made provision for him that he should not perish but have eternal life. That is the best news the Book contains—that man can live forever, and that life is made possible only through Him who died and rose again, according to the Scriptures. We believe it carries with it the guarantee of perpetual youth. Surely it is worth having! Do you not think so?

Moody was a wonderful preacher. If ever there was a man who believed in the "life" question, it was D. L. Moody. Addressing a meeting on one occasion, he held up a beautiful book bound in leather, with gold edges. He wanted to show how simple was the acceptance of the gift of eternal life. So he said, "I will give this book to the first person who will accept it as a free gift." There was a pause, and then a working man crept up gently, as if he had stolen something and was ashamed of it, and Moody gave him the book, and he took it back to his seat. "Now," said Moody, "that is an illustration of how God gives eternal life through His Son Jesus Christ."

WHOSE IS IT?

THE Scriptures are explicit here, for it is he that "believeth". Therefore it is conditional, and that is what we hold so strongly. We find God's blessings are attended with conditions, hence the little word "if" so often used in the gospels.

Let me give one instance, an important one. In Romans 10:9 we read, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Why? "Because with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation".

The Savior is the Life-giver. He offers the free gift of eternal life on the condition of belief in the only begotten Son of God. "He that hath the Son hath life, he that hath not the Son hath not life". That is plain. Here we have both the positive and the negative. "Whosoever hateth his brother is a murderer: and ye know that no mur-

derer hath eternal life abiding in him." — John 3:15.

WHEN?

"YOUR life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4. That word "glory" is not a place, but a condition, which I think you will find if you analyze the word correctly.

Listen to these sublime statements. "But now . . . ye have your fruit unto holiness, and the end everlasting life." Rom. 6:22. "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:3. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. Life as a crown? By hope! "But if we hope for that we see not, then do we with patience wait for it." Rom. 8:25.

We are saved by hope, that is, hope of eternal life. It is all in Christ, for without Him nothing can be received. So we come back to Him. In Christ is our faith, our hope, our promise. "In him was life, and the life was the light of men."—Selected from *Words of Life* by J. Tripman.

I WANT to add just a little to this splendid article. Why will people who want to believe God and be true to Him still persist in believing that they are immortal? The Bible says so plainly, "Which in his times he shall shew, 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 Tim. 6:15, 16.

If God only hath this wonderful holding power, it is not ours to have until He gives it us at the resurrection, when Jesus bestows it to the faithful ones. Again, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever".—1 Tim. 1:17.

Once more, "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Rom. 2:6, 7. If we have to seek for it, we surely do not have it in our possession now. We must seek for it by patiently working for it in God's way, not man's way. Let us stand with Paul on Mars' Hill just a few minutes, and hear him plead with those Athenians, showing them the difference between their worship of God, "The Unknown God", and our blessed, all powerful God, who is waiting to give us, if faithful in Christ Jesus, life eternal, when He raises the dead, not at death.

O, the blessedness of the thought of quiet rest, until Jesus calls us, and we awaken in the palace of the King. For our next awakening will be with Christ where He is: O, what joy, that will be our going home.

Did you ever wonder, beloveds, what our robes of righteousness would be, and how God would look? What joy to be where He will be! The unspeakable pleasure of asking Him so many things we do not know now! O, be patient, dear saints of God, it will pay to gird up the loins of our minds and patiently wait with prayer and faith.

May God help us to be faithful and true is my prayer.

M. A. Woodward.

THE EPISTLE TO TITUS

By Lyman Booth

IT is remarkable that Titus, of whom the Apostle often speaks in terms of highest approbation and most cordial affection in his epistles is not mentioned in the Acts of the Apostles. Nor is anything recorded concerning Paul's labors in Crete, now called Candia, a large island in the Mediterranean Sea.

It is indeed probable that the gospel was made known there at an early period, as there were Cretes present on the day of Pentecost, to witness the stupendous scenes of that day and to hear the unanswerable sermon of Peter on that wonderful occasion. If any who then were converted, on their return to their home made known the gospel to their neighbors, the joyful report would reach none but the Jews and proselytes.

But no information is given on what passed in that island at that time or afterwards, except what this epistle shows, that Paul had labored there with great success. This may have been after his first imprisonment at Rome. He seems to have had very great success in his ministry in that island, but by some means he was hurried away, before he could order the state of the church in a regular manner. Therefore he left Titus there to settle the churches in the several cities of the island, according to the apostolical order in other places.

Tradition and ecclesiastical records have made Titus, Bishop of Crete. And because so large an island, renowned for a hundred cities, was an extensive charge, some have conferred on him the title of archbishop. I am not sure but that this title would have been objectionable to his real dignity as an evangelist. If by saying Timothy and Titus were bishops, one of Ephesus and the other of Crete, we understand that they took upon themselves these churches or dioceses as their fixed and particular charge, in which they were to preside for a term of life, I cannot suppose that they accepted the titles, as they were both evangelists.

Eusebius says, "Now the work of an evangelist was this—to lay the foundation of churches in barbarous nations, to constitute them pastors; and having committed to them the cultivating of those new plantations, they passed on to other countries. As to Titus, he was left in Crete to ordain elders in every city and to set in order the things that were wanting. Having done that work, he had done all that was assigned him in that station, and therefore Paul sends for him in the very next year to Nicopolis." It is recorded that he afterwards returned to Crete and died there, when ninety-four years of age.

The name, Titus, occurs nowhere in the Acts of the Apostles, and our information respecting him is derived solely from the Epistles of Paul. It is stated in Galatians 2:3 that he was a Greek, and therefore there was no necessity for his circumcision. Paul calls him his "genuine son after the common faith," from which it is not improbable

that he was converted by the Apostle.

We first meet with Titus as the companion of Paul on his visit to Jerusalem (Gal. 2:1), which is probably the same visit mentioned in Acts 15:2. About seven years after that Titus brings to Paul in Macedonia intelligence of Corinth, whither Paul appears to have sent him (2 Cor. 7:5-16; 12:18). Soon after this the Apostle sends him with the second Epistle to the Corinthians and directs him to assist them in making a collection for the poor saints in Jerusalem (2 Cor. 8:6-19).

From Paul's epistle it appears that after the Apostle's release from the Roman imprisonment, he took Titus with him to Crete, where he was directed to ordain elders in every city (Titus 1:5). He was also directed to meet the Apostle in Nicopolis (Ch. 3:12). A short time before Paul's martyrdom, he went to Delmatia (2 Tim. 4:10). They were so closely related in the work that Paul calls him his "partner and fellow helper" (2 Cor. 8:23).

It is not definitely known when the church in the island was founded, but the position of Titus was one of peculiar difficulty, for the people were notorious for immorality, instability, and lying (Titus 1:12). The Apostle therefore desired to encourage him in confronting the opposition he was likely to encounter and gave him a condensed code of instruction on doctrine, morals, and discipline, which much resembles that in the first Epistle to Timothy.

After an earnest apostolic salutation (1:1-4), he advises Titus on several points of church organization, the qualification of elders, with special reference to the unsavory reputation of the Cretans and the Judaic errors to be combated (1:5-16). He also delineated certain Christian precepts for aged men and women, the young of both sexes, and slaves (Chapter 2). He urges on Titus some personal advice as to exemplifying gentleness in his dealings with his people (3:1-7). He concludes by insisting on his devoting himself to practical duties, instead of turning aside to idle and profitless speculations, and he sends a few personal messages and salutations (3:8-15).

—o—

SEATED on the hill side, the Master looks intently at the distant city. The scene is one of beauty; trees and shrubs with leaves of varied colorings; the white city in the distance, above which the sky is painted a blaze of color by the setting sun. The Master's thoughts are not for the beauty thus displayed, but for the neglected opportunity, the great chance which had come and been refused by the city so beloved of Him. He who had come to be their King; He who had come that they might be free from sin and death; free to live that glorious life with Him, their King, their Friend, their Savior, they had refused. Their pain, sorrow and suffering; their destruction, all would have been spared—

"If thou hadst known, O Jerusalem!"

Does He not now sit and look down with that wistful yearning, not at the distant city, but into your heart and mine?

Beware lest we shall some day hear Him say,
"If thou hadst only known!"—*Selected.*

THE HINDERED CHRIST

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him
To run with gladsome speed.
But I had need of my own that day;
To His gentle beseeching I answered, "Nay!"

So all that day I used my tongue,
My hands, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way.

And the dear Lord Christ, was His work undone
For lack of a willing heart?
Only through men does He speak to men?
Dumb must He be apart?
I do not know, but I wish today
I had let the Lord Christ have His way.
—*Christian Endeavor World.*

SEEING GOD

By Samuel E. Haney

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

JUST what it will mean to see God is beyond the bounds of the finite mind. John says, 1:18, "No man hath seen God at any time", which he repeats in 1 John 4:12. This should definitely settle the subject, although there are several instances recorded which implicatively deny this. For instance, our first parents talked with God, Genesis 3, and several other Bible characters communicated with God verbally and through the mediation of angels, without seeing Him.

By far most Christians believe God is an invisible Spirit Being, in the sense of being void of a corporeal existence. But a couple of texts refute this deduction.

The nearest approach of man ever seeing his Creator is recorded in Exodus 33:20-23, "And he said, Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of

the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen".

John had this to say, 5:37, "The Father who sent me has also borne testimony to me Himself; but His voice you have never heard, His form you have never seen, His word you have not kept with you, because you do not believe Him whom He sent."—Moffatt. And Paul says, Heb. 12:14, "Aim at peace with all—and at that consecration without which no one will ever see the Lord (God)."—Moffatt.

Those who maintain the idea of a non-corporeal God have the same thought concerning Jesus, despite His words to the contrary, namely, "They were scared and terrified, imagining it was a ghost they saw; but He said to them, Why are you upset? Why do doubts invade your mind? Look at my hands and feet. It is I! Feel me and see; a ghost has not flesh and bones as you see I have (with these words He showed them His hands and feet). Even yet they could not believe it for sheer joy; they were lost in wonder. So He said to them, Have you any food here? And when they handed Him a piece of broiled fish, He took and ate it—in their presence."—Luke 24:37-43, Moffatt.

Stephen confirms the corporeity of both Father and Son: "But he (Stephen), being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God"—Acts 7:55, 56.

What qualification is essential then to see God? Paul answers: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1.

And John announces the result of this "perfect holiness": "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:1, 2.

Paul further explains what, "being like him" is to eventually mean to us: "He, reflecting God's bright glory and stamped with God's own character (*and the express image of His (God's) own person*, A. V., italics mine), sustains the universe with His word of power; when He had secured our purification from sins, He sat down at the right hand of the Majesty on high."—Heb. 1:3, Moffatt.

This is what our blessed Redeemer suffered and died for, namely, that we might regain our original status with God, as recorded in Genesis 1:26, namely, "*Let us make man in our own image, after our likeness.*"—Italics mine.

But all this does not explain the question, "Just what it means to see God?", because the question is inexplicable to mortal man. We get an occasional inkling from the Bible of God's personality and character, and something of the versatility of His work, as depicted in the firmament and the animal and vegetable kingdoms. The sun is not too

(Continued on page 570)

A REASON FOR OUR HOPE

(Continued from front page)

Surely, Shakespeare, who knew and wrote of men so well, can answer Job. Let Hamlet give us his answer:

“But that the dread of something after death,
The undiscovered country from whose bourne
No traveler returns, puzzles the will
And makes us rather bear those ills we have
Than fly to others that we know not of.
Thus conscience does make cowards of us all.”

In “As You Like It”, how truly Jacques describes the seven ages of man, beginning with these words, “All the world’s a stage”, etc., closing with these lines,

“Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans every thing.”

Let us go back to God’s Word. Philosophers nor philosophy can help us to answer Job’s question. “But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead, I am called in question.” Ah, yes, the eternal question, “If a man die, shall he live again?” Listen again, “And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope’s sake, King Agrippa, I am accused of the Jews.”

Now listen, as I recite one of the most wonderful verses in the whole Bible. “Why should it be thought a thing incredible with you, that God should raise the dead?” Acts 23:6 and Acts 26:7. Had God not already raised Jesus from the dead? “Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it.” Acts 2:24. How thankful I am to God that He raised up Jesus from the dead. “But now is Christ risen from the dead and become the firstfruits of them that slept.” 1 Cor. 15:20.

But suppose God had not raised Christ and that He was still sleeping in the tomb? Paul gives the answer which I wish my readers to think over: “If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.”

Paul says in Romans 5:4, “And hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us.” Read Romans 8:9-14. How do we get this spirit? James 1:18 is

the answer.

In Acts 8:12, we read, “But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women.” “For as many of you as have been baptized into Christ have put on Christ.” To my mind the symbol of baptism is beautiful and very wonderful. Suppose the administrator had held me under the water five minutes. I should not be writing this but lying in the grave.

When I became a citizen of the United States of America, my knowledge of its history, constitution, and laws did not constitute me a citizen, but the magic word in answer to the judge’s demand, “Do you forswear all allegiance to every other government, ruler, or potentate, especially Queen Victoria?” I answered, “I do.” The judge then declared me to be a citizen of the United States of America and entitled to enjoy all the rights and privileges appertaining to any other loyal and law abiding citizen.

Why treat God in a way more mysterious than we do each other, in all the various vicissitudes of life? Baptism in itself means nothing, only the symbol it teaches in the death that Christ died to sin, your faith in that death, and the hope of a resurrection. In God’s sight this act of obedience constitutes you a child of His, and your standing as such rests upon your faithfulness and loyalty to Him, assumed in the waters of baptism.

When God made me a child of His by adopting me into His family, my mind became impregnated with the good Word of God, “and 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. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are made new. And all things are of God: who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.” 2 Cor. 5:15-18.

Now I understand Romans 15:13: “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” In God is my hope centered, for it is laid up for me in heaven. “And when Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” Rom. 8:16-18, 22.

“Behold; what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”—1 John 3:1-3.

THE CHURCH OF THE GENTILES THE MYSTERY OF GOD

(Continued from page 565)

the altar, the sealing of the 144,000 Israelites, and various troubles.

The second division, consisting of seven trumpets, deals with judgments upon, first, the earth; second, the sea; third, rivers and fountains of waters; fourth, heavenly bodies; fifth, mankind without the seal of God; sixth, nations in war, loosing the four angels in the Euphrates; seventh, mystery completed, martyrdom and resurrection of the two witnesses and the passing of nations under God's rule. The significant number is the fraction, one-third, an increase over the former series of judgments.

The closing of the trumpets brings the three beast powers, that one after the other persecute the crowned woman who gave birth to the man child. The dragon power subsides, and the beast power takes his place and authority, eventually passing his authority to the horned lamb, dragon-mouthed beast.

These with the mystery Babylon and the other powers succumb under the vial judgments which are termed "filled up with the wrath of God." No fraction here; it is complete upon, first, earth; second, sea; third, rivers and fountains of waters; fourth, sun; fifth, seat of the beast; sixth, river Euphrates and Armageddon; seventh, air.

God's people, both Jew and Gentile of the latter end church, will no doubt pass through the partial judgments. But before the complete vengeance upon the kingdom of the antichrist falls, they will have been drawn out of the earth, and will assist in its overthrow.

SEEING GOD

(Continued from page 568)

large and conspicuous, nor is a dewdrop, concealed beneath a leaf, too small and unnoticeable to manifest God's handiwork.

We see God revealing His majesty and power on Mount Sinai: thunders and lightnings, thick clouds, fire and smoke as the smoke of a furnace. The whole mount quaked. After Moses had been with the Lord forty days and forty nights in the mount, he knew not that the skin of his face so shone that he had to put a veil over it while talking to the children of Israel. Ex. 19 and 34.

Then we see God amid His infinitesimal creation. "A sparrow will not fall to the ground unless your Father wills it."—Moffatt. "And the very hairs of your head are all numbered."

We also see that God's inimitable love, as revealed in the sacrifice of His Son to redeem man from everlasting death, is no more incomparable than is His wrath to be displayed upon unrepentant and disobedient sinners. Jesus explains, Matt. 24:21, 22, "For there will be sore misery

then, such as has never been from the beginning of the world till now—no and never shall be. Had not those days been cut short, not a soul would be saved alive; however, for the sake of the elect, those days will be cut short."—Moffatt.

The writer has here but cursorily referred to some of our heavenly Father's attributes, and imperfectly described what it will mean to be brought face to face into the august presence of our loving Creator, if faithful to the end of our career. For the time is coming when God will transfer His dwellingplace to this earth, as it is written: "And I heard a loud voice out of the throne, crying, Lo, God's dwellingplace is with men, with men will He dwell; they shall be His people, and God will Himself be with them: He will wipe every tear from their eyes, and death shall be no more—no more wailing or crying or pain, for the first things have passed away."—Rev. 21:3, Moffatt.

The above citations and comments, comparatively speaking, convey merely a side light conception of the Eternal One, the Creator and Manager of the universe, the immensity of which is beyond man's ability to fathom.

REPRESENTATION TO GENERAL CONFERENCE

(Continued from page 563)

as a whole would from its treasury make it financially possible for them thus to attend. We urge that the several churches and conferences will recognize the righteousness of this petition and that they will respectively provide representation to the coming General Conference.

It is further recommended that the local churches seriously consider sending their respective pastors, that the several state conferences will as seriously consider sending their respective evangelists to the coming General Conference, and that their respective salaries be continued the same as though they were performing their regular duties.

Every church and every evangelistic district should be able to realize more service from a worker returning from the General Conference than they would receive were that worker kept at home and deprived of the contact and fellowship and point of view gained through the meeting with many other workers.

Again, the General Conference, as also the several state conferences, receives greater information and impetus and strength as it comes to be made up of the largest possible number of earnest workers who have the cause of the local labors, as well as the cause of the general labors, deeply at heart.

This is an earnest plea that each and every state or local church will at once prepare to send representation to the forthcoming General Conference.

F. L. Austin, Sec'y.

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"TOUCH NOT, TASTE NOT, HANDLE NOT."

DANIEL IN THE LION'S DEN

DARIUS was king over the Medes and Persians. It pleased Darius to reign over the kingdom with one hundred and twenty princes as rulers. He had three presidents to see that the princes did their duty. Daniel was the first president.

The princes made a law that any man who would ask help from any other god should be put into a lion's den. Now there was a window in Daniel's home which faced Jerusalem. Three time each day Daniel would kneel and pray. The princes who had been watching Daniel told the king about this. He was very grieved when he heard this, but he had made his decree and so commanded that Daniel be put in the den of the hungry lions.

That night the king did not want any music, nor did he sleep. The next morning he was up early and went down to the lion's den to see if the lions had eaten Daniel. But Daniel was a good man, and God had sent an angel to close the mouths of the lions. The king then had the rock taken from the door, and Daniel was free. He then had the men who had accused Daniel put into the lion's den. These men were very mean, and God did not send an angel to close the mouths of the lions, and as they were very hungry, the men were destroyed.

Marjorie Richey, Martinsville, Ill., age 10.

God raised up Daniel as a witness for Himself in wicked Babylon. He was beset by many temptations. At his disposal was everything to satisfy the lusts of the carnal mind—food, drink, pleasure, power. Surely the voice of the tempter must have come to him, saying, "Compromise a little! Where is the harm of enjoying the good things of life?"

But no; Daniel had purposed in his heart, in his soul, to remain true to his God. And so he stood, staunch and fearless, resisting appetite, the king's pleasure, and the tender love of his friends.

Today we stand, as did Daniel, in a world of wickedness and temptation. We are being watched just as Daniel was watched by the princes of old. Our business is to live right, denying ourselves, taking up our crosses, purposing in our hearts, day by day, that we will not defile ourselves.

We are witnesses for Jesus. When the test comes to us, let us dare to be true to our God and have the courage to stand for our convictions. Let us "touch not, taste not, handle not" those things that will certainly draw us into this Babylon of worldliness and cause us to lose sight of the promise of eternal life with Christ.

ATTENTION, BEREANS!

THOSE who have finished Book No. 2 and want another study book can secure some that were used from 1923-1925 or 1921-1923. There are a goodly number of the first on hand and several of the second. These can be had for the small sum of ten cents apiece and will fill in very nicely while the new ones are being printed. Address, National Berean Society, Oregon, Illinois, for these books.

ILLINOIS STATE BEREAN REPORT (APRIL)

Oregon: Membership, 23; average weekly attendance, 17.
Ruth Gesin, Sec.

Ripley: Membership 26; average weekly attendance, 23; interest, good.
Mrs. Lorene Fey, Sec.

Dixon: Membership, 11; average weekly attendance, 6; interest, fair. Attendance has not been very good lately.

Junior: Membership, 12; average weekly attendance, 12; interest, very good. This class is progressing rapidly.

Primary: Membership, 5; average weekly attendance, 4; interest, very good.

Elizabeth Ford, Sec.

Marshall: Membership, 12; average weekly attendance, 9; interest, good.
Edith Hendrix, Sec.

Edna Wood, State Sec.

BEREAN PAGE CONTRIBUTIONS

Illinois, 16; Ohio, 15; Michigan 8; California, 5; Louisiana, 4; Iowa, 3; Indiana, 3; Texas, 1; New York, 1; Missouri, 1; Arkansas, 1; Nebraska, 1; South Dakota, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE SIN OF CAUSING OTHERS TO STUMBLE

PAUL was the greatest teacher or preacher after the time of Jesus. He preached to the Gentiles and converted many of them. He would help organize a church in one city and then go on to another and do likewise. Often he would write letters of encouragement and advice back to these churches.

Our lesson today is part of such a letter written to the Roman church. The question had arisen as to whether it was right for Christians to do certain things or to eat certain foods.

Paul expressed the answer in the simple thought that Christians should not judge one another, but do nothing that would cause another to do wrong. Paul said he was persuaded that many things in themselves were not wrong, but if someone felt that these things were wrong, they were wrong for that person to do.

If a brother is weak and might fall into sin, it would be better to deny oneself any pleasure or indulgence.

God's kingdom is not meat and drink, but righteousness, peace, and joy in the Holy Ghost. Therefore, we should do the things that work toward peace and things that help or teach one another.

Doing right is the only way to bring happiness.

ARE WE doing anything that will make anyone else do wrong?

SOMETHING TO DO

1. Learn the Golden Text.
2. Read all of Romans 14.
3. Read Romans 14:21; 14:12; 14:8.
4. Read V. C. T., Page 51 in the quarterly.

You still have two weeks to learn Isaiah 35. You could learn a verse every other day and have it by the end of the quarter.

THE THREE WANDERERS

There was once a wily old Hassan who was a dealer in human nature. He sat meditating in his doorway one day, when three young men passed eagerly by.

"Whom art thou following, my sons?" he asked.

"I follow after Pleasure," said the oldest.

"Pleasure!" exclaimed the old Hassan. "Be thou cautious on thy way."

"And I follow after Riches," said the second. "Pleasure will come with Riches."

"Beware!" warned the old man. "Let Prudence be thy guide. And you, my little lad?" he asked of the youngest.

"I follow after Duty," he said modestly. And each went on his way.

Long years after, in his journeyings, the old Hassan came upon three weary wanderers.

"My good man," said he to the first, "methinks thou wert the youth who was following after Pleasure. Did'st thou overtake her?"

"No, father," he replied. "Pleasure is but a phantom that flies as one approaches."

"Thou didst not follow the right way, my son. How didst thou fare, thou seeker after Riches?" he asked of the second.

"Riches is a sore burden; Pleasure is not of it. I am distressed," he answered.

"Thou didst not follow the right way, my son. And thou?" inquired the old man, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure and Riches walked ever by my side, and my burdens were light."

"It is ever thus," said the old Hassan. "Pleasure pursued is not overtaken; only her shadow is caught by him who pursues. Riches pursued adds burden and distress. Pleasure and Riches ever go forth with Duty, and he who maketh Duty his bosom companion maketh a companion three."—*Sunshine Magazet*.

PRAYER SONG

For food, and clothes, and sleeping beds,
 We bow our grateful little heads;
 For love, and lessons, and for play,
 We fold our hands our thanks to say;
 For sun, and wind, and sea, and sky,
 We sing Thy praise, dear God, on high.
 Give us, we pray, Thy spirit, too,
 Living in all we say or do,
 So that our works like Thine may be,
 Beautiful eternally.—*Selected*.

With Our Sunday Schools

LESSON 12. — June 21, 1931

THE SIN OF CAUSING OTHERS TO STUMBLE (TEMPERANCE LESSON)

Romans 14:13-23

Devotional Reading: 1 John 4:7-13

GOLDEN TEXT

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth.—Romans 14:21.

A STUDY OF THE SUBJECT

Topic. Abstaining for the Sake of Others.

Basic Truth. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. 8:13.

I. The Strong and the Weak. (a) **God's Way.** Everywhere throughout the world there are the strong and the weak. "The survival of the fittest", though apparently true to nature in many forms, is in many ways false to the laws of God. From the earliest time God's commission to the strong has been that he should preserve and edify the weak.

Christ was strong in righteousness; He was without sin, and yet, because of His strength and because of the utter wickedness of others, He died, to the end that the weak might come to live. Without Him the weak had no escape from eternal death.

The apostle Paul, because of his strength, was charged with the responsibility of aiding his weak brethren. The parent is made responsible for the child. The teacher must sacrifice for the pupil. The high priest must devote himself to atone for the sins of the people.

Everywhere God has charged the strong with the responsibility of building the weak.

(b) **Man's Way.** How differently does man's way lead. He who is strong in mind takes advantage of him who is weak. The master appropriates the labors of the slave. The rich too often rise by the sum total of the advantages or profits from those who are less strong. The thief robs the one who is unable to defend himself. The murderer slays the defenseless one. The captain of industry "corners" the products and the opportunities of those who hold positions of less advantage. He who is powerful in tactics on the market forces the market to the greatest possible injury of his competitors.

The Strong and the Weak. Man is the weak; God is the strong. Man would weaken his own position and himself by doing contrary to God's directions. God would strengthen man by having him follow His own ways.

II. Applied to Christians. Our lesson would charge all Christians with the responsibility of aiding all who are weaker. In this the Christian principle seems almost opposite to the worldly principle. Man reasons that for self-protection he should take advantage of those opportunities afforded him by the shortsightedness of his weaker brother. This perhaps is the one great wrong in playing of games. The checker player seeks out the weak moves of his opponent with a view to

profit thereby. The opposing teams each watch with eagle eye for the least weakness of the other and when found, rush with the swiftness of a falcon descending to his prey, and attack before the error can be covered. This method is universally commended as keen judgment.

Not so with the Christian! He is to walk, not by such reasoning, but by faith. He is to discover the weaknesses of his neighbors that he may lend strength. Paul teaches in this lesson that even though a thing is perfectly right in itself in the eyes of God, yet if its use would injure one who is weaker, it should not be utilized. Living for the weak is an outstanding principle of the Bible.

III. Mutual Advantage. The mutual advantage growing from the exercise of God's way in this particular is everywhere outstanding. God, He who is all strength, is yet glorified in the achievements of His creation for others. Jesus, the righteous, sinless One, is greatly benefited and aided by the gathered multitudes who, having received His aid, will yet, as one with Him, promote and maintain world wide righteousness and life. Had He not died for them, they never could have attained this position. Had they never attained this position, He never could have experienced the greater joy of world wide and world filled righteousness.

Mutual upbuilding is God's program. Man's way seems to be to build the one at the expense of the many. God's way is that the able one should build the unable, which process shall result in the upbuilding of both.

A general application of this principle can but repudiate the present aim of certain ones for the national use of all poisonous narcotics and alcohols, the fundamental agitation for which comes, after all, from those who seek that financial gain which can only be made opportune by the greatest possible imposition of wrong upon the many.

THE GOLDEN TEXT

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth."—Rom. 14:21.

Paul knew there was but one God, the Father, and that sacrificing to idols in no way affected the meat; but some about him were not so sure about it. As far as Paul was concerned, he could eat the meat that had been used in sacrifice to idols, for the meat was just as good as before; but to those who thought the meat was polluted by its being offered to idols, it was a sin for them to eat it. So Paul said he would refrain from eating anything that another might think was wrong, for if he did, it would cause the other to sin.

Paul was very careful for fear he might put a stumbling-block in any one's way. It is just as important today for Christians who are well grounded in the faith to be careful as to what they say and do, for fear of causing a weaker member to stumble or be offended.

There are many things beside eating meat offered to idols that one Christian might do that another could not conscientiously do, and so the one doing it, might cause the other to stumble. "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." 1 Cor. 8:12.—L. A. R.

PRACTICAL APPLICATIONS

Stumbling-blocks: It is poor judgment on our part to let others beset us on our journey of life, yet we do. We are not only beset, but we cause others to stumble and err, sometimes unintentionally, sometimes purposely. We never know the extent of our influence on the lives and actions of others. But that we do influence some, there can be no doubt.

Discuss how the following may be made a stumbling-block to our associates:

Conversation

Actions

Associations

Home life

Should we forego certain pleasures of life, quit certain habits, such as the use of tobacco, dancing, etc., if such have a tendency to cause someone to fall? When a person causes another to fall, who is at fault, the tempting one, or the tempted? Or are they equally guilty? To what extent should we try to justify our actions?—C. E. R.

SENIOR AND ADULT CLASSES

The Christian is not only exhorted to "abhor that which is evil" and "follow not evil", but "abstain from all appearance of evil". We should not only be very careful to avoid sin, but also that which has even a distant appearance thereof.

In keeping with this thought, Paul (1 Cor. 8) argues that an idol is nothing. Therefore it was not wrong for him to eat meat which had been offered to idols. But, if in taking liberty to do so, you thereby become a stumbling-block to them that are weak, you sin against a brother; hence, against Christ. Paul's conclusion in v. 13 is, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend".

With tender and exact care, ought Christians to avoid dubious or even innocent and careless practices, which may grieve their fellow believers, and cause their falling into sin.

—F. A. S.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

Ohio, Brush Creek,	June 7 to 14
Minnesota, Eden Valley,	June 11 to 14
Michigan, Grand Rapids	June 21 to 28
Indiana, North Salem,	July 7 to 19
Texas, Riviera,	July 10 to 19
General and Illinois, Oregon,	Aug. 4 to 16
Nebraska, Holbrook	Aug. 15 to 23
Virginia, Maurertown,	August 20 to 30
Iowa, Waterloo,	August 22 to 30

HOLBROOK (NEB.) CONFERENCE

The Annual Conference of the Church of God at Holbrook will be held from August 15 to 23, inclusive.

MICHIGAN CONFERENCE

The Annual Michigan State Conference will be held at Grand Rapids from June 25 to 28, inclusive, preceded by a Bible School beginning the evening of June 22. L. E. Conner and F. E. Siple will be the teachers and speakers for the week.

Bee Soleum, Sec.

THINK OF IT THIS WAY

Instead of saying that you cannot afford to attend General and Illinois Conference and Bible School this year, say that you cannot afford to miss it. Remember the date and place—August 4 to 16 at Oregon, Illinois. There may not be many more years in which to attend to the King's business.

TEXAS CONFERENCE AND BIBLE SCHOOL

The Annual Conference and Bible School of the Churches of God in Texas will be held at Riviera, Texas, July 10 to 20, D. V.

Riviera is on the Gulf Coast Railroad, about sixty miles south of Corpus Christe, only a few miles from the Gulf of Mexico and in the edge of the orange and grape fruit orchards of South Texas, and only a little over a hundred miles from Old Mexico. Good paved roads from Kansas through Oklahoma, Fort Worth, Houston, or San Antonio, via Corpus Christe to Riviera.

The brethren at Riviera and Kingsville are preparing to feed all who come and expenses will be small in that line. Furnished rooms can be had for those who wish, at small expense, by writing for them. Those who wish can camp near the meeting place.

Although times are a little close we are looking for and expecting one of the best meetings we have had yet. Come and help make it so.

Brothers Austin and Stewart, and perhaps others of our preachers and teachers will be with us.

If you need a room or anything else write Sister W. L. Robins at Riviera, Texas, at least ten days before Conference time. If not in need of these things drop her a card telling her that you will be there so that they will know how many to provide for, and if you do not have time for that, come anyway and you will be welcomed. We will be looking for you there.

President of Conference.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. C. E. Randall,	Mora, Minnesota.
Sr. H. L. Luper	Arkansas City, Kansas
Sr. J. S. Hindman,	Winfield, Kansas
Sr. Harriet Reed,	Arkansas City, Kan.
Sr. Franklin Moore,	Niagara Falls, N. Y.
Sr. Riley Hoskins,	St. Cloud, Minn.
Sr. Anna Perrine,	Haines City, Fla.
Wilbur Hagenbush	Argos, Ind.
Mrs. Alice V. Blakesley,	Rt. 1, Bx. 25
	Sumas, Washington

EDEN VALLEY, MINNESOTA

On Sunday, June 7, a special series of meetings began at Eden Valley and these will continue at least through June 17. Elder Jas. A. Patrick, of Ashland, Ohio, will be the leading speaker. During this series of meetings the fifty-seventh Annual Conference of the Minnesota Church of God will convene, June 11 to 14. Ministers who are on the program for the Conference are: Jas. A. Patrick, C. E. Randall, T. M. Savage, Ray M. Abbott, Fred J. Daubanton, John Denehfield, Orrin Roe Jenks, and Sydney E. Magaw.

It may be a long time, in fact, this may be the last time, that our Minnesota ministers are all together, and we trust that you will try to attend this Conference and do your bit to make it one of the best we have yet had.

Sydney E. Magaw, Conf. Pres.

SOME ILLINOIS APPOINTMENTS

Bro. C. E. Lapp will be with the Ripley church on Saturday evening and Sunday, June 13 and 14. From there he will go to Eldorado and hold services for the brethren there from the 16 over the following Sunday and probably a little longer. Let us keep these services in mind and lend our assistance by being present as much as possible.

BURR OAK, INDIANA

Cecil A. Smcad, Pastor

Sunday School	9:30 a. m.
Morning Worship	10:30 a. m.
Berean Meeting	7:00 p. m.
Evening Worship	7:45 p. m.
Young People's Berean, Thursday	8:00 p. m.

All are most cordially invited to attend these meetings.

VACATION TIME

Services with the Chicago brethren will be discontinued for the next two or three months.

AT SOUTH BEND, INDIANA

Bro. J. R. LeCrone of the Training Class, will speak at South Bend, Indiana, on Sunday, June 21, and probably a few evenings following. You will be well repaid if you make an extra effort to hear Bro. LeCrone. He is an interesting and sincere speaker.

Bro. Austin is giving a series of Sunday evening sermons on the nations of earth in the light of prophecy. There are no Sunday evening services in the other churches of Oregon, and our services are attracting good sized audiences. We trust the seed sown may bring honor to our heavenly Father.

Sr. Jessie Wilson, after spending almost seven months in the west, which time was enjoyed very greatly, is glad to be back in Chicago again.

Bro. J. R. LeCrone will be present at the Brush Creek (Ohio) June Meeting, June 7 to 14, and will assist with the teaching.

REPORT FOR MAY

Sermons: South Bend, 11; Rensselaer, 2; Plymouth, 1; North Salem, 1; Burr Oak, 1; St. Louis, Missouri, 1; Blush, Missouri, 5; Salem, Ohio, 1; Fonthill, Canada, 4.

Baptisms: 6.

Money received in Indiana: South Bend, \$33.00; Rensselaer, \$30.00; Plymouth, \$15.00; North Salem, \$6.00; Burr Oak, \$10.00. Paid Conference Board, 66¢.

Note: This has been a very busy month. We had a very enjoyable meeting in South Bend and four were baptized. In Blush, Missouri, two were baptized, and we had the best attendance we ever had there. There were thirty from St. Louis, who came one hundred miles to worship with us. Their presence was an inspiration to the members. On Thursday evening, May 28, we spoke in the Salem, Ohio, church, the former home of Bro. and Sr. Robison. Here we met Bro. R. G. Huggins, of Cleveland, Ohio, an old schoolmate of ours.

On Friday, May 29, we entered Canada by way of the Falls. This was our first visit to the Falls and Canada. I can't describe either one—Wonderful! Bro. Randall, pastor of the church at Fonthill, met us at the Falls and took us to Bro. Elliot's home, where we found a home during the meeting. Bro. Randall is doing a good work there. I never enjoyed a meeting more in my life than I enjoyed that one. Maggie, Lonnie, Harold, Pearl and Miss Nora Wood were with us.

J. H. Anderson.

MINNESOTA CONFERENCE BOOK

A new book of fifty-two pages, giving a history of the Church of God in Minnesota, is now ready for sale. This book is neatly made with first quality materials and will make an ideal gift. It is illustrated with twenty-seven good clear pictures. In addition to the history of the Minnesota work, there are a number of short sermons by our different ministers included, and also an historic sketch of the General Conference by Bro. Austin. This book is edited by Sydney Magaw and presented to the brotherhood by the Minnesota State Conference of the Church of God. The sale price is \$1.00 each. Send your orders to Mrs. T. M. Savage, Waite Park, Minnesota.

FONTHILL, ONTARIO

Our Annual May Meeting opened on Friday night, May 29, with a hearty sing-song, conducted by our pastor, C. E. Randall, after which the opening sermon was given by Rev. J. H. Anderson of Indiana. Saturday morning a Bible study was presided over by Bro. Randall, while in the afternoon Bro. Anderson preached a forcible sermon. Saturday evening a large congregation listened to a very interesting sermon by our visiting minister.

Sunday morning found the weather smiling upon us and the "Church in the Heart of the Village", a bower of lilacs, spirea, tulips, and other lovely flowers, the work of willing and capable hands, long before many of us had left our places of rest. Sunday School was conducted by Sr. Railton, after which a full church attentively listened to Bro. Anderson's splendid discourse. At the close of this service, a large number partook of Communion together. This was an impressive service, and we feel was greatly appreciated by many from a distance.

Dinner was then served in the basement, and after partaking of such a bountiful supply of delicious food, we cannot help but feel, that to be able to provide in such an abundance during these times of depression, is positive proof of God's blessing upon us.

After dinner Bro. Randall, using his very interesting chart, spoke to a crowded church on "The Signs of the Times," and at the close of this session five candidates came forward requesting baptism. They were Mr. and Mrs. Bouisfield, their two sons, and Melvin Haines.

The closing evening service was very largely attended, about three hundred persons being present, all of whom seemed to greatly enjoy Bro. Anderson's closing address.

The choir rendered special music throughout the meetings, ably assisted by Sr. Page at the organ. Many special selections were enjoyed, and we feel special mention should be at least made of the younger ones. These were Shirley Sullivan of Niagara Falls and Margaret Shute and Leona Wilson of the Fonthill church. These little girls set a great example for many of us older ones. They willingly contribute, using their talents, not hiding them away in darkness.

On a whole the meetings seemed to be greatly blessed, and on every hand one heard expressions of appreciation and satisfaction—in other words, "It was good to be there."

Visitors were present from Lancaster, Rochester, Niagara Falls, Buffalo, Sanborn and Fredonia, New York; Toronto, Brantford, Grovenhurst, Smithville, Hamilton, and St. Catharines, Ontario.

Immediately after the closing meeting Bro. Randall left for Minnesota, where he will be for the next three weeks, while assisting with the Minnesota Conference. On his return he will be accompanied by Sr. Randall and son, Celaine. They will take up residence in Fonthill right next door to the church. We hope and pray that Sr. Randall will like Canada and be happy here with us.

The service next Sunday evening will be conducted by Bro. George Rennard of the Falls church.

A letter read at the May Meeting from Bro. and Sr. Grover Gordon of Nebraska, was greatly enjoyed and appreciated by all.

HERALD RECEIPTS

John I. Robins; Mrs. C. H. Simpson; Jas. A. Patrick; Jessie M. Wilson; Mrs. C. L. Austin; J. J. Handley; Sam Bradley; S. P. Dismukes; Mrs. E. L. Griffin; Russell Currens; Elizabeth Dauterich; H. E. Shepherd; Blanche Tilton; Mrs. Mae Mercer; N. Goodreau; Mrs. Julia Orndung.

GRAND RAPIDS CHURCH

Our church was happy to entertain several from out of town for the week end of May 31. Our much beloved Sr. Walls and daughter Frances, together with the Kaspers, Mogles and Sommers of Rockford, Illinois, also Margaret Lyon and Richard Duval of Chicago. It was an inspiration to have them visit our little church.

The selling of "brick" by our Sunday School students for the raising of funds toward a larger church is arousing lots of interest. It is surprising how energetically some take hold of such a matter. Brothers Woodburn and Slocum have charge of this work. Already the two white elephants are speckled with patches of gray.

Attendance at Sunday School still holds well above two hundred, which we feel to be excellent for this time of year. Evening service on May 24th numbered sixty-two.

Final preparations are now being made for conference to convene June 21 to 28. All day meetings will be held on both Sundays, and Bible school conducted through the week. A cordial invitation is extended to all. For further information address the secretary, Mrs. Lynn Slocum, 635 Alexander St., S. E., or the pastor, 50 Cherryvale, S. W.

Special effort is to be made to get people of the community to attend the Bible School work at Conference time. And we will be glad to see many from a distance at that time. Remember that Bro. Conner is to help in this work.

Come and worship with us.

F. E. Siple, Pastor.

FROM BRO. PATRICK

Dear Restitution Herald: Again I crave your indulgence. Some of our brethren have been somewhat concerned about my hand and have wondered if the results of the treatment would be permanent. I am pleased to know that some have been kind enough to give me a passing thought. My hand is nicely healed and the scar will hardly be noticeable, although the wound, when the cancer came out was about as big as a half dollar and all of a quarter of an inch deep. I know one man in Ashland that had a cancer removed at the same place mine was, and he is all right, and that was six or seven years ago. Sr. Woodward suggests that I give the name and address of the Sanatorium, as there have been several inquiries for it. It is: Sheppard Cancer Sanatorium, 2311 North Maine St., Findlay, Ohio.

Jas. A. Patrick.

GOOD WORDS FROM DELTA, OHIO

Very gratifying reports come from Delta, Ohio, as to Bro. J. R. LeCrone's services with them. Sr. Roscoe Dunbar writes: "Our people here liked Bro. LeCrone very much and thought he did exceptionally well, not only our own people, but outsiders as well. We had good crowds every time he spoke. The young people responded so well and turned out and helped with the music. On Monday evening there was a record breaking crowd."

May God bless the efforts of Bro. LeCrone in the tour he is making and may much good result.

CORRESPONDENCE

I wish to extend a few words of thanks and appreciation to the many dear sisters in Christ for their kind and spiritual letters of cheer and love to me. God bless them! Each letter cast a ray of sunshine across the pathway of my life and brightened my solitary hours. They helped make a rift in the seemingly dark cloud of my afflictions and let through the sunbeams of my Savior's smiling face upon me, in verification of His precious promise, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

God said, "I will never leave thee, nor forsake thee." Heb. 13:5. Glory to His name! These are very precious promises. They are as balm unto my soul and give evidence that I have an Elder Brother who will remember me. I know that if we will only just bow to His will and firmly believe and trust in Him, we shall see the glory of God and enjoy it: for God says, "As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee." Josh. 1:5. Praise God! We read in Romans 15:4: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

Yes, the God of olden times is just the same today. God has been and is very good to me. He has administered His sustaining and comforting love, and by His key of love, He has opened up His storehouse and given needed assistance by inspiring the hearts of His dear children to remember me. Words are inadequate to express my heartfelt gratitude for all this.

I want to say I think The Restitution Herald is an inspiring and a spiritual paper. It has given me much light on the Word of God; and it, with the many comforting letters, makes me feel more buoyant. The Gospel Trumpet is a little gem like unto it. I feel so grateful to the dear ones who have paid the subscriptions of these two papers in the past for me so that I might enjoy them.

I wish to say to all who feel inspired to write letters of comfort to me to be sure to address them to Route 1, Box 25, Sumas, Washington, as there is another family or two on Route 1, but they have no box number. Sometimes my mail goes to them. Some of my mail must get lost, as I find that some have written me letters that I have never received. I never received Sr. Barber's letter. She said she wrote to me last February. I started to answer each letter but did not get many answered when I ran short of stamps, and while waiting to get some, I was taken with the flu, and have been very sick with it and have suffered much with the rheumatism. I am now over it all, but it left me very weak.

I ask an interest in all your prayers. Oh, pray for me, dear ones. Paul says in Ephesians 7:18 to pray always "with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." And in James 5:16 we read, "The effectual fervent prayer of a righteous man availeth much." I believe in prayer, for without it we lose sight of God, and we can do nothing of ourselves. Your sister in Christian love, a cripple and a shut in,

Mrs. Alice V. Blakesley.

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 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 WORLD'S GREAT NEED AND THE REMEDY

(Continued from page 564)

Zion from henceforth, even for ever."—(Psa. 72:7 and Micah 4:3, 7.)

"The kingdoms of this world" are destined to "become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. 11:15. When "the Lord of heaven" shall "set up a kingdom, which shall never be destroyed;" wise indeed will be earth's rulers, who will heed the admonition given, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Daniel 2:44; Psalm 2:10-12.

The refusal of allegiance to the King of kings, and Lord of lords, will meet with swift retribution, for "the Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries."—Rev. 19:16; Psalm 110:5, 6.

The Bible reveals "another king, one Jesus"; who was born "to this end," and who came into the world "for this cause," that He should "reign in righteousness" "over all the earth", His divinely given "inheritance." (Acts 17:7; John 18:37; Isa. 32:1; Zech. 14:9; Psa. 2:8.)

"Glorious things" are spoken of "mount Zion, on the sides of the north, the city of the great King". (Psa. 48:2; 87:3; Isa. 60:11, 12.) From this metropolitan city of earth's coming King, "shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:3; Zech. 14:16-19.) Incorruptibility, purity, and fadeless beauty will characterize the city of the great King. (1 Peter 1:3-5; Matt. 5:34, 35; Isa. 60:13, 14; 62:1-5.)

Foolish indeed will be the confederated rulers and kings of earth, as they "take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."—Psa. 2:2, 3.

Heaven's decree has gone forth—"Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psa. 2:6-8.

This universal Ruler, made "higher than the kings of the earth", with His royal cabinet who have been called "unto his kingdom and glory", will eventually "put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." (Psa. 89:27; 1 Thess. 1:12; Matt. 13:43; 19:28; 1 Cor. 15:24, 25.)

When the absent Nobleman returns from the far country, "having received the kingdom," with his delegated power he will bring into subjection to his beneficent rule, "all people, nations, and languages", "under the whole heaven". (Luke 19:11-15; Matt. 28:18; Rev. 11:17, 18;

Daniel 7:13, 18, 27.) I am glad that the earth that witnessed His tears and was moistened with His blood, shall yet be vocal with His praise! (Rev. 5:13.) Nevermore will His enemies place a platted crown of thorns upon His head and a scarlet robe upon His sacred person, in mockery of His claim. (Matt. 27:28-30; Mark 15:29-32.)

Earth's wrongs will be righted. Truth will be vindicated. Although "he is despised and rejected of men," God "hath highly exalted him, and given him a name which is above every name: that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Isa. 53:3; Phil. 2:9-11.

Open rebellion to God's appointed Ruler cannot be tolerated; for "he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 3:19-23; 17:30-32. "But those mine enemies, which would not that I should reign over them; bring hither, and slay them before me."—Luke 19:14, 27.

Listen to the song of triumph, as sung by the royal cabinet of the King of kings—"Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor hath all his saints. Praise ye the Lord."—Psa. 149:5-9.

What wonderful "times of refreshing shall come from the presence of the Lord," when "thine eyes shall see the King in his beauty", and "violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." (Acts 3:19-23; Isa. 33:17-22; 60:18.) Let all nature "be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with his equity."—Psa. 98:6-9; Isa. 11:1-5; 26:9; Prov. 2:21, 22.

"The King in His beauty is coming,
His form soon descending we'll see,
Attended with hosts of bright angels;
Lo, Zion is waiting for Thee.

"Our harps which have hung upon willows,
Shall be strung anew to Thy praise;
In shouts of thanksgiving and honor,
To Thee, King of beauty, we'll raise."

It is interesting to know, that among European countries, Britain ties with Russia in having the largest motion picture seating capacity (2,200,000 seats). France is next with 2,100,000, and then comes Germany with 1,876,000. In actual number of theatres, however, the order is Germany, Russia, Great Britain, and France.—S. E. H.

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What Does it Mean to Know God?

By Mary A. Gesin

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

THE above words were uttered by our Savior in His memorable prayer to the Father just before He was apprehended by Roman soldiers and led to His ignominious death. Perhaps the most notable point in all the prayer is the absence of any thought of Himself, the pervading thought being of "those that thou gavest me". His constant thought had been that He should discharge His full responsibility, that He had "declared unto them thy name" and that they should "know" the Father and Himself.

Jesus says that knowing God and His Son brings eternal life. How can we "know" them? To really know the ones about us, we must associate with them, understand their thoughts, appreciate their aims and be in sympathy with their purposes. Just so it is with the Heavenly Father and His Son. And to learn of them, we need to study their thoughts, discern their aims, be in accord with their purposes. There is only one way in which this can be done.

The nature, the character, the plans of the Father and His Son have been beautifully portrayed for us so that all may learn in the Book of books. Studying its pages, we imbibe the spirit of the Author, just as associating with a friend we receive the impression of his character upon our life. And as we delve deeper into our study, we come to "know" the Father through the assistance of the spirit which He sheds upon us. For the things of God "are spiritually discerned", and God will reveal them "unto us by his Spirit". 1 Cor. 2:10-16.

The Apostle Paul was a close student of the Father and of Jesus, as well, and he came to "know" them. For he said, "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". Quite evidently what he had "committed" to the Father was his hope of eternal life, or

"crown of righteousness," for he says the Lord shall give it to him at the day of His appearing. 2 Tim. 4:12. And Paul did not leave us out of the picture, for he says, "Not to me only, but unto all them also that love his appearing."

When we come to "know" the Father and His Son, we cannot help but be filled with a love for them and a desire to be with them, even as we do with earthly friends whom we know and love. If we neglect our earthly friends we need only to expect that the love between us shall grow cold. How much more our heavenly Friends! If we neglect the opportunity of learning more of them, of knowing their desires for us, we cannot expect to reap the result of constant friendship. The Apostle warns us on this point also: "Therefore we ought to give the more earnest heed to the things which we have heard. For . . . how shall we escape, if we neglect so great salvation?" Heb. 2:1-3.

As we come to know a friend we find a fellowship with that one in all the joys and sorrows of life. The same is true of Christ. We joy in the resurrection power of our risen Lord, even though we sorrow at His cruel sufferings. And Paul experienced this also, for he said that his great desire was that he might "know him, and the power of his resurrection, and the fellowship of his sufferings." And he counted all else as loss that he might win Christ. Thus did the great Apostle expect to attain unto eternal life.

We cannot "know" the Father and His Son in one day, nor in a year. But it takes a lifetime of study and growth into a closeness of intimacy with them, until finally our ways are transformed into the ways of God; His thoughts are our thoughts; His plans are our plans. And the reward? "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."

(Continued on page 586)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together . . . but exhorting one another: and so much the more, as ye see the day approaching."—Paul's instruction to the Hebrew Christians.

MEMBERS ONE OF ANOTHER

IT is frequently stated that one can be a true and thorough Christian without being a church member. This is quite true, providing the statement does not include the church of the living God. According to 1 Corinthians 12:13, all are "baptized into one body". Therefore all are, as stated in Romans 12:5, "members one of another".

No Christian is a Christian unless so recognized by Christ.

There is no Christian recognized by Christ who is not a member of every other one so recognized.

Therefore, every true Christian is a body member with every other true Christian in the body of Christ.

It is this body of Christ that is so largely spoken of in the epistles as being "the church of God". 1 Cor. 1:2; et al.

In fact then, all who are Christians should be, and are, heartily concerned in the welfare of every other such one.

Each is his brother's keeper.

ISOLATION

IN THIS day of rapid correspondence, rapid travel, of the printing press, and such like, there is little need of the isolated Christian pulling himself or herself, like a snail, into his or her shell, and being content with the thought that separation from others of like faith excuses from cooperation in Christian activity.

True, isolation from others of like faith handicaps an individual in many ways in Christian growth. But there is another truth that all will do well to learn and learn heartily, namely, that real Christian growth results from diligent Christian effort, service, sacrifice, equally as it results from study and from prayer. While the isolated one cannot feel the thrill of direct personal contact with other workers, yet he can feel the thrill of his own earnest labors being put forth in the interest of those whom Christ would save.

In the name of Him who died for man; in honor to Him whose glory we long to share as His joint heirs, Rom. 8:17, let us exhort that the isolated brethren, equally with those

who are favored with local fellowship, will put forth every effort within their powers to serve their Master and their Master's cause ever more faithfully. If distance or circumstances forbid assembling with others for special occasions, let each remember that by common cooperation through a general center, ideas and helps can be gathered and accumulated for labors of great benefit to man and of honor to God and to His Son.

MISSIONARIES

IT WAS through much tribulation, resulting from persecution, that the early church learned the lesson from Christ, the Head, that one of its duties consisted of going out unto all nations with the gospel of salvation. Immediately the Savior was seated at the right hand of God and the apostles were gifted with holy spirit, Christ commissioned them to foreign fields.

It is beautifully interesting to learn of the habits and ways of the eagle with her nest. As the eaglets in the lofty eyrie mature sufficiently to learn to fly, cf. Deut. 32:11, the parent eagle, urging them onward, is said to sometimes really crowd them from the nest at the dizzy height, only to see the eaglets flutter and flounder in their frightened efforts to save themselves from an awful crash to the rocks below. With keen realization of its ability, the parent swiftly dives to the rescue of the eaglet, soars beneath it, catches it upon her broad back and carries it aloft. Reaching again the dizzy height, the parent rolls the eaglet off, for it to endeavor yet again to carry itself upon the air.

So the Master drove the early Christians from their home nests. But He watched and guarded them. Their labor was to carry the gospel message. It was not sufficient for them to meet only in their own commodious quarters and satisfy themselves with their own feasts and their own comforts; they must learn to "fly" and to witness near and far, to the truth of Christ.

The same missionary duty falls upon the church today. It is not sufficient for the individual church to satisfy itself alone in its own local labors. There are those congregations of the Church of God who seem to be wholly at

ease, if they provide for local worship and study. The missionary spirit is foreign to their thoughts. Any effort or plan or desire to aid in the proclamation of the gospel of salvation by voice or by pen to neighboring fields seems to be absent. Truly this ought not so to be. Surely it is not too much to urge that after properly caring for local worship and advancement all should aid in carrying the gospel to those beyond.

THE CHURCH

THE church at Philippi and the church at Berea and the church at Corinth were all interested in the welfare and prosperity of the church at Jerusalem. Because of a degree of poverty among the brethren at Jerusalem, the churches of Macedonia and Achaia all but competed with one another in bestowing of their bounties unto the needy ones. 2 Cor. 9.

Because of erroneous doctrinal tenets that were taught by some of the apostles, a gathering was held with the church at Jerusalem for the purpose of study relative to

said wrong doctrines, with a view to correct them. At that gathering, Acts 15, letters were sent out to the churches at "Antioch and Syria and Cilicia" to confirm them as to the right regarding the questioned doctrines and to strengthen them regarding their Christian fellowship.

Thus we discover that the church at Antioch and beyond, and of Jerusalem, all regarded themselves as members one of another in the great cause of salvation through the gospel of Jesus Christ.

Just as the members constitute and make up the local church, so the local churches make up and constitute the body as a whole. And just as the members are responsible one to another and "cannot say unto the" other, 1 Cor. 12:21, "I have no need of thee"; so the local church can neither say of another church, "I have no need of thee".

Christ died for all; for one equally as much as for the other. The church exists for all; for one equally as for another.

Each member is dependent upon Christ, the Head, and likewise upon every other member of His body. And each one is under responsibility to fulfill his duty to Christ, the Head, and to every other member of the church.

THE HOPE OF IMMORTALITY

MAN lives through hope. When hope ceases, life becomes no longer worth while. The greatest hope set before the human race is the hope of immortality. It is given us by our Creator and revealed through the pages of sacred writ, and nowhere else.

We are told in the second chapter of Romans that if we seek for immortality in His appointed way, He will render it in the judgment to those who are found worthy; not that we already possess it. This perishing nature in which we were all created is to be exchanged for the incorruptible nature of the Lord Himself.

Tradition and theology base their hope of immortality upon the assumed fact of an immortal soul; the Bible bases it upon the Lord Jesus Christ. Thus we are plainly told (John 3:16) that "whosoever believeth in him shall have everlasting life," and again (v. 36), "He that believeth not the Son shall not see life."

Both Scripture and your common sense tell you that what a man has already, he doesn't hope for. Rom. 8:24, 25. So the hope of immortality is for those alone who are Christ's. All others are without hope (1 Thess. 4:13).

Cherish no vain dreams that you now possess immortality or that you ever will possess it, unless you embrace Him who is your Lifegiver, and without whom you must perish like the beast you are. Psa. 49:20; Eccl. 3:18-20. There is not one single assurance or promise of immortality outside of Christ, from Genesis to Revelation.

"Be not deceived; God is not mocked" (Gal. 6:7-8); His law is inexorable, and there is no excuse if we ignore it

and lose this great boon. He has given you the light, and light on this momentous question of your eternal destiny can be found nowhere else. Search and see if these things are so, and oh, come to Him who alone can give you life and immortality that you may have a real hope, and in His service patiently wait for it. — Editorial in *Golden Rule News*.

NATIONAL PROHIBITION

PROFESSOR Irving Fisher, of Yale, thus sums up the present state of national prohibition in the United States:

1. Present conditions of law enforcement and national prohibition are intolerable and must be corrected.
2. Even so, they are not so dark as they have been painted.
3. Prohibition has already accomplished incalculable good, hygienically, economically, and socially.
4. Real personal liberty, the liberty to live and enjoy full use of your faculties, is increased by prohibition.
5. Light wines and beers cannot be legalized without another constitutional amendment.
6. No such amendment can be passed.
7. All that the wets can possibly accomplish is laxity of enforcement, or nullification; in other words, enormously to increase the very disrespect for law which they profess to deplore.
8. Therefore, the only satisfactory solution lies in fuller enforcement.

WAITING FOR THE RESTI- TUTION

All the holy prophets' stories,
Foretell with prophetic voice;
When God's restoration glories
Fill the earth, she will rejoice;
Clap her hands with exultation,
Nations all, of every clime;
Christ will work their full salvation,
Through God's restitution time.

Blessed times of restitution;
When the earth and heavens anew,
Purged and cleansed from all corruption;
God will bless with heavenly dew.
Filled shall be the earth with knowledge,
Of the glory of the Lord;
Jesus, King, all will acknowledge;
All shall know the Most High God.

Groaneth now the whole creation,
Shareth, too, Thy bride the pain;
Waiting for her blest adoption,
When she'll drop her mortal chain;
Round the throne of presence gath'ring,
Chosen jewels of the Vine;
With the Lord His kingdom sharing,
Crowned with glories all divine.

All of God's peculiar children,
Sown in weakness, earthly seed;
By His spirit God will quicken;
From death's bondage they'll be freed;
Raised in pow'r at resurrection,
To the likeness of their Lord;
Royal, chosen generation;
Great indeed is their reward.

Living saints in Christ now waiting
For their change to come, when they
In a moment, in a twinkling,
Put on immortality.
Therefore comfort one another,
All ye saints now taught of God,
With these words when met together,
Till the coming of the Lord.

—Selected.

GET READY

Take your vacation now, so you'll be strong and well to work every day, August 4 to 16, in General Conference at Oregon, Illinois. We need you and you need us.

MAKING CHURCH MEMBERSHIP ATTRACTIVE TO YOUNG PEOPLE

EVERYWHERE we hear the lamentation that the youth are not as actively interested in the church as is desired; that they are not interested in religion; and that they are out only for thrills. Before we condemn youth too severely, it might be well to remember that the church has much more competition than it had at one time. Not more than a generation ago the church did not need to compete with many of the organizations furnishing youth wholesome contacts and opportunities for leadership that exist today.

All of this means that the church must compete with these other organizations for the young people's time and interest. Whether it is an occasion for rejoicing or sorrow, the fact is that the youth measure the church very much as they do any other organization—in terms of what they receive, how much it interests them, and what it does for the community. To those who are trained to think of the church as an organization holy and set apart, this seems an almost sacrilegious thing. Nevertheless youth think this way.

It would seem then that our task is to discover how to appeal to youth in terms of their needs and interests. It might help in our planning for future programs and in the evaluation of our present program to ask a few questions.

How does your church equipment compare with the equipment of the public school, the Y. M. C. A., or any other places which your youth frequent? Does your church need a coat of paint? Is the yard ragged and unkempt? Is the carpet old and worn? Is your church kept clean? In other words, can your young people point to your church with pride and say, "This is our church"?

How does your church stand in the community? Does it do its business regularly? Do the members quarrel among themselves? Is your Sunday-school well organized? Do you stand by your minister and pay him regularly? Do you pay your church bills promptly? Are your Sunday-school methods up-to-date? Do you begin your church services and Sunday-school on time and close on time? Is the program of your church felt in your community or are you a little isolated group, enjoying your religion among yourselves?

Does your church have well organized activities with well planned programs participated in and administered by youth for youth? Do you have organized Sunday-school classes for young people? How about yourself as a teacher? Do you teach a Sunday-school lesson or do you teach young people, using the lesson for meeting the needs of young people?

When youth compare church activities with the activities they attend elsewhere, do they compare favorably from the standpoint of good times, profit, attractiveness, careful planning, and skillful execution? Too often our church

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THE ETERNAL GIFT

By Paul M. Hatch

LIFE is a gift. No man or woman has ever earned life. No matter how we view the life that we now possess, whether it is our own to do with it as we please, or to render it as a service to our fellow men and to our Lord, still it is a gift. The gift has to be yielded up to the Giver eventually, and the finis written to any present life is the attitude the person has taken in regard to it. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The true church member therefore prefers the eternal gift, and so keeps himself ever with that as an end. The life that we now possess is not a thing hoped for, for it can be seen, felt, realized, while the gift of eternal life is naught else but a hope. Thereby our faith becomes dominant, for we have already experienced life, poor as it is. Our faith then becomes easy, in believing that God is and that those who by continued patience in well doing seek for glory and honor and immortality, He will reward eternal life, for having diligently sought after Him.

Throughout Paul's writings the work of the ministry and the labor that he zealously carried out are closely associated in his expectancy with the gift of God, even life eternal. He realized that though it was given through faith, any man could lose it, or lose the opportunity of gaining it by not doing the proper works. Here is shown the fact that works are an expression of one's faith, that faith is manifested through one's works.

Paul, writing to the Corinthian brethren, in his first epistle compares the life that a church member leads to a race. And if that member is fervent in his race, he will most certainly see the point that Paul wishes to bring out. There is not any glory to a racer who drops out before he has run the full course. It is a dead give away that that man has not trained right, or that he has not had perseverance to complete the race, although beaten.

Paul was running for that incorruptible crown, and so he ran not in uncertainty. But he kept under his body and brought it into subjection, for he feared, if he did not, though he had preached to others, he himself might be a castaway. 1 Cor. 9:24-27.

Paul's life had been a life of contrast. His career had been religious, intensely so. Religion was no half-hearted performance in his devotion to it. The work that he performed in the name of religion had left its mark upon those he had encountered. The two religions that he embraced were diametrically opposed, both in practice and intention.

Paul's labor in one had fearfully contradicted the other; and he tells us in the Galatian letter that he was in the Jew's religion a persecutor of the church, without measure wasting it. He profited in that religion above many equals of his own nation, by being more exceedingly zealous of the traditions of the fathers. However to Timothy he confides that it was all done through ignorance and that

God had mercy. 1 Tim. 1:12-16.

A careful perusal of Philippians, third chapter, shows definitely that Paul's expectancy of the gift of God is in no way to be compared to the gift expected while he was yet a Pharisee. He tells the Philippians that if they had any works to be boastful about, he had more. For he was circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law a Pharisee, concerning zeal persecuting the church, touching the righteousness which is in the law blameless. Paul in this zealous adherence to the Pharisaic religion must have had some expectancy of reward; and it does not require much search to find what that reward or gift was.

We find that at the close of Paul's third missionary journey he had come down to Jerusalem for the feast days and Pentecost. Here some of the Asian Jews saw him and stirred up the throngs, to the extent that Roman soldiers were compelled to rescue Paul to save his life. The chief captain brought him into the castle and allowed him to address the multitude. But when the people cried out against him, the chief captain of the soldiery determined to have Paul examined by scourging. When he found out that he was a Roman by virtue of birth, he feared and summoned on the next day the Jewish council to appear and make its accusation.

Paul, in making a denunciation against the high priest, observed a schism in the ranks of his accusers, because some were Sadducees and others, Pharisees. Taking advantage of the situation, he cried out, "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."—Acts 23:6. Throughout all the trials of the next two years, at Caesarea where he had been taken, he reaffirms before governors, kings and council that the only question that they had against him was the resurrection of the dead.

On one occasion he said to the governor, "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city. Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."—Acts 24:10-15.

Inasmuch as Paul avers that he was a Pharisee, and that his hope was according to the fathers' belief in a resurrection of both the just and the unjust, it would stand to reason that all of Paul's zealous work as a Pharisee was performed to gain the reward of the gift of the resurrection of the just. This was strictly in accord with Old Testament prophecy, Daniel 12:1-3, and also the teaching of Jesus in John 5:28, 29.

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SOUL SLEEPING

“THERE are several denominations wholly given over to this false doctrine, including with it the annihilation of the wicked; and probably there are a good many individuals identified with the various evangelical denominations who have under the influence of Russellism or Adventism fallen into the same error.

“There is no such thing taught in the Bible, and the people who profess a belief in soul sleeping are probably led into this fancy through a sentimental sense of the harshness of punishment for sin and wickedness. Our own states, composing our union, for the good of society make laws against crime, and enforce them with penalties in penitentiaries and electric chairs and electric gallows.

“There are some sentimental people who have turned aside from the plain teaching of the law of God and substituted in the place of it the foolish and criminal promoting of men’s notions. Now this notion about soul sleeping and annihilation of the wicked proceeds from the same sentimentality concerning the punishment of the wicked.”

The above, from the *Moody Monthly* of January 1927, clipped by Mrs. M. A. Woodward, will probably be of benefit to HERALD readers, especially to the younger people.

In the first place the term, “soul sleeping”, is an effort to cast mild ridicule on those who believe the Bible teaching relative to death and the state of the dead, rather than believe the idolatrous teaching of ancient Egypt, Assyria, and Greece. Those ancient and heathen traditions which have been redressed are today accepted by many people as being biblical. Those who have never studied the subject accept these teachings in innocence, but scholars who give time to study the subject can easily inform themselves as to what the Bible teaches. What man teaches, if it be erroneous, no matter of how long standing, is of no account to him who would know and follow God’s truth.

The fact of death applies to the righteous equally as to the wicked. To righteous Hezekiah God instructed Isaiah to say: “Set thine house in order; for thou shalt die, and not live.”—2 Kings 20:1.

The Bible teaches that the dead are dead; that they are not alive. Human tradition teaches that the dead are not dead; rather, that the dead are alive. The *Baptist Temple News* and the *Moody Monthly* appear to back human tradition rather than the Bible.

The claim is sometimes made that “death was not spoken of the soul”; that it was spoken only of the body. Here tradition is in even more violent opposition to God and His Bible. In reality the soul is the only thing that can die. Primarily, “soul” is life. Scholars are aware of this. The uneducated are more or less excusable for not knowing that the two words are the same; are, in fact, one. Some scholars are frank enough with God and man to brave popular tradition and openly declare for the Bible.

In the New Testament, “soul” is always translated from the same Greek word. But that Greek word is not always translated “soul”; it is frequently translated by the

English word “life”. Hence, confusion to many Bible readers.

The definition of “soul”, in the *Critical Lexicon* is the same as is its definition of “life”, as the translation of the same Greek word, *psuche*; it is: “one of the manifestations of *zoe* (life), namely, that which is manifested in animals, animal life. . . , applied to vegetable life, Isa. 10:18.”

In Lev. 24:17, the *Emphasized Bible* reads, foot note, “when any man smiteth the soul of any human being. . .” That this is correct see Young’s *Analytical Concordance*, *Companion Bible*, and others. Likewise the eighteenth verse reads, “he that smiteth the soul of a beast. . .” Scholars are aware that the soul is that which is put to death. Judges 16:30, margin, reads, “Let my soul die with the Philistines.” So it reads in the *Emphasized Bible*. Num. 23:10, margin, reads, “Let my soul die the death of the righteous”. It is the SOUL, the LIFE, that dies. When the *soul*, the *life*, is dead—ceases—then the body ceases to act; it is dead for want of life, of soul. See also, Numbers 31:19; Deut. 19:6; 22:26; 27:25; Prov. 7:23; Eccl. 3:19.

This “false doctrine” is false only when so adjudged by human tradition. When measured by the Word of God, it is a true doctrine. The people who believe it are “sentimental” in that they still cling to the “old fashioned” Bible and are not yet ready to follow man’s inventive efforts to escape death by some scheme purporting to land the saved at a goal and on a schedule not designated by God.

The gift of God is eternal life.

“IT HAS been well said that the matter of church attendance has never received the attention its importance justifies. Church attendance is vital to the life of the church, local and universal. The character and influence of a church are determined by the character and number of persons who attend its services. If a church is to be a factor in the life of a community, its members must be faithful in the matter of attendance.”

THE MASTER’S TOUCH

“ONCE upon a time Mendelssohn came to see the great Freiburg organ. The old custodian refused him admission and would not permit him to play upon the organ. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying, ‘And I refused you permission to play upon my organ!’

“Christ comes to us standing at our door, desiring to take our lives, bringing to bear upon them His matchless, masterful touch. And we withhold ourselves from Him, when, if we would yield to Him, He would cause our lives to give forth heavenly music.”

SUCCESS OR FAILURE

By Lydia Railsback

A RACE that is only half run is no race at all. He who falls by the wayside never reaches the goal. Unless the goal is reached, no reward is obtained. A game that is not completed brings no honor. He who starts and does not finish is branded as a quitter. A task begun and not ended amounts to nothing.

A building started and not completed is of but little or no use. It must be completed to serve the purpose for which it was intended. A business started and not carried on soon ends in disaster. All work begun, to be a success, must be continued till the last detail is worked out and put in order.

Just so it is in the Christian life. If we start, we must continue to the finish, or we will not receive the reward of our effort.

A crop planted and not cultivated brings forth but little if any harvest. The ground must first be prepared, and then the seed properly planted and the tender shoots given the best of care to produce an abundant harvest.

The babe in Christ must be nurtured and trained and be given every opportunity to develop into a full fledged follower of the Master.

Faith is the foundation of the Christian religion, and without faith, it is impossible to please God. But, "faith without works is dead." Paul told the Philippian brethren, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13.

Saul, the king, from man's view point was a failure. He started out with high hopes, but came to a bitter end. Saul, at times, did not want to obey the voice of the Lord, but chose to do things in his own way. Saul saw his mistake and acknowledged to Samuel that he had sinned, but said he did it because he feared the people.

Samuel told Saul, "For thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." 1 Sam. 16. Notice Saul's mistake. He feared the people. God's ways are higher than man's way, and He is the One who should be loved, honored, and feared.

Paul, the Apostle, was a man of opposite type. After his conversion he was always alert to know God's way and was careful to walk in that way and do the bidding of the Father through the Son. He was ever mindful of his duty to God and man.

At the end of his life Paul could and did 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.

Paul endured to the end and was constantly doing what he could. Christ told His disciples that "he that shall endure unto the end, the same shall be saved." The one who

finishes the race is the one that wins the prize. There should be no stopping nor turning back in the Christian warfare. The battle must be fought to a finish. The man or woman who is not a better Christian this year than he was last is not making much progress. The Christian who is not living closer to God each day is losing many blessings that otherwise would be enjoyed.

Success or failure? To how many does it occur that there is no command on record that any of us should be successful? What man calls success or failure may be called different by the Father. He is the just Judge, and we will stand or fall by His judgment, not by what man may say or think.

Faith is what the Father wants, and though He did not tell us to be successful, He did leave on record this statement, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. Death finishes the task; the reward comes at the resurrection.

WAYS OF PRAYING

1. *The Formal Way*—When prayer is a mere form of words; or when it is simply due to the force of habit which has lost its real motive power.

2. *The Hurried Way*—Hastening through it as a disagreeable and irksome duty—a duty indeed but not a delight, and to be dismissed as quickly as may be.

3. *The Selfish Way*—When the real motive is to consume the coveted blessing upon our selfish advantage or pleasure.

4. *The Impulsive Way*—Praying as the feeling prompts, and when we feel so inclined—without any definite plan of prayer in our lives, or devout habit.

5. *The Faithless Way*—With no real dependence upon the promises of God, or confident expectation of receiving what we ask for.

6. *The Thoughtful Way*—Seeking to meditate upon God, and intelligently understand both the nature of prayer and the good we seek.

7. *The Earnest Way*—With the attention of the mind and the desire of the heart absorbed in asking, with the determination to persevere.

8. *The Trustful Way*—Coming in the spirit of a child; first believing that God's promises justify prayer, and then that we are coming to a Father, both able and willing.

9. *The Consistent Way*—That is, living as we pray, and so walking with God as to be in the way of blessing, and by fellowship with God inviting it.

10. *The Spiritual Way*—So cultivating acquaintance with God that He can and does breathe in us first the desires we breathe out in prayer.

Is it not easy to see why we so often fail, and how we may succeed?

Someone has well said that prayer is getting in sympathetic touch with God.

"Lord, teach us to pray as John taught his disciples to pray."—*Selected.*

PALESTINE

By J. G. Whittier

Blest land of Judea! thrice hallowed of song,
Where the holiest memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

Blue sea of the hills!— in my spirit I hear
Thy waters, Genessaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of His sandals was thrown.

Lo, Bethlehem's hill-site before me is seen,
With the mountains around, and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters that hastened to greet
The lowly Redeemer, and sit at His feet?

I tread where the twelve in their wayfaring trod;
I stand where they stood with the Chosen of God—
Where His blessing was heard and His lessons were taught,
Where the blind were restored and the healing was wrought.

And what if my feet may not tread where He stood;
Nor my ears hear the dashing of Galilee's flood;
Nor my eyes see the cross which He bowed Him to bear;
Nor my knees press Gethsemane's garden of prayer?

Yet, Loved of the Father, Thy spirit is near
To the meek, and the lowly, and penitent here;
And the voice of Thy love is the same even now
As at Bethany's tomb or on Olivet's brow.

Oh, the outward hath gone!— but the glory and power,
The spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same!

Not in clouds and in terrors, but gentle as when
In love and in meekness, He moved among men;
And the voice which breathed peace to the waves of the sea,
In the hush of my spirit would whisper to me!

TO THE SUNDAY SCHOOLS

AS A DELEGATE to the General Conference, August 4 to 16, send your best Sunday School worker to meet with the best Sunday School workers from other places. and exchange ideas for advancing your Sunday School.

MAKING CHURCH MEMBERSHIP ATTRACTIVE TO YOUNG PEOPLE

(Continued from page 580)

activities are haphazardly done, and, as young people say, "are a flop," because of failure at these points.

Do you give your young people opportunity for leadership and service in the church? These young people are eager for expression and leadership experiences. They are going to give their loyalty where they get these experiences. We, as teachers and church leaders, have done too many things *for* young people and not enough things *with* them.

Youth very definitely feel that they do not have a voice in many problems concerning the church. This sensitiveness of youth may not always be warranted. But of one thing I am sure, the church which provides leadership for its youth is the church which is attractive to them.

To be sure, youth need direction. Nor are they always adequate. But they are rather shrewd to detect when they are being used and not being taken seriously. None but youth know what youth think and none can reveal youth's interests better than youth themselves. The task of the church is to be sensitive to their thinking and interests; then interpret in terms of their needs. The church whose leadership is aware of this fact will be the church which will make membership attractive.

Does your church provide real worship experience for youth? What kind of worship does your church have? Do you have genuine worship in your Sunday-school? Is your morning church service beautifully and carefully built? Do you know before the service what hymns you are going to sing? Is your worship carefully planned and smoothly conducted? Do you feel that the weekly worship programs you give your youth will do this for them? Is your worship carried on with beauty and warmhearted dignity? Is it expressed, partially at least in terms of youth?

Does your church present the dignity, reality, and beauty of Christian service and church membership? Do your young people understand the beauty of the sacraments? Do they know of your background as a church? Has church membership been presented to them as something to which to look forward? Do you have any classes preparing for church membership? We all like to be connected with important work. If adults treat the church as a secondary matter, they cannot blame youth if they reflect the same attitude.

Does your church have its share of young people? The answer to the above questions, will furnish the reply to this last one.

Sunday-school workers, your task is not done when you have taught your class. You can help give the right answer to these questions. Our youth are eager to have a religion which will help them solve their riddles of life. They will be attracted to the church which helps them.—Grace Sloan Overton in *The World's Crisis*.

TO THE BROTHERHOOD

AS A WHIRLING auto wheel measures the forward distance, so the speedometer on the dashboard of time tells us that the rolling year has carried us another twelve month on the journey of the age, closer to the moment of the coming of Christ.

For the General Conference of the Church of God the year has been one of hard and diligent labor. The times in which we live have cast their grey-dull upon the religious world, as well as upon the business world. Many uncertainties have been followed by repeated hesitations and by renewed painstaking in an effort, not only to hold the gains made in the past, and to do so with the least possible of financial outlay, but also to take every possible stride forward.

The National Bible Institution will be able to report to the General Conference at its gathering, August 4 to 16, that its Publishing Department, its Bible Training Class Department, its Golden Rule Home Department and its general office of Executive Department have been so conducted to this date as to keep within the bounds of the moneys committed to its hands for use. In this matter we again wish to thank all who have so faithfully contributed to the support of the work. Only in the Greenhouse has there been a lack of ability to cope fully with the business depression of the world. Even here we discern that the management has succeeded in doing far better than many like enterprises have done throughout the country.

A brief retrospective view of the work of the General Conference in which its N. B. I. has directly or indirectly aided in the past ten years, reveals accomplishments something as follows:

Four new church buildings have been erected and are in continual use, one of which is greatly in need of enlargement; three buildings have been remodeled and enlarged; one congregation has purchased a church edifice; and another congregation is earnestly preparing for building;

At least one new church has been organized;

Several ministers have been provided by the Bible Training Class who are regularly engaged in ministerial work; several others are doing student work in different places, who, D. V., will be entering upon regular work in the near future;

The Publishing Department has not only taken over and continued the publishing of THE RESTITUTION HERALD, but is publishing the *Truth Seekers' Sunday School Quarterly*, tract and booklets;

A Home has been provided for aged and alone ones in which, up to date, no less than fifteen have taken of the comfort and assistance which it has afforded.

In addition to the foregoing, numerous benefits are distinctly seen in different fields of church activity.

This work, which had its inception but ten years ago, has been made possible by the earnest, continued, and in some instances sacrificing cooperation made by the many.

We are now approaching the eleventh annual gathering of the General Conference. It is earnestly desired that as the first conference was a turning point in the work of the Church of God, so this eleventh milestone may be made a distinctive step forward.

We are this year urging the congregations and individuals everywhere to sense more keenly the value of cooperation in work. We are urging that each church throughout the United States, and that each state conference, and that the National Berean Society, will each appoint a delegate or a delegation to attend the coming conference at Oregon, Illinois, August 4 to 16, and assist in formulating working programs for the future. It is exceedingly important that every church and every society connected with the General Conference shall do this.

It is earnestly suggested that the very best worker or workers in the respective church or state conferences will not only be designated for such delegations, but that the value of their time and expenses for attending the conference shall be defrayed by those who appoint them. With but a small percentage of exceptions this is the rule that is followed by all bodies, religious or otherwise.

We urge that, as far as possible, every local church will delegate its pastor or evangelist to the coming conference and that it will continue his salary to him, as though he were present at home.

We candidly believe that if a pastor or evangelist is sent to the conference as a delegate worker, he will not only in the end accomplish more for the good of his local church than he would otherwise, but that he will also be of great assistance in guiding the General Conference in the pathway of future labor. The same principle is undoubtedly true of every worker other than minister, who may be delegated to this work.

The Illinois State Conference has this year engaged no one for pulpit work, that the program might be open to use any speaker who may be in attendance.

The General Conference is yours. You, the several churches, the several state conferences, and the National Berean Society, are its owners. It is your opportunity. It is your responsibility. It is yours to reap the rewards that may result.

To mortal vision it seems that there never before was a time when opportunity for Christian work was so great as now. The world is literally hungry for God's truth. Its people are standing at the side of the roadway to be picked up for, and delivered to the Master.

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WHAT DOES IT MEAN TO KNOW GOD?

(Continued from front page)

The wondrous climax of a life spent in learning of God and of His Son will be reached when we have attained unto that for which we have been striving, the fullness of likeness unto them, not alone in thought, aim, and purpose, but also in very nature itself, for we read, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. Then shall we have attained unto the result of knowing Him—even life eternal.

"And every man that hath this hope in him purifieth himself, even as he is pure."

RISEN WITH CHRIST

"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." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

THE Apostle believed that Christ, in His baptism, was buried. This rising of which he speaks is out of the water. He therefore says to the Colossian church (which had been buried with Christ in baptism): "If ye then be risen with Christ, seek those things which are above".

The burial and resurrection of Christ in baptism foreshadowed His death and resurrection. So His followers in their baptism are to look forward to their resurrection from death and the grave. If they are risen with Him in their baptism, then it is incumbent on them to seek those things which are above. If they have followed Him in baptism, it becomes them to follow Him in their faith to where He has gone, having their affection set on heavenly things, and not on things on the earth.

The above texts, when connected, clearly show the only mode of baptism, and its object. They cannot be understood in any other light. "Buried with him in baptism, wherein ye are risen with him". "If ye then be risen with Christ, seek", etc. What exegesis can change the plain meaning of this?

To be ignorant of the meaning of baptism, of its prefiguration, is to fail of a full appreciation of the evidence which Christ has given of the future salvation of His people. To be like Him, they must follow Him in all the way He went, imitating Him as well as in obeying His commands. He rose literally from the water, and afterward as literally from the grave. The waters of Jordan were His first grave; the tomb of Joseph His last.

The world and the church have the example of Christ; and every one sent to preach His gospel is commanded to baptize as He was baptized. His burial in baptism is made as plain as any other act in His life here.

They who are buried with Him, in like manner, and who know what their baptism means, are looking for what it betokens. He who gave His people this example will reward them in following it; they will live from death as He lived, rise as He arose, to a new life, beyond the reach of death and the grave.

"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."—*Messiah's Advocate*.

THE ETERNAL GIFT

(Continued from page 581)

To the Philippian brethren, however, he puts all this belief and labor in the category of vile refuse and even loathes to compare it with his expectation in Christ.

What was that expectation in Christ? Witness verses 10 and 11, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." It was resurrection of the dead after all, yet this was just what Paul was expecting as a Pharisee.

There must have been something else attached to the resurrection in Christ Jesus that was not to be compared to the resurrection of the just. He calls it the prize of the high calling of God in Christ Jesus, in the fourteenth verse. And he was pressing vigorously along the race track of life to that mark or goal. But this does not explain how it was different from the resurrection of the just.

It cannot be determined from the English translation alone. We must go back to the original language, the Greek, where it readily becomes apparent, in A. V., v. 11. "If by any means I might attain unto the resurrection of the dead." The word from which "resurrection" is translated is the Greek word, *exanastasis*. Greek concordances reveal the fact that this is its only occurrence in Scripture.

The Greek word, *anastasis*, occurs occasionally, is translated "resurrection", in Matt. 22:23, 28, 30, 31; Mark 12:18, 23; Luke 14:14; 20:27, etc.; John 5:29; 11:24, 25; Acts 1:22; 2:31, etc.; Rom. 1:4; 6:5; 1 Cor. 15:12, 13, 21, 42; Phil. 3:10, etc.; "rising again" in Luke 2:34. These are most of the places where this word occurs. In the case of the word, *exanastasis*, the word has a prefix, *ex*, added which means "out".

The "out-resurrection" was what Paul had in mind now, and it would imply a resurrection out from among the dead. This means a prior resurrection to that of the just or unjust, and no doubt is what the writer of the Hebrew letter had reference to, when speaking of the horrible tortures that some went through that they might obtain a better resurrection. Heb. 11:32-35.

The closing verses of Philippians three show that the better resurrection was to have our vile body changed and fashioned like unto the glorious body of Christ, which was the immortalized body spoken of in 1 Corinthians 15:42-47, and the body that possessed life within itself, John 5:26.

National Berean Department

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"SPEAK, LORD, FOR THY SERVANT HEARETH."

EVEN before Samuel was born his life was dedicated to the Lord, for Hannah so earnestly prayed to the Lord that He send her a son, that when in the fullness of time her prayer was answered, she put forth every effort to direct him in the way of righteousness. It must have been difficult for her to make the sacrifice which resulted in taking her little son up to Shiloh to grow up among the wicked sons of Eli. She must have realized, just as mothers realize today when they send their children out into the wickedness of the world, away from the protection of home, that the influence of bad company is the greatest snare that Satan can weave around God's people.

Yet Hannah had the assurance that, just as her former prayers had been answered, her continued prayers for the guidance of her son would also be heard. So the boy Samuel grew, worshiping his God daily, and unstained by the wickedness about him. This life, laid on the altar by a loving, faithful mother, one who loved God better than all the world, was accepted of God, and behold! how great an influence he grew to be throughout the whole nation.

After the death of Eli, Samuel became the soul of the people, the one man on whom hung the well-being of the whole nation. At an early age he was firmly established as judge of the people, and we find him ever praying and looking to God for guidance, while he drove the Philistines before him, gaining prosperity for the nation.

The secret of his success lay in his consecrating himself to his God. Could he have regarded his own selfish motives or relied on his own judgment? No, the Lord directed, and Samuel was always ready to listen.

Samuel's God is our God. If we give ourselves to Him in early life, just as we are, and can always say, "Speak, Lord, for thy servant heareth", He will accept and bless us, and we will never fear the course our feet will follow.

SOLD

IN TALKING with a young Berean worker recently as to why so many of our young people (and older ones as well) fail to take any responsibility in promoting church activities, he made the statement, "They are not sold on the church." The statement struck me quite forcibly and I thought it but another way of saying that they are not seek-

ing first the Kingdom of God and His righteousness; they are not striving to be ready always to give an answer to everyone that asketh a reason for their hope; they are not studying to rightly divide the word of truth, but they are allowing either the cares of life or the pleasures of the world to draw them away from the love of the truth.

Yet here and there we see young members who are truly "sold on the church". They are always at their posts of duty, bringing in others to the services willing to take any part in the services when asked, and watching constantly for opportunities to build up the work.

These enthusiastic workers in the cause of truth can arouse an interest in the minds of others, and they make a very decided contrast to those who, having come into the body of Christ, feel that there is nothing more to be done and are very indifferent as to whether "school keeps" or not.

Praise God for the young who have been "sold on the church".

A Sister.

IDLE TALES

IF you are tempted to reveal a tale someone has told to you about another, make it pass, before you speak, three gates of gold. Three narrow gates, first, "Is it true?"; then, "Is it needful?" In your mind give truthful answer, and the next is last and narrowest, "Is it kind?" And if it reach your lips at last it passes through these gateways three, then you may tell, nor ever fear what the result of speech may be.—*Anonymous.*

"We might all do more than we have done,
And not be a whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse."

BEREAN PAGE CONTRIBUTIONS

Illinois, 18; Ohio, 15; Michigan, 8; California, 6; Louisiana, 4; Iowa, 3; Indiana, 3; Texas, 1; Missouri 1; New York, 1; Arkansas, 1; Nebraska, 1; South Dakota, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



REVIEW

JOHN gives us some very helpful thoughts. He said that Jesus must be lifted up as Moses lifted up the serpent in the wilderness—that is, Jesus must die on the cross.

Now, whoever believes in Him shall not perish, but shall have eternal life.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Jesus became the Light of the world, and those who love truth come to the light. If we follow Jesus, we may be called the sons of God and be like Him, when He appears and we see Him as He is. If we really have this hope, we will try to make our lives pure.

Since the Lord laid down His life for us, we should be willing, if necessary, to lay down our lives for Him or for the brethren. If a brother is in need, we must give him of our supply.

“For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God.”

Whatever we ask, we will receive, because we keep His commandments, and do the things that are pleasing in His sight.

This is His commandment—“That we should believe on the name of his Son Jesus Christ, and love one another, as He gave us commandment.”

Please send in your names when you know all of the thirty-fifth chapter of Isaiah.

SOMETHING TO DO

1. Read about Moses in the wilderness.
2. Read the scripture lesson—John 3:14-21; 1 John 3:1-3, 16-24.
3. Copy 1 John 3:17, 18, 21.
4. Learn John 3:16.
5. Fill the blanks with the correct words.
 1. But now is risen from the dead.
(Christ, Moses, people)
 2. The father was happy to have his home again.
(servant, son)
 3. The Rich Man and Lazarus is a
(fact, story, parable)
 4. The was justified in his prayer.
(Pharisee, publican)

5. Jesus ate with
(the publican, Zacehaeus)
6. Jesus entered Jerusalem as a
(master, servant, king)
7. Jesus said the temple was a house of
(prayer, merchandise)
8. Jesus prayed in the garden of
(Olives, Gethsemane, Jordan)
9. “This is the King of the Jews” written in
(Greek, Latin, Hebrew)
10. Jesus ascended from
(Calvary, Bethany, Olivet)

WHO GIVES US OUR FOOD?

MARK and Martha were so hungry!

“Can’t we have something to eat?” they asked.

“Yes,” said Mother.

“I wonder who gives us our bread?” she asked.

“Why, you do,” answered Martha.

“Where do I get it?” asked Mother.

“Daddy gives you the money to buy it,” said Mark.

“Where does the storekeeper get it?” asked Mother.

“From the man who makes bread,” said Martha.

“But where does the man get the flour?” Mother asked.

“From wheat,” said Mark. “We study that in school.”

“Where does the wheat come from?” asked Mother.

“It grows in the ground,” answered Martha.

“What makes it grow?” asked Mother.

“Rain and sunshine and wind,” said Mark.

“Who sends the rain and sunshine and wind?”

“The heavenly Father,” answered both children.

“And He is the One who gives us our bread!” said Mark.

“Yes,” said Mother, “He gives us every good thing.”

“How kind the heavenly Father is to us,” said Martha.

“I think we ought to thank Him every day for all He does,” said Mark; and Martha said, “Let’s thank Him now.”—*Junior Home* magazine.

“To the good or the bad?
There is no other way.
This question, my lad,
Should be settled today.
The swift years are hastening
Be up and awake!
There’s no time for wasting,
Which road will you take?”

With Our Sunday Schools

LESSON 13. — June 28, 1931

REVIEW: JESUS THE WORLD'S SAVIOR SUFFERING AND SOVEREIGNTY

John 3:14-21; 1 John 3:1-3, 16-24

Devotional Reading: 1 John 3

GOLDEN 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.—John 3:16.

Lesson I. 1 Cor. 15:1-8, 50-58.

Topic. The Gospel of the Resurrection.

Summary. Paul builds all hope of salvation, all hope of the destruction of sin, all hope of victory over death, upon the resurrection of Jesus Christ. Important as was His sacrificial death, yet without Christ's resurrection His death would have been void; man's hope would have been vain; the whole world would have continued under the victory of sin and of death.

By His death and resurrection Christ's mortality, His flesh and blood, His whole nature was changed "born of a woman", Gal. 4:3, was changed to immortality, to incorruptibility. A like change is by Paul promised to all those who are truly in Christ.

Lesson II. Luke 15:11-24.

Topic. The Father's Welcome to the Wandering Son.

Summary. The characteristics of mercy and forgiveness in God are strikingly illustrated by the father in the parable of the prodigal son. Jesus reveals how that sometimes he who remains at home may in heart be more averse to the true principles of God, than is he who strays from God but afterward repentantly returns to Him.

Not the sinner, but the sinner who refuses to repent is the one that is rejected of the Father. The Pharisaical upright elder brother may be more wrong at heart than is the wild harum-scarum but repentant one, who bows humbly before God and seeks even the lowest place in His love and in His family.

Lesson III. Luke 16:19-31.

Topic. The Curse of Selfishness.

Summary. The man who places self above God, or the man who undertakes to appropriate all God's plans or labors for self is selfish indeed. Such were the Pharisees. They mutilated God's word in an effort to make its promises more attractive to themselves. They endeavored to think that all God's purposes pertained to Israel, in utter disregard of the Gentiles. The parable of the rich man and Lazarus, being the last of a series of parables taught the Pharisees, wholly disabuses the mind of man from such an interpretation and from such an appropriation of God and of God's Word. Jesus uses their own false invention concerning the state of the dead and concerning the promise and prospect of immortal life to convince them of their own un-

speakable errors and of their necessity to return to the law and the prophets, if they are to believe, even though God raises the dead.

Lesson IV. Luke 18:1-14.

Topic. What Is True Prayer?

Summary. Teaching that "men ought always to pray, and not to faint", Jesus gave two parables—one to show the necessity, the other to show the attitude of the petitioner. The unjust judge, lest he be over-worried, granted the oft repeated petition of the widow. Though the judge was unconcerned regarding her needs, yet the widow was awarded for her continuous, unflinching petition.

The lesson which Jesus drew was that God who is concerned with the needs of His people will surely grant their petitions. Delay upon His part is rather for the good of the petitioner, than expressive of the negligence of God.

His second parable taught that the petitioner should recognize his own unrighteousness and should extol and honor the God of gods.

Lesson V. Luke 19:1-10.

Topic. Beginning a New Life.

Summary. Jesus entered the home of him who was "the chief among the publicans". He shocked those about Him by this deed. The claims of the public were that publicans, especially the chief of the publicans, were chief of sinners. They were despised and rejected. Jesus intensively revealed the fact that He was there to save sinners, even the greatest of sinners.

Zacchaeus, by his words and deeds, revealed that though he was collector of taxes, yet he endeavored to act justly, and he offered fourfold restitution for any injustice named against him. Publicly before all, Jesus announced that salvation was nigh unto the house of Zacchaeus. Zacchaeus believed; he repented; he turned wholeheartedly unto the Messiah for instruction and guidance.

Lesson VI. Luke 19:11-27.

Topic. Partners With Jesus.

Summary. While at Jericho Jesus presented a parable of a nobleman, going into a far country to receive for himself a kingdom and to return. His parable was very like unto the facts, when Herod and Archelaus of Jericho had gone to Rome to receive appointment over chosen tetrarches of Palestine.

In the parable Jesus designates between the servants of the nobleman and his citizens. To the servants he gave responsibilities to be exercised during his absence. The citizens were merely to wait his return.

At his return rewards were distributed to the servants according to their respective loyalty, and death was administered to the enemy citizens. In v. 26 Jesus applies the parable with reference to His own followers.

Lesson VII. Luke 19:29-42, 45-58.

Topic. Loyalty to the King.

Summary. Finishing the threads of His labors along the way and advancing toward the climax and end of His testimony for God, Jesus journeyed from Jericho up to Mount Olivet and prepared to give the final evidences of His Messiahship. The knowledge of the fact that these final evidences would bring forth the wrath of the infuriated populace and leaders did not deter Him. He commissioned His disciples to bring the colt; they seated Him thereon; He rode forward across the vale up into the city, meanwhile surrounded by multitudes of His own followers who in act and in word fulfilled the prophecies referring to Jesus entering the city as the coming King. At once the voice of His enemies increased against Him. He cleansed the temple of God and taught daily therein, His opposers finding no way to take Him. The loyalty of His disciples remained true throughout this stage of the Savior's experience, while Jerusalem continued to bring upon herself her own condemnation.

Lesson VIII. Luke 22:7-23.

Topic. Meaning of the Lord's Supper.

Summary. The day of passover drawing on, Christ instructed His disciples to make preparation therefor. A lamb was chosen on Nisan 14, although Christ himself was "the lamb of God", which was that year to be slain. It was unto Him that the first passover in Egypt pointed. Just as the Israelites ate of the body of the passover lamb, Ex. 12 and 13, and preserved the lives of their first-born by the taking of the life of the lambs, so Christ taught His disciples by emblems of bread and wine to partake of Him as their true Bread and as their true Life, assured in God's new covenant as a result of the giving of His own life. Paul in 1 Cor. 11 instructs that as often as we "eat this bread and drink this cup", we do declare, until He comes again, the Lord's death.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

Michigan, Grand Rapids	June 21 to 28
Indiana, North Salem,	July 7 to 19
Texas, Riviera,	July 10 to 19
General and Illinois, Oregon,	Aug. 4 to 16
Nebraska, Holbrook	Aug. 15 to 23
Virginia, Maurertown,	August 20 to 30
Iowa, Waterloo,	August 22 to 30

MICHIGAN CONFERENCE PROGRAM

The Michigan Conference and Bible School, to be held at South Lawn Park Church, corner of Jefferson and Abbie Streets, Grand Rapids, will convene from Sunday, June 21 to June 28.

Elder L. E. Conner of Dixon, Illinois, will cooperate with the local pastor, Elder F. E. Siple, in carrying on this meeting.

The order of Sunday service will be as follows:

Sunday School at	10:00 a. m.
Sermon at	11:00 a. m.
Dinner at	12:00
Sermon at	2:00 p. m.
Sermon at	7:30 p. m.

On Monday the only service will be the evening sermon.

Beginning Tuesday Bible classes will be held each day at 10:00 a. m. and 2:00 p. m. There will be four divisions of classes, adults, young people, junior and kindergarten.

The morning adult classes will be taught by Bro. Siple; the afternoon adult classes by Bro. Conner.

The morning young people's classes by Bro. Conner; the afternoon classes by Bro. Siple. The morning junior classes by Mrs. Van Portfleet; the afternoon classes by Mrs. Phenix.

The sermons on the first Sunday and Monday will be by Bro. Siple; the sermons on Tuesday, Wednesday and Thursday by Bro. Conner; the Friday sermon by Bro. Siple; the Saturday night and Sunday morning sermons by Bro. Conner; the Sunday afternoon Berean sermon by Bro. Siple; the closing sermon Sunday night by Bro. Conner.

The State Berean business meeting will be held Friday at 3:00 p. m.

The State Conference business meeting will be held Saturday at 2:00 p. m.

See Slocum, Sec'y.

AT SOUTH BEND, INDIANA

Bro. J. R. LeCrone of the Training Class, will speak at South Bend, Indiana, on Sunday, June 21, and probably a few evenings following. You will be well repaid if you make an extra effort to hear Bro. LeCrone. He is an interesting and sincere speaker.

ALL-DAY MEETING AT PLYMOUTH

Plymouth and North Salem, Ind., churches send greeting:

The Plymouth and North Salem churches are planning an all-day meeting to be held in the Plymouth church, on Sunday, June 21. This is Bro. Anderson's regular appointment. He will preach at eleven o'clock, after which all will go to Centennial Park for a fellowship picnic dinner. Then all will return to the church for a sermon at 2:30. All of like precious faith and friends who possibly can are invited and urged to be present.

Remember the date—June 21.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer, have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. C. E. Randall,	Mora, Minnesota.
Sr. H. L. Luper	Arkansas City, Kansas
Sr. J. S. Hindman,	Winfield, Kansas
Sr. Harriet Reed,	Arkansas City, Kan.
Sr. Franklin Moore,	Niagara Falls, N. Y.
Sr. Riley Hoskins,	St. Cloud, Minn.
Sr. Anna Perrine,	Haines City, Fla.
Wilbur Hagenbush	Argos, Ind.
Mrs. Alice V. Blakesley,	Rt. 1, Bx. 25
	Sumas, Washington
Bro. and Sr. Chas. Stedman,	Miami, N. M.
Sr. C. Seely,	710 Brown St. Healdsburg, Calif.
Mrs. Daisy Pietenen,	daughter of Sr. Seely.

Word from Bro. Perrine, of Haines City, Florida, states that Sr. Perrine's condition remains critical. He says in part, "She is very weak. We have hopes for her, but one can't tell. She is in the hands of her God, and He doeth all things well. We trust Him." Brethren, let us remember this faithful sister in our prayers.

Bro. and Sr. Chas. Stedman of Moorefield, Nebraska, were again compelled to leave their home because of Bro. Stedman's health, and they are now at Miami, New Mexico, where they will be glad to hear from the brethren and friends, as they are isolated from those of like precious faith. They request the prayers of the brotherhood.

ILLINOIS APPOINTMENTS

According to present plans Bro. C. E. Lapp was to have commenced services at Eldorado on June 16, to hold over the following Sunday. Over the next week end, June 27, he will be with the brethren at Casey and on June 29 and 30 at Marshall. Let us keep these dates in mind, attend as much as possible and lend our support to the work and the worker.

DOINGS AT DIXON

There will be preaching services at the Dixon church on June 21, by Bro. Conner. Sunday School convenes every Sunday at 9:45. The committee is busy with the Children's Day program, which will be held on June 21, at 7:30 p. m.

The sewing circle met at the home of Sr. Edith Miller on Friday, June 12. A good attendance was present, with lots of work to be done. We were glad to have Sr. Sanford, of Chicago, with us, and Mrs. Withers of Dixon was a visitor also.

Grace Drew.

ACTIVITIES AT OREGON

Aunt Mary Renner, of Golden Rule Home, who has been quite sick, is lately improved, which makes the sun shine brighter for all.

We are glad to welcome Bro. James Rogers back to church circles at Oregon, from Tucson, Arizona, where he is a law student.

Sr. Jessie M. Wilson, of Chicago, accompanied Sisters F. L. Austin and L. E. Whitehead to Oregon, where they spent the last week end among church folks and relatives.

Bro. and Sr. G. M. Siple, of Oregon, Illinois, left by auto on Tuesday, for a vacation among the home folks at Hammond, Louisiana. They will be gone about a month and will be missed from their accustomed places in the choir.

A most attentive audience, comfortably filling the church auditorium at Oregon, listened to the second in a series of Sunday evening sermons on "The Nations of Earth in Prophecy," by Bro. Austin on the evening of June 14. The theme was that of our own country and was very much appreciated by all.

DOEDEN - SIPLE

The church at Oregon, Illinois, was the scene of a very pretty wedding on Sunday, June 14, when Wendell Doeden and Sr. Leila Mae Siple, daughter of Bro. and Sr. G. M. Siple, were united in marriage by Bro. F. L. Austin. Preceding and following the ceremony beautiful and appropriate music was given by Sr. Bernice Rogers at the organ and Bro. James Rogers with the violin. Three vocal numbers were given by Bro. Ralph Canode. The bride is first soprano of the Oregon choir and beloved by all. The groom is a successful young business man of Oregon.

May they remain true to their vows and enjoy many years of happiness and usefulness together is the wish of their many friends.

GRAND RAPIDS, MICHIGAN

The Children's Day Program on June 7, was a real success. Our little church was crowded to capacity, and a very impressive service was conducted, reflecting credit to the committee and the ones who took part.

Next Sunday, the 21st, is the opening day of our conference. All-day services are to be held, and we hope to have good attendance then and throughout the week to follow. Attendants from a distance will be most welcome.

Different ones have asked the secret of success for our Sunday School. I would like to mention two of the contributing factors. First, a superintendent that lives with his Sunday School, thinks about it as much on Monday and Friday as on Sunday and spends hours of labor and study in making plans. Second, a group of teachers that make teaching their Sunday School class one of the most important parts of the week's work. Fifteen such workers with a capable leader can transform any group of children, as has been done here. Children appreciate such effort and come.

F. E. Siple, Pastor.

HELPING FUND

The following has been contributed for sending The Herald to others:

Miss Mary Goddard	\$3.50
Jessie M. Wilson	2.00

LOS ANGELES

On Sunday, June 7th, a number of out-of-the-city brethren attended services with us, among whom were Bro. and Sr. E. E. Elton and daughter, Sr. Hazel Elton, of Tustin; Bro. and Sr. C. E. Hatch of Santa Ana; Sr. H. E. Shepherd of Redlands; and Sr. Marie Anderson of Glendale. The day was ideal for our picnic dinner at Exposition Park, and about forty of our number brought well-filled baskets. The occasion was partially in honor of Sr. Marsh's birthday anniversary, and a birthday cake and other appropriate gifts were presented to her, with many sincere good wishes for happy returns of the day.

The afternoon service at 2:30 had a much better attendance than any evening service which we have had on first Sundays. Therefore on future first Sundays, the second meeting will be at 2:30, instead of 7:30.

Sr. Elizabeth Frier, of Long Beach, has been on the sick list and was not able to accompany Bro. and Sr. Cline on the first Sunday as usual.

On June 6th, a little son came to Bro. and Sr. E. E. Rogers, of 1150 Spence Street. He will be known as Will. On the same date, at the same hospital a son was born to a Mr. and Mrs. E. A. Rogers who will also be known as Will. So it looks as if the popular humorist will have many namesakes.

Bro. John Saylor has been up in Idaho on business for the past week. We have missed him at services.

Little John William Taylor, son of Sr. Rena Blackwell Taylor, has been having a siege of diphtheria, but has gotten along nicely and is due to be released from quarantine soon.

Owing to the vacation season being at hand, the young people's Berean class will abandon their separate meeting until September 1st, and will work with the other class during the summer.

Master Bradley Crundwell has been serving as Sunday School pianist for some time, and we now have a new pupil, Master Howard Kay, who plays the mouth harp very nicely.

So on last Sunday we had a pleasant surprise in having the children's class sing a hymn, while accompanied by the above named young musicians.

The Ladies Aid Society has recently adopted the name "Dorcas Society", and we are hoping to enroll all isolated sisters in the state with the view of mutual encouragement and service in the Master's work. The present officers are Emma C. Railsback, 1020 S. Burlington Ave., president; Laura McCallister, 6817 Holmes Ave., secretary-treasurer; and Nettie B. Crundwell, 4633 Saturn St., corresponding secretary. Any isolated sisters in the state are requested to get in touch with one of these officers. Our means of raising funds for the past six months have been confined mostly to making quilts, but our next meeting will be held at the home of Sr. Lydia Saylor, where she will provide work for the day. Twenty-two attended our last meeting, among whom were visitors from Pomona, namely, Sr. Elizabeth Reid, Sr. Florence Emery, Sr. Elsie McLeod and Sr. Leta G. McLeod.

Bro. N. J. McLeod and family are located in the former home of the late Sr. Rachel McLeod on Val Vista Street, Pomona, for the vacation season, after which time they have planned to return to Holtville, where Bro. McLeod will resume history teaching in the high school.

FONTHILL

We all greatly enjoyed listening to the address given by Bro. George Rennard, of the Niagara Falls church, during Bro. Randall's absence in Minnesota.

The members of the church choir met at the home of Sr. Blanche Page on Monday evening, and presented Sr. Joseph Fletcher, who is leaving this week for an extended visit to relatives in California, with a handsome hand bag, as a token of their appreciation of her faithful service as a member of the choir. A musical evening was enjoyed, at the close of which the hostess served dainty refreshments.

PRIZES

Watch coming issues of The Herald for prizes to be given for new subscriptions, at the rate of \$1.50 per year. A valuable gift will be given for the greatest number of subscriptions obtained. These prizes will be of interest to Sunday Schools. In the meantime—send for blanks and get busy.

INFORMATION ASKED

Questions: "Will you please give us in The Restitution Herald columns what was done with the two thieves after they were taken from the cross? Also what became of those who were raised from the dead, Matt. 27:51-53? Please give the facts."

Answer: The one outstanding fact is that no one in The Herald office knows the answer to these questions.

All that the Bible testimony states is that the legs of the thieves were broken because that they were not yet dead, and it was the close of the day. One possible conclusion is that they did not go to Paradise that day, unless they went before they died and went with broken legs.

Will someone who knows "give the facts" on these questions?

HERALD RECEIPTS

Mrs. Isabelle Smith; Lydia Railsback; A. L. White; Samuel E. Haney; Ethel Weaver; Nettie B. Crundwell; Mrs. R. A. Robinson; Mrs. Leon Pixley; Mrs. Chas. Stedman; Mrs. Albert Logsdon; Ella M. Rose; Mrs. Annie Trotter; Lucy B. Groat; Vernon Groat; E. E. Groat; Mrs. A. M. Siple; Mrs. Bessie Dittman; Mary Goddard.

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TRACTS AND BOOKS

TRACTS

Name	Pages	Dozen	100
The Reasons Why	2	\$0.05	\$0.30
Essential Truths	1	.05	.30
God's Promises, by Anna E. Drew	2	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
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The Coming of Christ, S. J. Lindsay	2	.05	.30
What Is a Christian, J. W. Williams	4	.10	.60
Where Do We Go When We Die?	4	.10	.60
Immortality of the Human Soul	4	.10	.60
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Baptism, S. J. Lindsay	8	.20	1.50

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The First Resurrection, Wm. Leask	20	.05	.40	3.00
A Letter to a Friend	32	.10	1.00	8.00
Where Are the Dead?	36	.05	.50	4.00

Name

Pages Each Dozen

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TO THE BRETHREN OF THE CHURCH OF GOD

(Continued from page 585)

True, there is the other side; but true also the Christian's duty is to snatch, like "brands from the burning", those who are hungry for truth and are inclined toward faith in Christ.

In view of the urgency of our times we earnestly request that every church body affiliated with the General Conference will at once arrange for delegation to the coming General Conference. Also, that every person, whosoever will, if possible, attend this meeting.

Anxiously awaiting your cooperation, we are
Yours in the Master's service,
F. L. Austin, Sec'y.

GENERAL CONFERENCE REPRESENTATION

Extract from Constitution and By-laws:

VIII. (13) The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board fifty percent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty percent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 percent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote, but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present have voice and vote in any conference session.

The names of members, and if possible, the address of each member so represented, shall be furnished and certified by the proper officer to the Secretary of the General Conference before the session at which their votes shall be cast. (As amended August 12, 1926.)

The General Conference,
F. L. Austin, Secretary,
Oregon, Illinois:

This is to certify that have been appointed delegate... to represent the church conference at the General Conference to be held at Oregon, Illinois, August 4 to 16, 1931. The church conference has members which the above delegate is authorized to represent.
(Signed)

..... Chairman
..... Secretary

Dated, July, 1931.

Names and addresses of members follow:

THE LETTER TO PHILEMON

By Lyman Booth

PHILEMON was a fellow laborer with Paul, living at Colosse. His slave, Onesimus, had run away and come to Rome and is there converted to Christ, through the instrumentality of Paul. The Apostle sent him back to Philemon with this epistle, in which Paul, with great tact, delicacy, and genuine Christian sympathy, intercedes for Onesimus, "whom," he says, "I have begotten in my bonds". "For perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself." (15-17.)

While the Apostle was imprisoned in Rome, Onesimus arrived in that city, and curiosity, or some such motive led him to attend on Paul's ministry, which resulted in his conversion. After he had given satisfactory proof of a real change and manifested an excellent disposition, which greatly endeared him to Paul, he judged it proper and right to send him back to his master, to whom he wrote this epistle, that he might procure a more favorable reception than he could otherwise expect.

This epistle is given by the most competent judges and critics a decided preference as a model of good writing of the epistolary kind, to the most admired remains of antiquity. Indeed we can hardly conceive how such a cause as that of Onesimus could have been pleaded in a more interesting, obliging, prudent, pathetic, and masterly manner. Every word seems to be in the right place and none omitted. It is replete with instruction.

The Apostle entertained no doubt of Philemon's compliance with his request, and even expected that he would do more than he said. It is therefore probable that Onesimus was not only received into favor, but set at liberty; and it is thought that he afterwards became a minister of the gospel. Onesimus accompanied Tychicus to Colosse, and it may be concluded that the Apostle wrote to Philemon at the same time. Onesimus, having delivered the letter to his master and having obtained forgiveness, joined with Tychicus in executing the Apostle's commission to the Colossians.

The epistle is remarkable for its delicacy, generosity, and justice. After a brief thanksgiving for what he had heard of Philemon's charitable deeds (1-7), the Apostle presents his petition in behalf of one who, though once unprofitable was now, he says, "profitable," and a dearly beloved brother (8-11). He then begs Philemon to receive him as he would himself, and offers to be responsible for any damage Onesimus had caused him by his desertion (12-20). In full confidence that Philemon would do all he had requested, he begs him to provide him a lodging when he should be liberated from his imprisonment (22).

THE RESTITUTION HERALD

VOLUME 20

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NUMBER 38

Close to Thee

Thou my everlasting portion,
More than friend or life to me;
All along my pilgrim journey,
Savior, let me walk with Thee.
Close to Thee, close to Thee,
Close to Thee, close to Thee,
All along my pilgrim journey,
Savior, let me walk with Thee.

Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee.
Close to Thee, close to Thee,
Close to Thee, close to Thee,
Gladly will I toil and suffer,
Only let me walk with Thee.

Lead me through the vale of shadows,
Bear me o'er life's fitful sea;
Then the gate of life eternal,
May I enter, Lord, with Thee.
Close to Thee, close to Thee,
Close to Thee, close to Thee,
Then the gate of life eternal,
May I enter, Lord, with Thee.

—*Fanny Crosby.*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory." — Psalm 72:18, 19.

IN THE KINGDOM OF MEN

"Till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

THE above words were spoken by Daniel to Nebuchadnezzar, king of Babylon. Nebuchadnezzar had extolled himself greatly in his own estimation. Daniel was interpreting to him the fact that not Nebuchadnezzar nor his god ruled or directed the affairs of man. Rather Daniel's God, the God of heaven, was He who holds sovereignty over all the earth. Nebuchadnezzar came to the day when he was driven out, and it was not until seven times had passed over him that he came to his right mind, and said, v. 34, "And I blessed the most High, and praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation".

That God has a household of nations as well as a household of individuals is plainly taught in various places in the Scriptures. All nations, governments, are in His hands. From the many He chose one people, Israel, to become His holy nation, His peculiar people. Nor has He ever changed or altered that choice. Though that nation has been scattered in punishment, though they have been made to undergo much privation and much hardship, yet God still retains His choice of the people of Abraham, and they are His own peculiar people. This is emphasized clearly by Paul in Romans 11, which emphasis is given after that our Savior began to choose out a people for the name of Christ, our Lord.

This truth not only pervades Scripture, but it pervades all time. That God's hand is active and sovereign over the affairs of the nations of earth today is equally evident as it is that His hand was active over Babylon in Daniel's day.

But God's dealing with the nation is one thing; His dealing with the individual is quite another thing. Through Christ, our Lord and Master, our Father is calling out a people for the name of Christ. He is developing a family of individuals—individuals who are true in faith to Him and to His trust. To be one of this family of individuals one must live individually close to Christ. In fact, he must be sufficiently close as to receive of Christ, Christ's life within himself. He thus becomes qualified and fitted ever

more and more for the true service of Him who died for us.

Going back to the nations, God's dealing with them today is quite different from His dealing with individuals. It is not necessary that the nation be close to God in order for the Father to lead and guide it even upward and onward. The descendants of His scattered people, Israel, are somewhere today. From some source or another they are to be gathered back unto Jerusalem. In God's own good time He is to send forth His angels and His spirit and bring them in again.

At the time of ingathering of God's nation, the government which particularly houses or affords home to that people may confidently expect to receive certain blessings from on High that will tend to the advancement and outgathering of Israel.

This renewed evidence of the hand of God upon the affairs of nations will be particularly manifest in the days preceding the return of our Lord. According to Isaiah 37, Israel is to be reawakened. She is to be gathered together. At the time of this stirring and gathering and rising up, there will be an activity, more or less noticeable, evident to all the world.

Such activities become signs of the days in which we live. They indicate the approach of the coming of the Son of Man. They indicate the proper condition of Israel for the arrival of Him to whom God has given the kingdom.

As scriptural students, let HERALD readers be observant of national and social conditions, not with a view especially to confirm some previously established view, but always with a view to watch and observe to the end that we may discover the truth, whatsoever it may be, regarding current conditions.

LAWLESSNESS

THERE are many happenings that the Bible student should watch with interest as they take place. It would seem that no one can tell definitely what these happenings portend. The sum total of them undoubtedly means much. But just what any particular occurrence may mean "in the fulfillment of biblical prophecy" is more or less questionable.

There is a marked degree of increasing lawlessness

throughout the world. Especially has this been true in the United States. Undoubtedly every reader is glad of the report that the authorities of law have at last taken in hand some of those lawless ones who have been exercising such large sovereignty over so many people for the last decade. The federal authorities, uniting with the civic authorities of Chicago, have at last apparently accomplished something in the way of putting down lawlessness.

But right on the heels of this comes the report from one of the law enforcing men, Mr. Johnson (whom it seems to me all should honor for the work he has done), announcing preparation to cope with whoever shall strive to fill the place of the one whom they hope to commit to the federal

penitentiary. They are expecting another lawless one to enter in and take the throne of lawlessness against law.

These conditions make one wonder whether or not the Bible student should anticipate that this element of lawlessness will gradually increase and spread over the country till the prophecy in 2 Thessalonians 2, concerning the lawless one, comes to be fulfilled after this manner. Will lawlessness continue to coronate ever greater succeeding monarchs of wickedness to the end?

This is not to suggest that such may be the case. Rather, it is a suggestion that each student of prophecy and of current events may do well to keep these things in mind and under careful observance.

CARNAL NATURE

SOME ask the question, "Is the carnal nature ever brought into subjection, or is it ever ready to assert itself every chance?" I will answer this question to the best of my ability and knowledge with the help of God.

I contend that our carnal nature is not changed; our old nature and impulses are not changed. But when we have accepted Christ, our minds are changed; we no longer desire to follow the dictates of the flesh, but rather to do as we learn that God wills for us, and keep our eyes single to His glory.

With our minds we receive the Holy Spirit, and thereby we receive Jesus, as it were, in our souls and hearts, and by the Holy Spirit (yes, through it) we live to please God, wholly and continuously. And by so doing, we give no room, time, or thought to carnality. So long as we live in this way, our lives will be counted as perfect in God's sight.

For those minor carnalities that will occur owing to thoughtlessness and impulse (providing we are unconscious of them), we will have remission through the Lord; but when we are careless and indifferent, the carnal nature will take possession. When we have put on the new man, we should mortify and keep in subjection the carnal nature; we should do as Christ did—seek not our own will, but the will of the Father (John 5:30). Christ is our Example and Pattern.

There was Enoch whom we read of in Genesis 5:24. "He walked with God." We have no record of the carnal nature appearing in his life. If it was possible for one to live pleasing in God's sight before Christ came, how much easier it ought to be for us. When Christ was tempted, He knew the word of God, which is the sword of the Spirit. He used it and defeated the carnal one.

So we would do likewise, as Paul wrote to the Corinthians: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. 3:16). *Ye* means more than one—collectively (lively stones)—the church.

This being the case, we should be careful that we may

live right in God's sight. If we, each one of us, will keep uppermost in our mind that "God seeth me"—putting Christ first in all things, placing ourselves, as it were, in His shoes, asking what He would do if He were in my place, no matter how great, or small, or simple, the question may seem, the Holy Spirit will bear witness with our spirit, whether it be right or wrong.

This takes only a moment; it is worth the while. How grand it is, just to walk and talk with God; how sweet and comforting it is.

Now, I will give some Scripture quotations which will harmonize with this line of thought, and those that are not familiar with these ought to get their Bible and read them now. Read Rom. 7:15-25; 8:27; Eph. 4:21-24; Col. 3:1-17. In the fourteenth verse of John four, we read, "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."

If we have accepted Christ, and the Holy Spirit dwells in us, we have this *well* of living water springing up within us to everlasting life; we have our eyes single to His glory, and the carnal nature will not give us much trouble. But if we set our eyes on the things of this world, the carnal nature will assert itself.

As an illustration, I here give a little story I read in the tract, written by George Cutter, called "The Messenger of Peace": One bright, moonlight night in the full of the moon, there were two men standing side by side, looking into an open well. One made the remark: "How big and round the moon is tonight; see how smoothly she is gliding along." The other man stepped up a little closer and dropped a small pebble in the well. The former man exclaimed: "Oh, see the moon now; she is broken all to shivers, and is jouncing together in horrible disorder." Then the other man said: "Not so, my dear man. *Look up*—the moon is just the same as she ever was; it is only a grotesque illusion. That is only a *condition* of the *well*."

Now, my dear friend, your heart is the well. Your soul is the office in which the Holy Spirit dwells, and when the Holy Spirit has possession, then everything is gliding along smoothly and calm, springing up into joy, peace and hap-

(Continued on page 602)

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.
 When 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 sunset—beyond the twilight star,
 Till joy shall wake me, and the night be gone.
 — R. L. Day.

THE CHURCH REWARD

By Paul M. Hatch

THE reward of the church comes especially through its work and the gift through faith, as is plainly taught in numerous passages. Ephesians 2:8, 9 expressly says that the gift of God comes through the grace of God, and it is a bounteous gift of salvation through faith, not of works lest any man should boast.

Some would ask, then, why work? But the great Apostle answers that question in Romans 6, and James says in his epistle that faith is declared through works, and faith is thereby perfected. James 2:18, 22.

Faith is belief in the existence of God and coming to Him; but our work that rewards is a diligent search for Him. This searching or seeking for God is the act of cleansing ourselves from filthiness of the flesh, mind, and all other things catalogued as things carnal, that we, as pure, may stand before Him of all purity, without spot or blemish or any such thing.

Both Jesus and Paul are careful in their instructions about works. For works are after all a very important

matter for consideration, if every member of the church is to gain the full benefit of the reward. This reward is clearly stated in Colossians 3:23-25, with valuable instruction concerning our attitude attending it.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."

The reward is clearly an inheritance merited from our works. John, the Revelator, has said that he that overcometh shall inherit all things, and "I will be his God and he shall be my son." Rev. 2:7.

Jesus many times told His disciples not to make a display of their works to be seen of men, as did the Pharisees, which were of a covetous attitude. His instructions were rather that they should do things in secret, and the Father's reward would be open to all. Matt. 6:1-18; Luke 6:35.

Probably Paul's greatest instruction concerning works occurs in the third chapter of 1 Corinthians, and he is quite explicit in stating that a man's works may bring him no reward at all.

From the time that Paul had been among them and preached until he had written the epistle to them, he makes it plain that they had not been fed meat, but they were fed milk, for they were babes in Christ. And at the time of writing the epistle there was every indication that they were still in the infancy stage of carnality, mainly because they were partial to the ministers that had been among them. This partiality had kept them in infancy, and still they were not able to take meat, because of envy and strife and divisions.

Paul sets forth that there is only one Foundation and that, Christ. In his own case he had planted the church at Corinth, and Apollos had watered it, but it was God that gave the increase. Paul had, however, felt some pride that it was of his establishing, and he warned every man to be careful of the kind of work that was to be rendered in building it up.

That work, or quality of work, is rated in gold, silver, precious stone, wood, hay, stubble, from the imperishable to the perishable. Every man's work in the church is to be tested with fire. "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire."

Paul further gives strong warning that if their work be of the destructive variety in respect to the temple of God, God shall destroy that person. In this case I believe that he was especially warning those that had come into the church at Corinth and were still practicing the defilement of idolatrous worship, and as a result, were weakening the whole church fabric, that had been so carefully worked upon.

Paul evidently meant in this chapter that members of the church were liable to lose their reward for work, if their work was not diligent unto the Lord, and that some would suffer loss. But he also believed that faith would save them, though it would be "as by fire". At the same

(Continued on back page)

CLOSE TO THEE

By F. L. Austin

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."—John 15:4.

BY GRACE are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Who feels that he has yet experienced the fullness of the breadth and depth of the grace of God as so touchingly announced by Paul to the Ephesians, at 2:8 and its context? To be sure, no one can fully experience its fullness until salvation is fully experienced.

But final salvation is a consequent. In a way, it is the end sought. As such, it must be preceded by a life of faith. Such faith, throughout its course, is assured of being accompanied by God's grace, His favor. Who, I ask again, feels that he has experienced the fullness of that favor; feels that its every comfort and its every thrill has been enjoyed, that he has explored and sampled its fullness, that there is nothing more for him to taste?

"THROUGH FAITH". Faith sensitizes man, as magnetism sensitizes the compass needle. When that faith is developed toward God and His Son, it sensitizes man Godwise, Christwise. He is made to be close to God, to Christ. Not close as regards distance that can be measured by the surveyor's chain or by the astronomer's glass, but close in the sense of unity, in the sense of being one with God.

It is because of that closeness that God's spirit-spark leaps to man, as the electric spark leaps from the electrically filled element to the adjacent object made close by its sympathetic character. It is the faith-filled, the faith-characterized man, who senses and responds to the invisible drawings of Christ, as the steel shavings sense the invisible pull from the crane-magnet and, forcing their way through the littered foreign matter, leap to the magnet. Its closeness to the magnet is computed, not altogether by the thing that is called distance, but, by its character-sympathy therewith.

Man is the creature of God. From the beginning God has implored him to abide in Him that He might surcharge man with His own spirit and influence. But, having been given free-will, some choose the role of insulator rather than that of conductor of the spirit of His Son. He who majors in the role of insulator will hardly feel or suspect God's presence—"though he be not far from everyone of us". But he who majors in the role of "faith, WHICH WORKETH by love" senses more and more God's presence, His guiding hand, His ever present favor.

"Through faith" life's mechanism is "tuned in" to "select" and "receive" the "grace of God" which at all times is "broadcast" throughout His universe. Increased perfection of faith gives increased aptness to "select" His message of love, to bring Him close to one's life—life with

all its needs, near with all His favors.

True, it is not man's works that save. It is the "grace" of God that, received "through faith", forgives, cleanses, and saves.

"Faith" tempers man. It turns him ever toward his Maker and his Savior. It fits him to sense the closeness of his Lord; to "abide in him"; to "bring forth fruit". It fills him with that burning prayer of Fanny Crosby:

"All along my pilgrim journey,
Savior, let me walk with thee."

HE SHALL BUILD MY TEMPLE

SOME of the Jews who had witnessed the clearing of the temple precincts said to Jesus, "What sign shewest thou us, seeing that thou doest these things?" Our Lord replied by giving them the "sign" already set out in Scripture as a means of recognition: "He shall build my temple." Standing right there in the temple, Jesus said: "Destroy this temple, and in three days I will raise it up."—John 2:18, 19. The Jews thought He referred to that temple of stone and were horrified.

Different versions of our Lord's reply apparently were widely circulated, for at His trial, and afterwards as He hung on the cross, they were brought up against Him, first as an accusation and then as a mockery. (Matt. 26:61; 27:40; Mark 14:58; 15:29.) Had the Jews been more open-minded and fair, they would have asked, "How? What kind of a temple?" But they did not wait for an explanation.

The disciples themselves understood but imperfectly. It was only after He was risen from the dead that they remembered what He had said: "And they believed the scripture, and the word which Jesus had said." They then understood that the temple He would raise up was associated with His body offered on the cross, and that it was not a temple of stone like the building at Jerusalem.

ESTABLISHING THE TRUE WORSHIP

OUR LORD Jesus was not authorized to build another temple of stone. Even in the Jewish temple the stones were not the most important thing. It was God's presence in the temple that hallowed it. There He would meet with His people, and commune with the high priest; from there His blessing would issue, when the sacrifices were duly offered according to the law. (Ex. 29:42-45; 25:22.)

The temple, then, stood for the form of worship authorized by the law and acceptable to God for that reason. But God would not always accept animal sacrifices, the offering of which was one of the main reasons for the maintenance of the temple at Jerusalem. Their purpose was to show the Jews the sinfulness of sin and the need of a sacrifice for their sins.

When therefore our Lord said, "Destroy this temple," His reference was not to the material structure, but to the form of worship. And we read further, "He spake of the

(Continued on page 601)

HEBREWS

By Lyman Booth

THE current tradition of the church, and the judgment of the most competent critics of modern times have determined that this epistle was written by Paul, though some, both in earlier and recent times, have thought otherwise. We find the title, "The Epistle of Paul", written in all our manuscripts except one only, which says, "The Epistle to the Hebrews." It is generally conceded that this epistle was received in ancient times by those Christians who used the Greek language and lived in the eastern parts of the Roman Empire.

Clement of Alexandria, before the end of the second century, received this epistle as St. Paul's and quoted it frequently, without any doubt or hesitation. Lardner says it is not expressly quoted as Paul's by any of the Latin writers in the first three centuries. However, it was known to Irenaeus and Tertullian. It is manifest that it was received as Paul's by many Latin writers in the fourth, fifth, and sixth centuries.

Origen, who had some queer notions concerning it, says, "The ancients did not hand it down rashly as Paul's. It is very certain that the churches and writers who were ancient with respect to Origen must have conversed with the apostles themselves, or at least with their successors." Since this tradition was ancient in the time of Clement of Alexandria and Origen, about a hundred and thirty years after the epistle was written, it must have had its rise in the days of Paul himself, and hence cannot be reasonably contested.

The doubts which have been entertained on this subject seem to have arisen principally from the circumstance of the Apostle's name not being affixed to it, as was his custom in all his other epistles. If it is not to be considered as Paul's, then let it rest without a name, for there is no other name given it. But all the circumstances favor that of Paul, rather than any other person. Why should any other person have omitted his name? Since Paul's name is not affixed to it, he probably had a very good and sufficient reason for omitting it and for sending an anonymous letter to Jerusalem, because he was the peculiar Apostle to the Gentiles, the same as Peter was to the circumcision. He well knew his name was extremely hated at Jerusalem by all the enemies of Christianity and that their fury was even then raging; he was perhaps exasperated by the occasion of his imprisonment (10:33, 34); he was, therefore, unwilling to add fuel to the fire and inflame them against the church. As Paul was the Apostle to the Gentiles, in writing to the Hebrews he did not assume his apostolical character, because it was little respected by the unbelieving Jews and Judaizing Christians.

The Apostle intended to prove the doctrines of Christianity and the changes which it had introduced or would introduce to be entirely consistent with the oracles of God, as received by the Jews, and as being clearly predicted by

the prophets, or typified, or, at the very least, intimated by them. So that any reader who fully understood the Old Testament must have expected the substance of what was taught by Christ and His apostles and the events which had taken place.

It is, therefore, highly probable that he aimed to write an epistle which might be put into the hands of either Judaizing Christians or unbelieving Jews and read by them without any prejudice on account of the person who wrote it, so that they might consider it impartially. It is evident, however, that he supposed some of the Hebrews would know from whom it came (10:34; 13:18, 23, 24). But these intimations are not stated till the argumentative part of the letter is ended; and they would not be clearly understood by any except the Apostle's friends.

(To be continued)

JOYS AND SORROWS OF AN EDITOR

PLANNING spiritual meals for our large family of HERALD readers, comprising folks of all tastes, varying conditions in life, and differing thoughts on the meaning of Scripture, is no small job. We welcome suggestions, comments, and criticisms from all of you. How else can we know that we are giving you a balanced ration? But the child that smilingly says, "Please pass the butter", sends a glow of pleasure through the parent heart.

Here are a few of the things that some of those around the table say:

"We greatly appreciate your paper. It is a weekly stimulus to strive for the things that endure."

"The burden of THE HERALD teaching today is 'work to save yourself'. As if we could! I would have no hope whatever if my salvation depended upon works."

"To determine to print nothing but what the majority believes is an attitude not to be proud of. You seem to be able to print many an article less scriptural than those from my pen and commend them to the study of the brethren, articles which are not in harmony with the accepted belief."

"Some time ago I sent you an article which you may not consider as edifying for the columns of THE HERALD. If so, I rejoice that the editors are exercising their prerogative—to accept or reject any matter consigned to them for publication."

"The spirit of our blessed Master must always be the criterion upon which our decision is based. Any paragraph in my article which you deem it wise to delete is quite satisfactory to me."

"There is a sameness about the things that are dished up for HERALD readers."

"We appreciate your work and that of all the others who are giving us so much through the pages of THE HERALD."

Thanks, folks! Please pass the bread.—M. G.

FIVE JUDGMENTS

THE nineteenth and twentieth chapters of Revelation reveal at least five separate judgments that shall take place in the transfer from the present age to the age of the millennium and to the time for the new heavens and earth. Beginning at Revelation 19:17, a judgment is announced by an angel standing in the sun. That judgment has to do with the overthrow of the beast, v. 19, and of the kings of the earth and of their armies, as all shall be gathered together "to make war against him that sat on the horse, and against his army." The result of this judgment is that the nations which shall fight with the beast against Him who sits on the white horse will be overthrown; that the beast and the false prophet will be "cast alive into a lake of fire burning with brimstone."

As a result of this judgment those nations, and those kings, and the beast and the false prophet, who oppose Christ as He comes to take royal possession of His throne and of earth, will be completely crushed.

JUDGMENT NUMBER TWO

The record of Revelation twenty reveals an angel "come down from heaven". This angel announces another judgment. In this instance it is, "the dragon, that old serpent, which is the Devil, and Satan," that shall be bound for a thousand years. The object seems to be "that he should deceive the nations no more, till the thousand years should be fulfilled".

With all nations opposing Christ having been overcome and vanquished, in Revelation 19:19-21, with the kings and authorities leading such nations having also been vanquished, and now with the deceiver being bound and sealed for one thousand years, those remaining of the nations are freed, for the time mentioned, of any leaders of power who might array them against the Messiah and against His sovereignty.

JUDGMENT NUMBER THREE

This judgment is different than the former two. The first and second were judgments looking to the overthrow of adverse authorities and conditions. Judgment number three looks to the liberation by resurrection of those who have once been true to Christ, but at the time spoken of are resting in the sleep of death—to be liberated by resurrection.

Here the door of the age of righteousness begins to swing open. The joys of the reign of Christ are as rays of a morning dawn. The day is ahead. What zenith of grandeur will await the brightness of that noonday sun.

These raised ones are to live with Christ and reign with Him a thousand years. Life and sovereignty are their awards. They are exalted; they are crowned; they are rewarded for their labors and for the patience of faith in Christ, when all around them was opposition.

"They lived and reigned with Christ a thousand years" is a very emphatic way of telling that they were not alive just preceding the event of resurrection. They were in death. The following statement, "The rest of the dead lived not again until the thousand years were finished",

also emphasizes this truth. They were not living, but they would live again. That they had been living is here indicated. That they were not alive at this time is definite. That they would not live again till the thousand years should be finished is also definite.

There are volumes of truth couched in these few words of verses four to six.

JUDGMENT NUMBER FOUR

"When the thousand years are expired", v. 7, a fourth judgment shall begin to take place and shall continue until victory shall be attained. Satan who "shall be loosed out of his prison," shall go out to deceive the nations which are in the four quarters of the earth. It is after he shall have done this, and after the nations shall have gathered together against the Lord and against His anointed, as though in an effort to redeem his sovereignty lost a thousand years previously, that fire shall come down from God out of heaven and devour the deceived nation.

This Satan, v. 7, devil, v. 10, is undoubtedly the same as "the dragon, that old serpent, which is called the Devil, and Satan," of v. 2. It is undoubtedly the same as "the dragon" of 13:2, which one in 12:9 is called "that old serpent, called the Devil, and Satan, which deceiveth the whole world". This deceiving leader of nations will at that time be "cast into the lake of fire and brimstone, where the beast and the false prophet are". v. 10. The beast and the false prophet were cast therein a thousand years previously. See 19:20.

This then, is the consummation of judgment number four of this series.

JUDGMENT NUMBER FIVE

The record now leads us to the final judgment of the series. This, like judgment number three, pertains to the dead. In judgment number three, vv. 4-6, the dead, having been raised, are awarded. So in judgment number five, the dead are first raised. Evidently the dead here of v. 12, refer to the "rest of the dead" which in v. 5, "lived not again until the thousand years were finished".

V. 12 takes up the record after the thousand years were finished. Here "the rest of the dead" are raised. As the raised dead of v. 4 received judgment, so the raised dead of v. 12 will also be judged. The visions of John caused him to see and to understand that "whatsoever was not found written in the book of life was cast into the lake of fire".

AFTERWARDS

A careful reading of these scriptures reveals two principal works of our Lord. He clears the earth of all opposing, lawless, rebellious elements; He eradicates all that are led by sin or that are influenced thereby, and raises from the dead all those who have in death paid the wage of sin, clothing with life and position those who are righteously adjudged therefor and subjecting to "the lake of fire" all who, according to the righteous Judge, should in justice be adjudged thereto.

Forthwith the Book of Revelation reveals to us the new heavens and new earth. All ungodliness shall have been cleared away. All sin shall have been removed. The results of the curse will have been erased, and the new heavens and new earth will stand forth in all their God-given glory.

WAITING HIS RETURN

Lord, we hail the new creation,
 Perfectly restored in Thee,
 From the bondage of corruption
 Into blessed lib-er-ty;
 When anew the earth with glory,
 Fitted for the heavenly rest,
 Lighted by the Lord of glory,
 Will be "mansions" for the blest.

Lord, we hail Thy visitation,
 Told by faithful prophet's tongue;
 Hail the times of restitution,
 Later by apostles sung;
 When the Christ of Gentile nations —
 Glory of God's Israel —
 Soon will end earth's lamentation,
 Soon with nations come to dwell.

Yes, we see the day approaching;
 We believe, and wait the hour,
 Watching for our Lord's returning,
 Clothed with majesty and pow'r.
 We are waiting for our union
 With Messiah Christ our Lord;
 Waiting for the glad reunion
 Of the kings and priests of God.

Full of joyful expectation,
 Waiting to behold His face,
 Full of love and adoration,
 Waiting for our Lord's embrace;
 Waiting, patient vigils keeping,
 While our hearts within us burn,
 Restitution songs repeating,
 While we wait our Lord's return.

A BLESSED PERSUASION

IN terribly agony a soldier lay dying in a hospital. A visitor asked him: "What church are you of?" "Of the 'Church of Christ,'" he replied. "I mean of what persuasion are you?" then inquired the visitor. "Persuasion?" said the dying man, as his eyes looked heavenward, beaming with love, "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 me from the love of God, which is in Christ Jesus."—*Selected.*

KEEN, energetic business men and women whose lives are led by God are of great value to the General Conference. Send one or two as delegates from your church or from your state.

NAMING THE ANIMALS

By Norman John McLeod

EVERY year a new volume is added to a set of books which is in the biological archives of the British Museum. Each volume is of a thousand pages or more, octavo size, and contains the scientific names of new species of animals that have been classified that year. The set of volumes is large, as it dates back practically to the founding of the British Museum.

Anybody who has studied the classification of plants or animals knows that it is done according to a set of very rigid rules. The animal kingdom is first divided into two great groups: vertebrates (having a backbone) and invertebrates. These great divisions are subdivided into classes, for example, mammals, or fish. The classes are divided into orders, the orders into sub-orders, families, genera, species, and varieties.

The difference between varieties of plants may be merely such a thing as color; in animals as to whether it lives in the mountains or in the valley. Even the things that distinguish one species from another may be very minute, but they are enough to warrant a separate classification. A very large number of workers spend their entire time classifying specimens that are sent to the museum from all parts of the world.

Did Adam name all of these? Genesis 2:19-20 says Adam named the beasts of the field and the fowls of the air. It is hardly possible that the thing was done in the simple manner that might be inferred from the Bible verses. There is much room for thought in these things.

That the Bible is God's Word no one who has studied its message can doubt. That Adam could have used his entire life in naming the animals—no, even one group of animals—and then not have finished his task is evident to anybody who has studied biology. What must we conclude?

Paul, in Galatians 4:24, says that the story of Hagar, Sarah, and Ishmael is an allegory. If such an apparently unadorned story is an allegory, how about many other things in Moses' writings? Furthermore, Josephus says that Moses wrote "some things allegorical, some things enigmatical, and some things straightforward." In telling of the naming of the animals might not Moses have been speaking enigmatically or allegorically?

Many other things in the Genesis story appear to be of that peculiar type: knowledge grows on trees; a woman is made from a man's rib; and serpents speak as do men! All of these things are told in that same amazingly matter of fact style as the naming of the animals. It is that very style that makes Genesis so ever-thrilling to the student.

Just what the allegorical meaning of such things is does not appear. But they need not be a stumbling-block to the believer.

Look for Delegate blanks on back page.

IN THE SECRET PLACE

By Samuel E. Haney

"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. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

IT is only those who are dwelling "in the secret place of the most High" and "under the shadow of the Almighty" that have the receptive mind, capacitating them to grasp the real significance of these words; and to abound therewith with unspeakable joy, having acquired the inner circle—the vestibule of heaven.

The Christian who takes God's word at one hundred percent lives more in the future than he does in the present. He is like Abraham of yore, "who by faith sojourned in the land of promise, as in a strange country. For he looked for a city which hath foundations, whose builder and maker is God"—Heb. 11:9, 10. Such a one rejoices in the promises of God, as if he saw his deliverance and was enjoying it. It is from such a viewpoint that we will consider our lengthy text.

Copious evidence—prophecy, chronology and current events—convince the unfettered broad minded Bible student that he can perceive by the eye of faith the "land of Judah"—his coveted spiritual Utopia—in the horizon of that glad day.

By faith he is enjoying life in this "strong city", for he knows that all that is in the Vine, both spiritual and physical life, belongs to him, a "branch", which makes the working out of his salvation comparatively easy, protected as he is by the "whole armour of God", and the "shield of faith", Eph. 6:11, 16. To these David refers in Psalm 84: 11, 12, thus: "For the Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." And the wise man has this to say, "God's promises are all tried and true; those who shelter beside Him, He shields."—Prov. 30:5, Moffatt.

God's interest in our salvation is likened unto "walls and bulwarks", invisible power which is appreciated and enjoyed by the eye of faith only, revelations confined to the spiritual minded. When Elisha's servant saw the city compassed with horses and chariots, he exclaimed, "My master! how shall we do?" He was comforted by the words, "Fear not; for they that be with us are more than they that be with them." Then Elisha prayed that the eyes of the young man might be opened, and he saw that the mountain was full of horses and chariots, 2 Kings 6. It is thus with those who "shelter beside God". He shields them in ways that our natural senses cannot discern.

David describes the secret of this spiritual or sixth sense of which the world has no knowledge, as follows:

"The angels of the Eternal camp around His worshippers, and rescue them (because) you have sheltered beside the Eternal, and made the Most High God your home, so no scathe can befall you, no plague can approach your tent. For He puts you in charge of His angels, to guard you wherever you go, to lift you in His hands lest you trip over a stone." Psa. 91:9-12, Moffatt.

Peter and Isaiah respectively refer to "the gates of the righteous nation" thus: "But you are the elect race, the royal priesthood, the consecrated nation, the people who belong to Him, that you may proclaim the wondrous deeds of Him who has called you from darkness to His wonderful light." "Foreigners shall rebuild your walls, their kings shall do you service; for though in wrath I struck you down, I show you pity now and favour. Ever shall your gates lie open, never shut by day or night, to let the nations pour their wealth in, headed by their kings. For any nation or dynasty that will not serve you shall perish; such nations shall be laid utterly waste. All your people shall be pious, they shall always hold the land, planted there by the Eternal's hand, His own work, for His own glory."—1 Peter 2:9; Isa. 60:10-12, 21, Moffatt.

(Continued on page 602)

HE SHALL BUILD MY TEMPLE

(Continued from page 597)

temple of his body". That is, He foretold a new form of worship, built upon or constituted by the sacrifice of Himself on the cross.

The stone temple was not destroyed until forty years later, but the form of worship represented in that temple was destroyed when the veil of the temple was rent in twain from the top to the bottom, and God no longer recognized the sacrifices there offered. (Matt. 27:51; Mark 15:28; Luke 23:45.) God provided another and a better veil associated with a better worship. (Heb. 10:19, 20.)

Of the true worship of God Jesus said, "In three days I will raise it up." By this He did not mean that He would raise Himself from death, as some think, for many scriptures declare that God raised Him from the dead. (Acts 2:32; 3:15; 4:10; 13:30, 32-37; Eph. 1:19, 20.) Our Lord referred to something that He (the Son) would raise up. In His talk to the woman at the well He said that worship at the temple would cease. "They that worship him (the Father) must worship him in spirit and in truth." John 4:21-24. This new worship is what the Lord Jesus raised up after His resurrection, and after He had sprinkled as it were the blood of atonement on the heavenly mercy seat. (Heb. 1:3; 9:23, 24.)

In other words, Jesus opened up a way of approach to God by the offering of His perfect human body on the cross, and all who would come to God must come in faith, recognizing and acknowledging that Sacrifice as given for their sins and to open the way into the presence of God.—From the *New Covenant Advocate*.

THE DIVINE PORTRAIT REVIEW

IN PREPARING for the last lesson of the present quarter, the Sunday School teacher may find the following helpful:

Each lesson of the quarter contributes something to the portrait of Jesus Christ. An excellent way to conduct the review is to divide the lessons of the quarter among the members of the class asking each to speak to the class (what he has to say may be written) about the side of Christ's character most prominent in the lesson assigned him. The temperance lesson may be omitted, and if you have less than eleven in the class, some will handle two lessons each; while if you have more than eleven, the same lesson may be assigned to two pupils. The following list may be helpful:

- Lesson 1.—The Humility of Jesus.
- Lesson 2.—The Forgiving Love of Jesus.
- Lesson 3.—The Generosity of Jesus.
- Lesson 4.—The Prayerfulness of Jesus.
- Lesson 5.—The Winsomness of Jesus.
- Lesson 6. The Fidelity of Jesus.
- Lesson 7.—The Royalty of Jesus.
- Lesson 8.—The Priesthood of Jesus.
- Lesson 9.—The Humanity of Jesus.
- Lesson 10.—The Atonement of Jesus.
- Lesson 11.—The Exaltation of Jesus.

—Peloubet's Notes.

Each state delegation has half as many votes in the General Conference as there are members of the Church of God in the state from which the delegation is appointed.

Each church delegation to the General Conference, if the church is a member of a State Conference, has half as many votes as there are members of the church appointing the delegation.

If a church is not associated with a State Conference, its delegation to the General Conference has as many votes as its church has members.

CARNAL NATURE

(Continued from page 595)

pininess. But as soon as sin enters in, then all is disorder and chaos; then your joy and peace is all broken to fragments.

What is the reason of all this disorder? Is the condition of the Holy Spirit changed? No, no. Surely not. Then what is the matter? Is God's Word changed? No, God forbid. Then what is changed? Is the Holy Spirit grieved for having to leave its high office, in supplying you with peace, hope, and joy, and all the gifts of God, having to remind you of the evil you have done, filling your heart with grief, and remorse, for your sin?

But the moment you hearken to the voice within, repent

for the evil you have done, and get your heart right with God again, then the Holy Spirit takes up its abode within and begins its work again where it left off. Then all is peaceful and gliding along smoothly as before.—*Selected by A. N. Harlan.*

IN THE SECRET PLACE

(Continued from page 601)

The Psalmist stresses the point, "For the Eternal, who loves honesty, never forsakes His faithful band. The lawless shall He utterly destroy, the families of the godless shall be doomed; the land is the possession of the good, and all their days they shall dwell therein".—Psa. 37:28, 29, Moffatt.

In the language of Paul (2 Cor. 4:18) we have been "looking not at the things which are seen, but at the things which are not seen"—a vista of the future. Now let us feast at God's symposium board "of fat things" in the interim, until the invisible become visible, when this "mortal shall have put on immortality", to wit, "Thou will keep him in perfect peace"—a continuous, unchangeable peace! What a glorious state of mind! particularly during these perilous times when every man's hand is against his neighbor; when "the seducers are saying, Peace, and there is no peace", Ezek. 13:10, because "their feet run fast to crime, they hurry to murder innocent men; their thoughts are thoughts of mischief; rapine and ruin are the track they follow; they are not for what leads to bliss; their paths are void of justice; they take a crooked course, where bliss is all unknown."—Isa. 59:7, 8, Moffatt.

It should not be difficult to understand the reason why individuals and nations are void of peace, when there is no peace in the world to be had; and why the consecrated Christian possessing heavenly wisdom has peace, as David explains, "Great peace have they which love thy law: and nothing shall offend them." Psa. 119:165.

But let the wise man give us the quintessence, the doxology of peace, according to Dr. Moffatt's translation—"Happy is the man who gathers wisdom, the man who gains knowledge: her (wisdom's) profits are richer than silver; she brings in more than gold; she is more precious than rubies; no treasure can compare with her; long days lie in her right hand, wealth and honour in her left; her ways are ways of tranquil ease and all her paths are bliss; to those who grasp her, she is vital strength—happy are all who hold her fast." Prov 3:13-18.

This "perfect peace" is obtainable on two conditions, namely, by keeping our minds immutably stayed on God, and similarly trusting in Him. But the accomplishment of this surpasses human effort. One must have divine influence acting within one's heart—a grace which is brought about by obedience to the teachings of Jesus Christ and His apostles. The same is true concerning every heavenly blessing, whether it be for spirit, soul, or body—an implicit dependency upon obedience to God's requirements, and an intrepid faith in His Word.

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"HE THAT HUMBLETH HIMSELF SHALL BE EXALTED."—LUKE 14:11.

NATIONAL BEREAN BOARD MEETING

ON MAY 19, 1931, the National Berean Board met at the home of Bro. and Sr. F. E. Siple at Grand Rapids, Michigan. The meeting was called to order by the president at 9:45 a. m. with five delegates and six visitors present. Prayer was offered by Bro. Siple.

Reports of the treasurer and of the Sales, Junior and Senior Social Correspondence, Isolated and Relief committees were read and approved. In regard to the latter committee, Sr. Sanford gave a very interesting resume of her work.

A new system of reports was then discussed. A report is usually considered something dry and monotonous and will hold the interest of listeners for a short time only. It is hoped that this may be changed by those who write them to convey a bit of comparison, personality or activity of the work which the report represents.

An interesting general discussion of the Berean work in various states then followed. It was then considered a wise plan that name and addresses of capable workers, their qualifications and adaptabilities be submitted to the national Berean president to be retained for future election and committee appointments. This should overcome too hasty thought at the time of nomination.

After a motion to adjourn, the meeting was dismissed at 12:15 p. m. with prayer by Bro. Lyon.

The afternoon session was called to order at 2:15 p. m. and prayer offered by Sr. Louise La Munion.

A most interesting and unusual Berean Day program was then arranged to be given at the national conference. The discussion of tracts and book publications filled the remainder of the afternoon.

We were dismissed at 5:30 p. m. with prayer by Bro. Siple. All departed, thanking Bro. and Sr. Siple and the Grand Rapids brethren for their splendid hospitality.

Louise La Munion, Sec. pro. tem.

WHAT CONSTITUTES A LIVE CHRISTIAN?

THE Christian life is often referred to as a "walk". It is an active, purposeful life. A walk has a beginning, a continuance and a goal.

The Christian walk begins after baptism. Before bap-

tism we walk after the flesh, or worldly things, but after baptism Christ is our Guide and our actions should show love, joy, peace, gentleness, goodness and temperance, if we walk worthily.

If we continue to walk after Christ, we have the promise in Revelation 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

At the end of an active Christian life we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Timothy 4:7, 8.

Dale Reis, Dixon, Illinois.

FROM *Sunshine*, that cheerful little magazine, we take the following:

"A business house may spread itself over a whole block and may employ a thousand people, but the average citizen will form his judgment of the concern through his contact with one individual. If this individual is rude or inefficient, it will take a lot of kindness and efficiency to overcome the bad impression.

"Every member of an organization who in any way comes in contact with the public is an advertisement, and the impression he makes is either for good or bad."

What kind of an impression are you leaving in the minds of those that you meet? What is their opinion of our Berean Society, our church, our faith, after meeting you?

If all other churches should suddenly be obliterated, just what would be the effect on your church?

BEREAN PAGE CONTRIBUTIONS

Illinois, 20; Ohio, 15; Michigan, 8; California, 6; Louisiana, 4; Indiana, 4; Iowa, 3; Texas, 1; Missouri, 1; New York, 1; Arkansas, 1; Nebraska, 1; South Dakota, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE GIFT OF THE HOLY SPIRIT

PENTECOST — that is a big word, is it not? And what does it mean? Something meaning fifty, in this case fifty days after the resurrection of Christ. And not only is Pentecost a big word, but it marks a big event.

Christ had been in heaven ten days. The disciples were waiting in Jerusalem, as they had been commanded. One hundred and twenty were gathered in an upper room, praying and talking over the things Jesus had taught them.

Suddenly a peculiar noise was heard. What could it be? It sounded like a great wind! It seemed to come from heaven! It filled the whole house where they were sitting! And then what happened in the room? Little lights, like tiny tongues of fire!

And, what do you think? A light rested on the head of each person there, and immediately that person could talk in languages he had never studied. What was it that enabled them to do this? God had given some of His power to them, and the fire was the sign for them to see.

From this moment they were able to perform wonderful deeds, and seemed to understand things now that before they had questioned. Their courage was admirable, for it was no easy task to begin preaching in Jerusalem, where such bitter enmity had been displayed.

Peter had naturally become leader of this small group. He was now a wiser, steadier Peter, and ready to follow God's direction, rather than his own conclusions.

When it became known that these Galileans could speak in various languages, the multitude came to hear and were amazed. Some doubted; others made fun, and accused the apostles of being drunk.

It was then that Peter showed how earnest and brave he had become. He stood up and preached the first sermon that was delivered after Jesus arose. He began by defending the disciples against the charge of drunkenness. He then quoted from the prophet Joel, to show how God had promised this power.

He also quoted words of David, which had foretold how Christ should die, live again, and ascend into heaven, where He now is at God's right hand. Peter ended his sermon by boldly declaring that "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Did these people so accused make angry threats? No, indeed! Their hearts (minds) were so touched that they cried out, "What shall we do?" And what did Peter answer? He told them to change their way of worship and living, and be baptized.

And, children, will you remember that three thousand people were baptized that very day? Just think! Was not that a wonderful beginning?

Now, do you see what a miraculous day the day of Pentecost is? And do you admire Peter now? Are we as courageous and eager to tell about our Lord and bring others to Him as Peter was?

SOMETHING TO DO

1. Read the prophecy in Joel 2:28-32, and compare it with Acts 2:17-21.
2. Memorize Acts 2:38.

WE BELIEVE in baptism as Jesus was baptized—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:16.

A CHILD'S PRAYER

"Thy word is a lamp unto my feet, and a light unto my path." — Psalm 119:105.

DEAR GOD: Help me to use Thy Word to guide my way. May I remember every day to honor my father and my mother, to keep my tongue from evil, to think whatsoever things are true, and lovely, and of good report. May I not forget that it is more blessed to give than to receive. May I remember that Thy children should be kind one to another, tenderhearted, forgiving one another. Let all these beautiful words from Thy great Book shine before me on my way to school, and home again, and wherever I go. And keep me from losing my path, so that I may always be friendly, and helpful, and happy.—*Rev. R. W. Barstow.*

LIKE THE FLOWERS

The grass and the flowers and all the leaves
Can die with never a care;
For the earth so gently their forms receives,
And gives them a dream so fair:
That after they've slept the winter months through,
They'll all come forth again, bright and new.

And, as we, all, surely go one by one
To sleep in the friendly sod,
We can leave the earthly things we have done
Secure, in the hands of God;
And we have the hope which our faith doth give,
That after death's sleep we again shall live.

—*Laura Elizabeth Rutter.*

With Our Sunday Schools

LESSON 1. — July 5, 1931

THE GIFT OF THE HOLY SPIRIT

Acts 1:6-14; 2:1-47

Devotional Reading: John 16:7-14

GOLDEN TEXT

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

A STUDY OF THE SUBJECT

Topic. The Coming of New Power.

Basic Truth. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."—Rom. 8:9.

Outline. I. The Spirit. II. Holy. III. New Power.

I. The Spirit. That spirit is first an element originating in God seems to be abundantly set forth in the Scriptures. It is also used to express the character of different ones who are filled or imbued therewith. "He maketh his angels spirits."—Heb. 1:7, 14; Psa. 104:4. Jesus was by resurrection made a "quickening spirit". 1 Cor. 15:45. "God is a Spirit."—John 4:24. Thus God, His Son and heaven's angels are termed spirits.

Spirit is more readily discerned in the original Heb. and Gr. with the help of concordances and lexicons. We learn that "breath", in Eccl. 3:19, and "spirit", in v. 21, are one and the same Hebrew word. As in many texts, so here, the word which indicates the element, "spirit", the presence of which spirit is known by the process of breathing, has been translated by the word, "breath".

The same is true in Psa. 146:4, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." The word "breath" is the Heb. word for "spirit". Compare Eccl. 12:7, "The spirit shall return unto God who gave it."

God's gift of the spirit was first made in Gen. 2:7. "God breathed into his nostrils (face, Heb.) the breath of life; and man became a living soul." That God did more than merely blow air, breath, into Adam's nostril is evident. The breathing organs had need also to be imbued with power, ability to function, else the blown breath could not have been picked up by him who had never yet lived. In order to give breath, God also gave the element that provided power for Adam to breathe—spirit.

This agrees with Gen. 7:22, margin, "All in whose nostrils was the breath of the spirit of life."

All power issues from God. He by His power created the heavens and the earth. By His power He filled the earth with vegetable and animal existence. He inspirited each with power to function according to that for which they were created.

So also on the day of Pentecost. They were to receive power through the spirit that was to be given them. The spirit was the element conveying to them the promised power.

II. Holy. Every Bible student should come to carefully understand the word "holy". The adjective "holy" corresponds with the noun

"saint". Both carry the same meaning. All Heb. and Gr. lexicons agree that these words in the original tongue simply mean "set apart", but set apart in a good sense, i. e., for a good use.

As an adjective, "holy" qualifies spirit, just the same as it qualifies any other noun in connection with which it is used. In the phrases, holy land, holy city, holy people, holy book, holy place, holy spirit, "holy" means the same in each. It merely indicates that each one is especially separated for good usage, for God's use.

III. New Power. "Ye shall receive power, after that the Holy Ghost is come upon you."—Acts 1:8.

The holy spirit came upon them on the day of Pentecost. Immediately afterward they manifested particular powers. The power to speak in foreign tongues was probably not in excess of power that would have been required to lift a heavy weight. But all the power possessed by a human being could not have enabled him to speak, offhand, in a new tongue. All the power of earth's strongest man could not have enabled him to have given wholeness of feet, as did Peter to the lame man at the temple gate. Acts 3:7. That power of Peter, as that power of all of the apostles, was indeed a new and added power from God. Those followers of Christ called Christians were new and different creatures, because in them was implanted or stored added God-given, power-producing spirit.

The multitude of opposers "were all amazed". 2:12. A few charged that "these men are full of new wine".

Peter proved the charge false because it was but nine a. m., "the first hour of prayer, before which no Jew might eat or drink."—Alford. Being by these marvelous works convinced that Jesus was truly Christ, these wicked men, v. 3, were "pricked in their heart", v. 37, and earnestly sought advice. Peter, speaking in this new power, said, v. 38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and to . . . s many as the Lord our God shall call."

The holy spirit and new power thereby is promised to all those called of God. Acts 1:8; 2:39.

PRACTICAL APPLICATIONS

The Holy Spirit is the Spirit that comes from God. This "Spirit beareth witness with our spirit". This witnessing of the Spirit is evidence that we are the children of God. It pervades every thought, action, and deed in the life of the true child of God. The effect

that the Spirit has on our every day Christian lives may be noted from the following Bible statements:

We must worship Him in Spirit. John 4:24. Truth is revealed through the Spirit.

1 Corinthians 2:10, 11.

We obey the truth through the Spirit.

1 Peter 1:22.

We receive an unction or anointing by the same Spirit. 1 John 2:20.

We are sanctified or set apart by the Spirit. 1 Peter 1:2.

As a body of believers we should "keep the unity of the Spirit". Ephesians 4:3.

We are told to stand fast in this "one spirit". Philippians 1:27.

We must be "fervent in spirit".

Romans 12:11.

We are to be "filled with the Spirit".

Ephesians 5:18.

We are to "walk in the Spirit". Gal. 5:16.

We must have the Spirit in order to have the "fruit of the Spirit". Gal. 5:22-26.

We are to be examples "in spirit".

1 Timothy 4:12.

We are told, "Quench not the Spirit".

1 Thessalonians 5:19.

What has been the attitude of your church, your class, toward the indwelling of the Spirit?—C. E. R.

THE GOLDEN TEXT

"You shall receive power by the holy spirit coming upon you: and you shall be my witnesses both in Jerusalem and in all Judæa, and in Samaria, and even to the remotest parts of the earth."—Acts 1:8, Diag.

The apostles received this promise which was fulfilled on the day of Pentecost, from the Savior. It gave them power and courage to go forth and proclaim the glad tidings of the kingdom. By this power they were able to do things which were so convincing that those about them could not help but know they had learned of God.

Truly the apostles did witness for Christ in Jerusalem, Judæa, Samaria, and what was then known as the uttermost parts of the earth. We, His followers, should continue to witness for Him. Though we do not have the power that was given the apostles, Christians do have a certain amount of Christ's spirit, and we are told to "walk in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. 5:16. Again, "If ye be led of the Spirit, ye are not under the law", and "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. 5:18, 22, 23.

—L. A. R.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

Michigan, Grand Rapids	June 21 to 28
Indiana, North Salem,	July 7 to 19
Texas, Riviera,	July 10 to 19
General and Illinois, Oregon,	Aug. 4 to 16
Nebraska, Holbrook	Aug. 15 to 23
Virginia, Maurertown,	August 20 to 30
Iowa, Waterloo,	August 22 to 30

INDIANA BIBLE SCHOOL AND CONFERENCE

Bible School and Conference will convene at North Salem on July 7 and continue over July 19, 1931. Bro. Marsh has been secured to assist our own state workers, Bro. Anderson, Bro. Long, Bro. Drabenstott, Bro. Smead, and others to make this year a success in a still larger way than in the past. Brothers Anderson and Marsh will alternate with the adult and senior classes. Bro. Long will have charge of the juniors and Bro. Smead will be a relief teacher for junior and senior classes, having one class in each group each day.

Sister Zechiel is serving her first year as Berean president and will have the responsibility to a large degree of our school. She is working hard but needs the full cooperation of all.

The Conference business meeting for the transaction of business and election of officers will be held on Saturday, July 18.

Notice was given last year of a proposed amendment to the constitution. This will be up for vote. The proposed amendment is as follows:

Amendment to Article VI of Articles of Incorporation. "Article VI of the Articles of Incorporation shall be revised to read as follows: 'Each and every individual Church of God of the Abrahamic Faith in Indiana shall be considered as a part of the State Conference and shall be entitled to representation by duly authorized delegates. Each church shall be entitled to one vote for each member. This vote shall be cast by duly authorized delegates. However, one delegate shall not be allowed to cast a vote for more than one-half of a church membership. Any member of a church if present at business session, may cast his own vote, in which case it shall be deducted from the total delegate vote from that church.'

Amendment to Section 1, Article V: Section 1, Article V shall be amended to read as follows:

"This constitution may be revised, altered, or amended by a two-thirds vote at the regular annual conference meeting, notice having previously been given of such proposed amendment."

Amendment to Section 3, Article III (under finance). Section 3, Article III under finance shall be revised to read as follows:

"The employment and remuneration of ministers for Conference work and Bible Study shall be under the direction of the executive board."

F. A. Stilson, President.

The following from Sr. S. Cronkhite, 120 Mary St., Brantford, Ontario, is good news:

"Mr. Cronkhite is some better. He is able to sit up some.

"We have had some nice letters, also tracts, from the Church of God people, for which I would like to thank one and all." "E. C."

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. C. E. Randall, Mora, Minnesota.
Sr. H. L. Luper, Arkansas City, Kansas
Sr. J. S. Hindman, Winfield, Kansas
Sr. Harriet Reed, Arkansas City, Kan.
Sr. Franklin Moore, Niagara Falls, N. Y.
Sr. Riley Hoskins, St. Cloud, Minn.
Wilbur Hagenbush, Argos, Ind.
Mrs. Alice V. Blakesley, Rt. 1, Bx. 25, Sumas, Washington

Bro. and Sr. Chas. Stedman, Miami, N. M.
Sr. C. Seely, 710 Brown St. Healdsburg, Calif.
Mrs. Daisy Pietenen, daughter of Sr. Seely.

Sr. Anna Perrine, for whom our prayers have been arising, passed away on June 15, after a long and very painful illness. We pray the Father will send comfort and peace to the bereaved and lonely husband, Bro. M. W. Perrine.

BRO. LAPP AT CASEY AND MARSHALL

Over the next week end, June 27 and 28, Bro. C. E. Lapp will be with the brethren at the Restitution Church near Casey, Illinois. On Monday and Tuesday evenings following he will be at the Salem Church near Marshall and Martinsville. Every one in these vicinities should plan to meet Bro. Lapp at one or both of these places.

VACATION TIME

Services with the Chicago brethren will be discontinued for the next two or three months.

AT DUTTON, MICHIGAN

"The little church at Dutton was the scene of a real home coming on Thursday, June 18, when sixty or more gathered for a church service. Bro. Clyde Randall of Ponthill was the speaker. His sermon on the second coming of Christ, will long be remembered by those present. Friends from far and near came to hear the wonderful gospel truths preached once more and all left the little church feeling that it was good to have been there. Bro. Delbert Huff favored us with a solo which was appreciated by all."

We are so very glad to receive this good news from Dutton; glad that the dear ones there could hear Bro. Randall again. We are very sorry to hear of Sr. Bridegam's and Bro. Stevens' illness. May the dear Father in heaven touch their bodies, and give them peace in His name.

M. A. Woodward.

MICHIGAN CONFERENCE PROGRAM

The Michigan Conference and Bible School, to be held at South Lawn Park Church, corner of Jefferson and Abbie Streets, Grand Rapids, will convene from Sunday, June 21 to June 28.

Elder L. E. Conner of Dixon, Illinois, will cooperate with the local pastor, Elder F. E. Siple, in carrying on this meeting.

The order of Sunday service will be as follows:

Sunday School at	10:00 a. m.
Sermon at	11:00 a. m.
Dinner at	12:00
Sermon at	2:00 p. m.
Sermon at	7:30 p. m.

On Monday the only service will be the evening sermon.

Beginning Tuesday Bible classes will be held each day at 10:00 a. m. and 2:00 p. m. There will be four divisions of classes, adults, young people, junior and kindergarten.

The morning adult classes will be taught by Bro. Siple; the afternoon adult classes by Bro. Conner.

The morning young people's classes by Bro. Conner; the afternoon classes by Bro. Siple. The morning junior classes by Mrs. Van Portfleet; the afternoon classes by Mrs. Phenix.

The sermons on the first Sunday and Monday will be by Bro. Siple; the sermons on Tuesday, Wednesday and Thursday by Bro. Conner; the Friday sermon by Bro. Siple; the Saturday night and Sunday morning sermons by Bro. Conner; the Sunday afternoon Berean sermon by Bro. Siple; the closing sermon Sunday night by Bro. Conner.

The State Berean business meeting will be held Friday at 3:00 p. m.

The State Conference business meeting will be held Saturday at 2:00 p. m.

Bee Slocum, Sec'y.

GOOD MORNING

The Golden Rule Home folks want to give a very hearty, Thank you, Sr. Hardesty and two sons, for that gift of two gallons of splendid extracted honey, Um, Um, Um! How we all enjoy it! And Sr. Knodle brought a ray of cheer to Sr. Chrysler's room with a jar of nice jelly. Such kind remembrances help to make the long hours of a shutin's room more pleasant.

O yes, dear helpers, we have plenty to eat—and it is well prepared. But many of the dainties which all like so much have to be backed with money. As Illinois is not a fruit country like Michigan and many other states, peaches, berries and many other fruits are expensive luxuries, and the National Bible Institution cannot afford too many for so large a family. There are twelve at every meal now, and often more.

We wish every one who needs a home—a Real Home—might share this one with us. If anyone complains to friends of this Home, it is because that one has little appreciation of God's goodness, or of the National Bible Institution's years of hard work to make the members of this Home comfortable and happy. God has dealt wisely and well in furnishing Christian matrons and managers to help the work along.

Were you ever in a home that always ran

along so smoothly that there were no jars or friction any place? I never was! Something comes along sometimes to mar the otherwise smooth path of life. And this Home is no exception. Some one is bound to get up some morning with gall on the liver, or indigestion, or colic, or something wrong somewhere, and it makes the whole family for a time uncomfortable. But after family worship the clouds often move off and the sky is clear. Take it all in all, after being here eight months, I can truthfully say that this is a beautiful and very pleasant Home. And every resident here should lift the voice to God in thankfulness and praise for His many blessings and extended mercies.

Every one here is so ready to help in any way possible to relieve the matron of heavy responsibility; and she does every thing possible to make each one contented and happy.

Some are becoming too aged and feeble to always go up and down stairs and we are praying for someone who has the good of the Home at heart, to furnish means either to build an extra room down stairs or an electric elevator. Either one would relieve the situation. Besides, it means much to carry three or four trays of food, three times a day to sick rooms. But it is done with much patience and good will, and we thank God, and go on rejoicing for His mercies.

Yours asking for more strength to work in God's way,

M. A. Woodward.

GRAND RAPIDS, MICHIGAN

Our church was surprised and pleased on June 14 to have the Wm. Ford family and Sr. Helen Roberts of the Dixon, Illinois, church as guests. They motored the three hundred miles early Sunday morning in time for most of the church service, stayed for evening and over night, returning Monday. Such occasions add to the richness of life and to the interest of church work.

When these lines are read our church will be in the midst of the Bible School and Conference. We are trusting that this period of Christian labor together will prove of value to the work and the workers, bringing us all closer to our Savior.

F. E. Siple, Pastor.

MRS. J. T. HOWELL

Malinda, the daughter of Edward and Margaret Logsdon, was born in Madison County, Kentucky, on April 23, 1847. She departed this life at the home of her daughter, Mrs. J. S. Mallory, in Mount Sterling, Illinois, on May 11, 1931. She came to Illinois with her parents at the age of ten years and has been a resident of Brown County ever since.

On October 5, 1866 she was united in marriage to J. T. Howell of Cooperstown, Illinois, and to this union ten children were born, three having died in infancy. She is survived by seven children: Mrs. Maurice Luthy and Mrs. Elsie Doyle of Rushville; Mrs. Steve Drake of Cooperstown; Mrs. J. S. Mallory of Mount Sterling; Mrs. John Long of Versailles; Mrs. Francis Baily of Monmouth; Alph at home; two brothers, George of Camden; and William of Denver, Colorado; twenty-two grandchildren; twenty-two great grandchildren, a host of other relatives and many friends. Her husband preceded her in death thirteen years ago.

She united with the Church of God at Ripley, Illinois, in 1888, was baptized by Bro. John Foore and remained faithful throughout her entire life.

Funeral services were conducted by Bro. C. E. Lapp in the Cooperstown Christian church, on May 12, 1931. Interment was made in Cooperstown Cemetery.

ANNA ADAMS PERRINE

Anna L. Adams Perrine was born in Dixon, Illinois, on January 4, 1865. She went to Florida in the spring of 1913, located and planted an orange grove in company with her brother. With her two aunts she went back to Dixon, where one, Aunt Marion, died; then returned to Florida. On November 25, 1920, she was united in marriage with Millard W. Perrine of the state of Washington, Bro. S. J. Lindsay performing the ceremony at Oregon, Illinois. In July 1926 they moved to Florida, where they have been living till death laid its cruel hand upon her. She was a faithful member of the Church of God of the Abrahamic faith; for what God spoke she believed. She was baptized many years ago into the one faith and hope of the gospel and lived a consistent, faithful Christian life. She sleeps where no pain nor sorrow disturbs her peaceful rest, and will come forth triumphant in the resurrection, with a glorious body like unto her Lord, and will shout in triumph, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ".

She is survived by her husband and two brothers, Edwin R., and Ernest Adams, all the rest of the family having passed on. She died on June 15th at six o'clock in the evening. Funeral services were conducted by the Christian minister at Haines City where she was laid to rest.

HERALD RECEIPTS

J. W. Macallister; Glenn Birkey; Deborah Pearson; Eva L. Page; Mrs. Susie McCullough; Mrs. Nora Mallory; Effie Morton; Miss S. H. Michell; Ferne Moore.

HERALD HELPING FUND

Miss S. H. Michell \$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 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.

More About Those Prizes

Sunday School Scholars, here is your chance to get a fine map for use in your class. The interest and value of your lessons is advanced 100 percent by a good map. Get to work at once. Contest closes September 1st.

For 5 New Subscriptions, a map of Palestine, size 24 x 36, printed in 9 colors on linen finish cloth, showing the journeys of Jesus, commencing with His birth, following every deed, event, miracle, parable, etc., in the order in which they occurred, with a chronological table, showing each incident and where recorded in the Gospels. This furnishes a vast amount of information in compact form.

For 10 New Subscriptions, the same as above in larger size, 37 x 55. Almost indispensable for Sunday School teachers.

For 15 New Subscriptions, map of Egypt, size 36 x 56, cloth back with rollers, showing the wanderings of the Children of Israel from Egypt to the Promised Land. Colored lines and numbered stations, showing route and where mentioned in Bible. Superior map, can be read at distance.

For 20 New Subscriptions, set of 6 maps on linen finish cloth in 6 colors, with stand, showing, Old and New Testament Palestine, Roman Empire showing Paul's Travels, The Exodus, Ancient Jerusalem, etc. Stand may be raised or lowered, and revolved. May be folded up when not in use. Most practical Helps for Sunday Schools. Size 18 x 27.

For 30 New Subscriptions, same as above, with 3 additional maps which show the Di-

vided Kingdom, Ancient Canaan, and the Journeys of Jesus.

For 40 New Subscriptions, set of 5 maps, from 36 x 48 to 36 x 57, linen finished cloth, mounted on revolving adjustable steel stand. This set contains data for thorough Bible Study. Large print in colors makes this set very instructive and interesting. The 5 up-to-date maps necessary for study of all Bible History. Paul's travels shown by colored lines.

For 50 New Subscriptions, University series map, two maps 24 x 36, four maps 36 x 48, showing the above, also a Relief Picture map of Palestine, in colors, as it would appear to one flying over it. Also a Chart of Natural History of Plants and Animals, with Bible geography. All on revolving adjustable steel stand.

In Addition to This each new subscriber also receives an individual map, 5 x 7 1-2, in colors on linen finish cloth. Choice of the following: Jerusalem, Solomon's Dominions, Assyria, Babylonia, O. T. and N. T. Palestine, The Exodus, The Divided Kingdom, or Paul's Travels. These will be sent out to new subscribers on August 1 and September 1.

Subscription price—\$2.00 per year. **Choose the prize your Sunday School wants and get to work.** Circulars giving the above information sent upon request. Contest closes on September 1. Sample Heralds also sent to use in soliciting subscriptions.

Who will be the first to win one of these valuable maps?

CONSECRATION

By Ednah Cooper

CONSECRATION means the act of devoting or dedicating a person or thing to the worship of God. To the Christian it means separation from worldly pleasures, working through Christ for God.

Aaron and his sons were set apart by God for the priesthood, consecrated to His service, chosen by God to work for Him. And people are being chosen by God for His service today.

God has called these chosen ones of His out of darkness into light. They have consecrated or dedicated themselves unto Him, that they may show forth His praises.

In Psalm 4:3 we read, "But know that the Lord hath set apart him that is godly for himself; the Lord will hear when I call unto him." A blessed assurance for the person who has named the name of Christ, that the Lord will ever hear his call!

When a sinner repents and is baptized, he announces publicly that he has been consecrated unto the Lord. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

Christ has told us to take His yoke upon us and learn of Him. When we are baptized into Christ, we have become His disciples or learners of Him and have entered into a life of consecration.

Christ has told us in Matthew 10:37, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." Our love for the members of our immediate family must not exceed our love for Christ.

If we are willing to come to Christ, He will abide in us, for He has chosen us out of the world. We are God's and are bought with a price. Our time, strength, and means are God's and should be given in service for Him.

The consecrated person will pay more regard to God's Word than to the entreaty of earthly friends. He will be ready to advance in any direction that shall be pointed out to him in the Bible, even though it be at the expense of friendship.

If one is really consecrated to God's service, he will be ever read to obey the voice of his Leader, so that he may always glorify God by his works.

THE CHURCH REWARD

(Continued from page 596)

time he sets his face sternly against the destructive tendencies of men defiling the temple of God, and in no compromising measure he declares that destruction attends those that do such things. Let us take heed. This is further corroborated in Philippians 3:18, 19.

Jesus gives us good instruction coupled with the reward of works, in Matthew 16:24-27. Read carefully. This passage shows that Jesus expected of His disciples a faithful following of Him and an enduring through all the vicissitudes of that walk, even to the giving up of life itself, in other words, those that have put their hands to the plow are not worthy of Him, if they look back. The reward at His return is assured to those that faithfully follow.

The last message to men through the Written Word is most characteristic of the returning Master: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Can we respond as did John: "Even so, come, Lord Jesus"?

GENERAL CONFERENCE REPRESENTATION

Extract from Constitution and By-laws:

VIII. (13) The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board fifty percent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty percent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 percent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote, but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present have voice and vote in any conference session.

The names of members, and if possible, the address of each member so represented, shall be furnished and certified by the proper officer to the Secretary of the General Conference before the session at which their votes shall be cast. (As amended August 12, 1926.)

The General Conference,
F. L. Austin, Secretary,
Oregon, Illinois:

This is to certify that have been appointed delegate... to represent the church conference at the General Conference to be held at Oregon, Illinois, August 4 to 16, 1931. The church conference has members which the above delegate is authorized to represent.

(Signed)

..... Chairman

..... Secretary

Dated, July, 1931.

Names and addresses of members follow:

THE RESTITUTION HERALD

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THE WAY OF LIFE

By F. L. Austin

"I am the way, the truth, and the life." — Jesus in John 14:6.

HE WHO would appreciate it most must grasp the fact and the importance of salvation from God's point of view. Salvation is too big a matter to be wholly understood by the child or by finite man. In its fullness it affords searching study and ever increasing mental joy to the end of life.

Salvation is vastly more than what the trivial thinker on life's highway imagines. It is that which has brought forth in its fullest richness the mind and the power of the eternal God. It has afforded thought and endless labor for the angels of heaven. It drew forth the richness of sacrifice in the person of our Lord. It necessitates the power of the Creator manifest in the resurrection of the dead.

Salvation is the climax of human destiny, the end of the most devoted effort. It is hard to sense the wonderful meaning in the word, *salvation*, until one first comes to realize the tremendous loss which its lack incurs.

THE YOUNG MAN and the young woman, experiencing the thrills of life's development as they pass from the age of childhood into that of youth, lose themselves in their reveries as to the possibilities and hopes of life. To many of them in the "teen" age life seems to be one continuous banqueting of joy. Its opportunities are boundless. The vision of its possibilities are limitless. They fancy that life is one continuous advancement toward a boundless future, a boundless growth, an unlimited ideal.

With life's strengths and powers ever increasing, with mental vision and breadth ever enlarging, with each day introducing the hitherto unexpected and undreamed, there seems to be no possible end in view. The farther they go, the broader and more thrilling life seems to be, increasing as the light-flare increases the farther it strikes from the lens. Youth is naturally slow to understand that finite mind and finite power soon reach a limit, to go beyond which, or even to maintain which, requires not only the

most strenuous of effort, the most powerful of sacrifice, but also is commonly rewarded by bitterest of disappointment.

MANY SEEM TO THINK that salvation is a condition to be entered and enjoyed as one enters a home through its door: play and sport can be engaged to the full in the yard outside; work and service can be experienced throughout the day; at any moment of one's desire he can enter the door of the home and revel in its joy-giving environment.

But salvation is not that. It is not merely an end or an objective into which one may enter and sip leisurely at pleasure. Salvation is a gift of God. God arranged it for man; He provided all of the necessary environments thereof; He prepared the Way thereto; He affords assistance to him who would enjoy its richness.

Salvation is of God. Its beginning is set in the very foundation of one's life. Its germ is planted by the Father in the soil of the individual. Its growth continues from that time to the end of life's activities. It requires nourishment, cultivation, care, from the day of its planting until its harvest. It is an end in view; but it is more than that—it is its own means to that end.

Without it man is hopeless. At first, man intuitively realizes his vital need thereof. It is only after man reasons from within and considers his wishes rather than his conditions as they are that he comes to the thought that man, presumably, is not lost because he may be minus of salvation.

THERE ARE TWO tremendous words in the English language. Every language has its synonyms for these words. In English the words are "life" and "death". In meaning they are opposites. As east and west, as up and down, as black and white, as right and wrong are opposites, so

(Continued on page 613)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”—The words of our Savior to His disciples.

SIN'S AWFUL STAND

IN A country like the United States of America the majority voice of the people is supposed to determine the law and the ideal of the nation. We are rapidly coming to a day, if we have not already attained it, when the majority of the people will belittle and mock Christ as did His tormentors at the cross.

The history of our legislative halls, both federal and state, during the recent months, broadcasts to us with screeching voice the suggestion that many politicians, aye, too many, seem to stoop so low in sin as to bend every effort to achieve selfish aims even though such achievements should bring upon innocent myriads an untold toll of misery.

The racketeer values not the life of him who is in his way, sympathizes not with widows and orphans that may be left in the trail. But without second thought and without cringing heart, he fells his fellow man merely to protect himself in the continuance of his wild and dastardly life.

Sin has already advanced where it seems to brazenly claim the right to destroy anything and everything that would hinder it from realizing the fullness of its gloating ambition. But this is no more than the God of heaven long ago forewarned should come to pass.

The mere fact that this generation is living in the dawn of sin's awful day does not alter the problem one whit. Sin has not yet reached its full advance upon the field of battle. It is destined to tread down, without care or concern, righteousness and all who would engage therein.

In fact, in a measure righteousness, along with him who works righteousness, is the only one that is the enemy of sin. Hypocrites love, aid, and abet hypocrites. Sinners love, aid, and abet sinners. But hypocrites and sinners are deeply opposed to the righteous.

That officer of the land who today stands for the right seems to feel that he is in imminent danger of losing his life by those who crown sin.

As Christians, may those of us who profess to follow the Crucified One realize that to do so we must desist from compromising with sin and must stand for Christ, looking to Him more and more for strength and victory.

DAILY REWARD

IN CONVERSATION recently with a retired minister from a distant town the question of distress arising out of the present business depression was mentioned. This brother stated that his home was in the habit of feeding every one who applied at his door for food. Such people were taken into the house and a small meal was placed before them. During the time of eating this brother made it his custom to interrogate the individual whom he was feeding, in an effort to discover something as to his habit of life, his youth, etc.

Out of sixteen consecutive diners whom he kept track of particularly, fifteen revealed in their conversations with him that they had never had any Christian education whatsoever, gave no thought to Christian truth or to Christian principles, but merely lived the life that appealed to them from day to day. One had had slight religious education.

What a testimony for Christian truth this is! Sixteen men had consecutively approached the door for food, and fifteen of them were non-Christians. Not one of them pretended to be Christian. Not one devoted Christian had called for food.

Are we to understand that God does care for His own in measure today, as He did also in the days of wandering Israel? Does Christianity have better care in days of hardship than do those who are not Christian?

Truly, there are many who will answer this question in the negative. There are those in plenty who judge themselves to be Christian, and yet who are passing through hardships and trials severe. Would that those who experience the blessings of God would be as frank in their declarations of God's watchcare, as are those who feel that they are deprived of that watchcare!

Observation, generally, seems to bear out in large measure the testimony that is thus given by the sixteen men seeking food.

Christianity pays a daily reward.

ISOLATED members who are not members of any particular local church are entitled to an individual delegate at the General Conference, if they cannot themselves attend. Look at the delegate blank, fill it out, mail it in.

THE COMING OF CHRIST

IT IS amazing how the doctrine of the second coming of Christ has increased in popularity by leaps and bounds during the last quarter of a century. Hundreds of pulpits are today announcing gladly that great event which twenty-five or thirty years ago but ridiculed the idea. Hundreds of congregations everywhere throughout the land have come to love the thought of Christ's second advent. Many church periodicals, yes and the public press, are giving multiplied columns in declaring this wonderful truth.

But the coming of the Master is not a matter of a moment. It might almost be said to embrace a series of rapidly occurring events. His coming is for the purpose of taking over the affairs of this old world and restoring it from its sin-seared condition back to its Edenic goodness.

Righteousness is the Father's great end in view for man. To accomplish this end sin in all of its forms must be overthrown and subdued. As the time arrives for our Savior to come and begin this mighty work of restitution, the Bible

reveals that the world will have developed in sin and its awful riot of debauchery, to a point where all hearts will be in fear and amazement.

And so the approach of our Lord's coming indicates to us that we must all stand fortified against the terrors of sin that shall precede that wonderful event. These terrors seemed to be already upon us.

More and more does sin appear to be increasing in the land. As the new scientific inventions tie the world closer together and almost obliterate space, it seems that nations and individuals unite in undertaking more rapidly to commit depredations upon others.

To the Christian these days are days of testing, of proving. He who finds himself yielding to the ways of sin and unrighteousness in order to obtain his own advantage should properly check himself as being not thoroughly Christian at heart. But he who finds himself standing loyally for the cause of truth, of righteousness and of Christ, has great reason for hoping that he will hear the welcome applaudit of his Savior—"Come ye blessed of the Lord."

"LAMARKIANISM" OR MIRACLE?

By Norman John McLeod

FOR many generations an idea has been current that the offspring will inherit from its parents certain peculiar traits that have been acquired during the life of the parent. For instance, if the father was a blacksmith, his son would inherit a large biceps muscle, because the father had strengthened that muscle by his occupation; if the father was an habitual drunkard, his children would inherit a taste for strong liquors; or if the mother had suppressed a desire for some particular thing, the child would have some characteristic related to that maternal desire.

The people who still hold to this theory in many cases would be highly indignant if they were referred to as evolutionists. And yet such a theory is perhaps the most radical evolutionary theory that has been developed: the inheritance of acquired characteristics. If the theory were true the process of evolution, which is so vehemently condemned by so-called fundamentalists, would be so apparent and go on so rapidly that instead of the comparatively few forms of life we have on earth, there would be no two men, plants, or animals that could be classed in the same group.

Evolutionists long believed that the variant forms of life were developed by the inheritance of acquired characteristics. The last of that group, Lamarck, was, as the run of scientists were then, an "armchair" student who as-

serted without proving. But Erasmus Darwin, grandfather of the famous evolutionist, actually experimented to test the theory. He cut off the tails of rats for many generations; but no matter—the new generation always had tails. Other experiments followed, many of a more scientific nature, until the "Lamarckian theory" was thoroughly discredited. Now only the religionist and some few others hold to the most radical theory of evolution yet promoted. Why? Because of Jacob's experiences in Genesis 30.

What, then, of Jacob's cattle? Was Jacob wrong? Or did he demonstrate the truth of "Lamarckianism"? Shall we assume, as many "scientists" do, that the Bible is a series of "old wives tales"? Or shall we look farther into the matter?

The story of Jacob is replete with the story of Divine intervention, from the time of his birth till his death. The element of God's power has heretofore been overlooked.

Genesis 30:27 reads: "And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake." Such was Laban's testimony of Jacob, even before the affair of the cattle. Evidently God's favor had some connection with the increase of Jacob's cattle. The devices of Jacob were merely the instruments of another Divine manifestation, known as a miracle.

T O D A Y

Why darken today's clear sunlight
 With a fear that the storm clouds may loom;
 Miss the song in the air,
 Shedding tears of despair
 O'er the past with its joy and its bloom?
 Today is a gift most precious,
 'Tis the day that the Lord hath made;
 And Christ is a Friend all gracious.
 Rejoice and be unafraid.

Rejoice that thy sins are pardoned
 And are cast in the depths of the sea;
 That today Christ is thine—
 Loving, tender, divine;
 And, whatever the future may be,
 His grace will be found unailing.
 Let thine hand in His hand be laid;
 Sing, serve—with a glad heart hailing
 This day that the Lord hath made.

Today may be one of struggle,
 And the sunlight be hidden or dim;
 Christian, face it with cheer,
 For a blessing is here,
 If you meet it and live for Him.
 All thy days are as threads of His weaving,
 His design will be fair to see.
 Sun or rain, with a heart believing,
 Greet this day that He made for thee.—*Selected.*

THE FOUNTAIN OF SPIRITUAL YOUTH

By Samuel E. Haney

"He restoreth my soul"—Psalm 23:3.

THE correct meaning of the word, "soul", is so little understood that to get at the real cause of David's rejoicing it is necessary to understand that soul and life, or, sentient being, both rational and irrational, are synonymous terms. The Hebrew is *nephesh*, the Greek, *psuche*. Dr. Moffatt gives us the correct thought, namely, "He revives life in me."

We all at unguarded periods create causes which bring about a need, a desire, and finally an ardent plea for the restoration, or revivifying of our souls which by the dereliction of our obligations as Christians we have allowed to become cold and "lukewarm". If there are any two things diverse one from the other it is a cold, formal and a warm, active Christianity—ridiculous, viz., sublime.

We can thus see that we should never need to pray for the restoration of our souls were we to ever be faultlessly

obedient to the Lord's requirements. But we stumble and fall; yet "He knoweth our frame; he remembereth that we are dust". Nevertheless it is our inviolable duty to study to know ourselves and strive to strengthen the weak places in our armor.

Let us note some of the prevalent causes for our need of having our souls restored—reestablished. Probably foremost is the neglect of the Word and prayer. There are many who make no progress in knowledge of the Word because they read it cursorily—in the rut of formality—instead of studiously and prayerfully perusing it.

Another common cause, in our day, of spiritual retrogression is egotism. The victim is that poor deluded soul who imagines all knowledge of the Word lies ingrafted immediately above his ears. In reality the pupil in the school of Christ is destined to one of two consequences, namely, success or failure, the latter involving expulsion automatically.

To omit God in our calculations is sure to cause our souls to need restoring. Let us heed the words of James, "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that". 4:13-15.

Prying into the future—trouble hunting—is sure to make restoration necessary. Jesus says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (all things we need). Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6:33, 34.

We militate against our progress in spiritual discernment and growth in grace by various means, chiefly by allowing ourselves to be enchanted by things temporal instead of things spiritual or such as pertain to the kingdom of God: by allowing ourselves to be fretted, vexed, and worried by the affairs of this life instead of ever rejoicing and being swayed by the manifestations of God's love and the resultant effect of Jesus' suffering and ignominious death on the cross—all entirely in our behalf.

It is difficult to conceive of anything more deterrent to the Christian's success in winning a crown of life, or a more engendering cause necessitating the restoration of our souls than some of our habits, harmless though they be, during these evil days. A multiplicity of habits, though harmless, need be curtailed during this crucial period that more time may be devoted to the study of God's Word, thereby equipping ourselves to successfully combat ever increasing evil temptations.

No better new habit can be formed than that of devoting at least an hour every day to the prayerful study of the Bible. If you have never tried it, you will be surprised to learn how luminous the Word will become. And you will thus receive first-handed information, and will comply with God's request to both sinner and saint—none too bad nor

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THE WAY OF LIFE

(Continued from front page)

also are life and death. What life is, death is not. What death is, life is not.

"Thou shalt die, and not live," was God's way of telling Hezekiah, Isa. 38:1, that death was the opposite of life, that coming to death he would have discontinued life.

To save is to preserve or to renew life.

Jonah was saved from the sea in that his life was preserved. David was saved from his enemies in that he was enabled to escape their efforts to slay him. Lazarus was saved in that his life was restored by resurrection. Salvation is the granting of life and the thwarting of death.

THE WAY OF SALVATION can be found in no other place than in the Book of God or in quotations therefrom. There is no way known to man other than the way provided by God by which man can continue his life or by which life once swallowed up by death, can be restored.

Throughout the Bible, life is based upon the way of righteousness. "The just shall live." It was only sin that brought death. "The wages of sin is death." "Sin, when it is finished, bringeth forth death." Death, the opposite of life, is the consequence of sin; while life, the opposite of death, is based upon justice.

BUT RIGHTEOUSNESS is itself based upon faith. "The just shall live by faith." "Faith is reckoned for righteousness." It is so reckoned because "all have sinned, and come short of the glory of God"; because "there is none righteous, no, not one." When God, because of Adam's sin, withdrew His protecting care from man, it then became impossible but that man should yield to sin, and come to death, its certain end.

AND SO THE WAY OF life is the way of faith in God and in God's Son. Those who seek God and God's righteousness because of their faith in Him are brought anew within the protection of God's hand. With His omnipotent hand guarding them and with His heart of love leading them, they are continuously in the way of salvation, the way of life.

THE YOUNG MOUSE is somewhat safe in the enclosure of its home. It is when it leaves that protection that its life is endangered by the watchful cat. The child may be safe under parental admonition and watchcare. It is when the child disdains parental love, seeks to satiate his craving without, that he at once exposes himself to the dangers of evil everywhere. The man of faith is safe in the way of life, as he devotedly seeks God's will to do it. It is when he withdraws from the will of God to satisfy the will of self that he immediately exposes himself to the wiles of the devil, to the snares of wickedness.

THE WAY OF LIFE is a continuous path. He who would attain to its goal must enter the pathway early and scale the hill toward the reward. To step aside from the path and sport with sin is but to toboggan downward. The goal

cannot be attained unless the way is followed earnestly to the top of the ascent.

Salvation is a continuous pathway. Its beginning is equally important as is its end, if one is to pass through the doorway and enjoy the fullness of its rewards.

CHRIST AS A CITIZEN

A FEW weeks ago Professor Douglas C. Macintosh of Yale University, having applied for citizenship in the United States (the case having come to the Supreme Court), was denied citizenship on the ground that he, as quoted by the *Literary Digest* of June 6th, "would not promise in advance to bear arms in defense of the United States, unless he believed the war to be morally justified." Professor Macintosh, according to the news reports, is a theologian, author, Y. M. C. A. worker, was a chaplain in the Canadian army during the great war and afterward served under the American colors. The application was decided in the negative by a decision of the Supreme Court five against four. Those who declared in favor of accepting his application were Chief Justice Hughes and Justices Holmes, Brandeis, and Stone.

The case has brought forth many statements from many theologians, educators, politicians and editors throughout the country. Probably the majority uphold the majority decision of the Supreme Court, while a large minority favor the judgment of the minority report. One theologian is reported to have said that the decision "would deny citizenship to Christ". The *Literary Digest* asks, "Is it an issue between Mars and Christ?"

Rev. Lester Ward Auman, pastor of the First Methodist Church of Jamaica, is reported in the *Digest* as having said,

"This action is all the more painful and distressing, when we remember that our nation by a solemn treaty has definitely renounced war as an instrument of national policy, and has agreed never to seek for the settlement of disputes, except by pacific means."

But as another person remarks, the citizen is not granted freedom of conscience to decide likewise.

"On the basis of the Supreme Court decision," the press quotes Rev. Crapullo as saying, "Jesus would be denied citizenship, because He recognized loyalty to God and humanity as being higher than loyalty to the State." And Gen. Douglas MacArthur is reported to have called Christ to his witness—"When a strong man armed keepeth his palace, his goods are in peace."

Prof. Jerome Davis, a colleague of Prof. Macintosh, in his address opening the exercises of the one hundred ninth anniversary of the Yale Divinity School, is quoted as saying, "Every Christian must place loyalty to his conscience and to his God ahead of his country." He is quoted further as having said, "We must rise above nationalism in following Christ."

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THE CORONATION

By Paul M. Hatch

SUMMING up the church articles, no more fitting terminus could be bestowed upon the workers, at the conclusion of their work, than to receive the diadem of rulership along with the great Author of Salvation, to assist in bestowing upon His godly, righteous head the diadem that the profane wicked prince of Israel was compelled to revoke, to hear that "Well done, good and faithful servant. Thou hast been faithful in a few things; enter thou into the joys of thy Lord."

The returning King shall summon forth with clarion voice the righteous dead and bestow on them and their living brethren such royal majesty as this old world has never witnessed, though it has seen coronation of kings and queens, chancellors and premiers, presidents and princes, and so on, down the line. Even all the grandeur of Solomon, which the chronicler has said was incomparable to any other nation in his day, will be in no way equal to the majesty of that future coronation day.

In that day those precious stones that will go to make up His finished ekklesia shall, with innumerable facets of shining splendor, make up the coronet that adorns the brow of the King of kings and Lord of lords. Surrounding the throne, with the lights of righteousness beaming upon Him from the worshiping throng, reflecting the glory that is His, those facets shall flash forth the beauty of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Even now those in the ekklesia, all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 2 Cor. 3:18.

This marvelous form of language that Paul uses to describe the earthly grandeur of the church in reflecting their Lord, is just another way of expressing the reflecting power of the gem in its purity—a spectrum of dazzling sunbeams. Each of those stones, making up the finished body of Christ, should at the present also disseminate some particle of light that emanates from the Sun of Righteousness, who is able to heal all with everlasting beams of health in the day when He makes up His jewels.

Sin is as common as dirt, but righteousness and godliness shine out and are as easily distinguished as the true gem from the sand. As the gem cannot possibly hinder its reflecting power, so the true, consecrated, loyal Christian cannot help but reflect his Lord, in some respect. The glory is of short duration now, for the jewel is soon hidden away. But when the Revealer of Secrets shall come, then those jewels with trebled refulgence shall shine as the stars forever and ever.

Humbly before each other, can we say that we are worthy of any future glory? Can we probe our inner selves and not fear the discovery that we are only base metal, or do we with confidence know that we are solid, lively stones,

built upon the true Foundation Stone?

God grant that we shall all be found worthy of some small portion in the everlasting kingdom of God and the Son of His Love, and that we shall enter the gates into the city.

THE HOUSE OF THE LORD

The House of the Lord is stately and grand,
Erected and built in a far off land;
A land that with milk and honey doth flow.
Amid rose and lily and gentian aglow.

The Lord of this mansion, a gracious Host,
Extends to the wanderer and the lost
A gate that is ope in salvation's walls,
Unending reception midst vaulted halls.

Invited are we to this palace fair,
And election is sure; do not despair
Of service with the Master's accord;
Dwelling for aye in the House of the Lord.

Whom shall we account of exalted worth,
That the Lord shall number, when He comes forth?
Rapturous shall be the Savior's reward,
To dwell forever in the House of the Lord.

Faith-loving, clean hands will God reconcile
To His servants, pure-hearted, in that fair domicile,
Those who faithfully proclaim His blessed Word
Forever shall dwell in the House of the Lord.

Showering, showering, e'en diurnal,
Blessing on blessing, ever supernal,
Attending as rain upon the green sward,
Forever those in the House of the Lord.

—o—
DON'T forget to appoint your delegate for General Conference. Delegation blank on Church page. Please use it.
—o—

SOMETIMES, though seldom, the discontented, breechy steer is of value in the pasture. At least he encourages the farmer to make stronger and sturdier fences.

SOMETIMES, though seldom, the cross, fault-finding member is of value in the home. He may by accident point out the weak spots thus saving eyestrain for the faithful, patient, painstaking member who is always striving to build upward.

SOMETIMES, though seldom, the criticizing, never-anything-done-right member of the church is beneficial. He at least aids those who would build and do right to discover the weak places and to strengthen, both as matter of doctrine and as matter of daily life.

Let us not find fault with the fault finder. His role is a difficult one. He has enough of hardships without others finding fault with him. He needs our sympathy.

HOW SHALL WE ESCAPE?

By M. A. Woodward

"How shall we escape, if we neglect so great salvation?"

How shall we escape? Just by entering the fold of the good Shepherd, and being shielded from the dangers of sin. There is no other way to escape.

Do not be deceived, beloveds, belonging to a church will not save you unless you have promised God to live for Him and not for the world with its sin. And remember, to break your promise to God means the loss of a home life in His beautiful city.

Listen: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:23. Read the entire chapter, and try to realize what God is preparing for those who are His true and faithful children. God holds the key to this beautiful city, and it is not the key of morality, or the church key, or the prayer circle, or Sunday School key: not one of these or all of them, unless we have, by patient continuance in well doing, by a faithful, patient discharge of each Christian duty, sought to honor God in all things.

The world looks at professed Christians, and they are about all the Bible the world reads. And remember, we have no one who judges more closely than the world. Many are watching to see if our lives are any different after baptism than before. For when we entered the waters of baptism, we said, "By this act I am placing my name on God's honor roll; I have by this act separated myself from the world and its sin."

Listen to your Christ and mine, as He sends this prayer to the Father's throne: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth: thy word is truth. I pray not for the world, but for them thou hast given me; for they are thine, and all mine are thine, and thine are mine, and I am glorified in them."

What joy to know that almost the last thought of the dear Christ before His crucifixion was for His disciples. He adds in verse 20, "Neither pray I for these alone, but for them also which shall believe on me through their word." It is a great comfort to me to know the Christ prayed for us, and God was listening to His prayer. And when we know all this, how shall we escape if we neglect? How many times do we neglect to do or not to do the things we as Christians should do!

I was baptized at thirteen years of age. How little I knew of a Christian's duties! I had to grow in grace and knowledge. And I find it has taken all these years since then for me to grow, and I am still growing. But every trial I had, every rebuke given—and there were many—led me to my room in tears, and I thought I never would succeed in being a Christian. However, my dear father and mother were valiant helpers to encourage and pray with

me. I am convinced my mother's prayers saved me many times from being led into sin.

So, dear young converts, do not be discouraged if those who love you most try hard to keep you from straying from the fold of the good Shepherd. Ask God to help you to have wisdom and strength to resist sin, and keep you in His dear hands, to drop the ways of the world. Before going to any place of amusement, stop and ask God if you may go. If you feel you would not want Christ to find you there, do not go.

I once read of a father who was a seafaring man and could not reach his home very often. He had an only daughter whom he dearly loved. He wrote her he would be home soon, but could not tell her when. He said, "My darling, be at home, for I should be heartbroken if I could not see you."

She waited days for him, and he did not come. One day she visited a friend, and in her absence Father came: He waited for her, but he had to go before she returned. He left a note saying, "O my darling, you could not have loved papa, or you would have waited for him. I shall never see you now. Good bye."

Will this be our fate? Christ has said, "Watch therefore: for you know not what hour your Lord doth come."

"LO, I AM WITH YOU ALWAYS"

By Ednah Cooper

THESE words of Christ, "Lo, I am with you always, even unto the end of the world," were spoken to His disciples at His departing into heaven. But they also extend to Christians of today.

It is a blessed promise—that He will be with us every day and in every way, to care for and protect us. Sometimes I wonder if we really believe it? We pray for His care, and then we put our trust in ourselves.

A teacher once expressed this thought to me by the following incident. A country was at war, and the enemy were camped near a farm house. The people in this home prayed for God's protection from their enemies and then kept a certain rusty gun loaded, ready for use.

We have many instances of faith in God given to us in the Old Testament. Consider Noah; he went right ahead and built the ark, in spite of all ridicule. He believed that God would be with him, and he came out of his trials victorious.

If we truly consecrate our lives to Christ, trust Him in all things, and have the faith to believe that whatsoever He has promised that He will do, we will be protected.

Sometimes when life looks dark, and we are discouraged, it is hard to believe that Christ is with us. But we have His assurance that "all things work together for good to them that love God."

May our faith be ever increased, and may we feel that at all times Christ is leading us.

GOD'S JEWELS

Jesus is the great Refiner,
 Oft on Him my soul relies,
 When the storms are round me beating
 And black clouds o'erspread the skies.
 These are times when He would test me,
 Hence to bring me forth in light;
 We are jewels in His keeping,
 And He loves to make us bright.

Jesus always weighs the trials
 And temptations in our life;
 Not a single one is added
 But is used to make us like
 His own image, pure and spotless,
 Clothed in garments always white;
 Oh, what love bestowed upon us
 And how precious in His sight.

Let Him then refine His jewels;
 In His hands submissive lay.
 When the tempest sweeps around thee,
 Trust in Him to guide thy way.
 Soon His face will shine upon thee,
 Making all thy pathway bright;
 But His presence never leaves thee,
 In the dark or in the light.

I would rather be a jewel,
 Thus redeemed and purified,
 Than possess all of earth's millions
 And its pleasures, pomp, and pride.
 Earthly pleasures soon will vanish,
 And forever fade away;
 But God's jewels shine forever,
 In His presence live alway.

—Selected.

THE BOOK OF HEBREWS

By Lyman Booth

PAUL'S connection with Timothy and his residence in Italy seem to confirm the ancient tradition, and other objections, as the supposition that the style is more elegant than Paul's, and that he uses expressions which imply that he received his doctrine from those who had heard Christ and not by immediate revelation; but all such suppositions are vague and baseless. He might have bestowed more pains in this epistle than when he wrote to other churches. Many competent judges are of the opinion that it is not more elegant and that the internal evidence, arising from the writer's manner of expressing himself and his forceful reasoning, corroborates the opinion that Paul is the author.

Origen and some others were of the opinion that the epistle was written in the Hebrew or Syriac language and translated into Greek by Clement or Luke. But if that had been the case, it can hardly be supposed that no one copy of the Hebrew epistle should be mentioned as extant in their days and seen by them. The quotations from the Old Testament are generally taken from the Septuagint; and this would hardly have taken place had the epistle been written in Hebrew. The Hebrew names are interpreted in Greek, in a manner that is not at all like the work of a translator.

No doubt the Apostle thought the epistle would circulate widely among his countrymen who spoke Greek, as it was more generally in use at that time than any other language in the world. The Hebrews were the Jews in Judea who spoke a Hebrew dialect, and to such of them as professed Christianity, the epistle was addressed, and probably sent to Jerusalem to the pastors and officers of the church in that city. Yet it is likely that the writer expected that the unconverted Jews also would read it; and their conviction and instruction seem to have been a leading part of his writing.

The epistle opens with a declaration of the personal and mediatorial dignity of Christ, and proves from the Old Testament that the Messiah was to be far greater than the angels. It then shows His superiority to Moses and other eminent men of the nation; proves, by the most unanswerable arguments, that in Him the types of the law had their fulfillment; that He was the substance of all these shadows; that the ancient Scriptures taught Israel to expect an entirely new dispensation, priesthood, and covenant under the reign of the Messiah. These reasonings are interspersed and closed with the most solemn and affecting warnings and exhortations, addressed to different persons.

At length the writer shows the nature, efficacy, and triumph of faith, by which all of the saints in former ages had been accepted by God and enabled to obey, suffer, and do exploits in defence of their religion, after which he adds various instructions, admonitions, encouragements, and exhortations. He then concludes with the customary salutations and benedictions.

The internal excellency of this epistle puts the divine inspiration of it beyond all doubt. It connects the Old and the New Testaments in the most convincing and instructive manner, more fully than any other epistle, or perhaps all of them.

This epistle occupies a peculiar place in the New Testament. The writer conceals his name and begins without any address, though he closes with a brief salutation. It is not surprising that opinion is divided as to its authorship, as it has been ascribed to Paul, Luke, Apollo, and Barnabas. The weight of evidence is very largely in favor of Paul, for it sets forth his teaching and displays much of his language.

As to the time and place the epistle was written, we have but little to guide us. In the closing chapter the writer says, "They of Italy salute you". These words may refer to Italian Christians in their own country, or in some

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CHRIST AS A CITIZEN

(Continued from page 613)

Many other speakers and writers have been quoted by the *Literary Digests* of June 6th and 20th.

The writer is seriously questioning whether the Christian world has after all come to properly analyze and evaluate Christianity. As previously stated, the writer believes that there are many things taught in the Bible by God, with reference to carnal and national life, that are not intended to be understood as being applied to Christianity. Yet they are advocated by God. For instance—

Israel in the days of Moses was proven to be a very carnal, flesh-loving people. Specific God-given laws were placed around them, laws which in principle are undoubtedly contrary to the teachings of Christ. Did a man's ox break from its pasture and gore a neighbor's ox, the owner of the breechy animal was by law compelled to make full restitution for the injury done. If one neighbor killed another neighbor, it was his privilege to flee "to the horns of the altar", in the presence of which he was in God's protection. But should that person be found wandering beyond the boundaries of God's protection, it became the duty of the relative of the killed one to slay him who had committed the deed.

In the New Testament our Savior taught His true followers that they should forgive.

To the writer both of these instructions are correct, although they clash. The first was given by God as the right and proper way to rule and govern a nation of carnal minded men and women; while the latter was given by Christ as the living principle on which the true follower of Christ should base his ideals and conduct.

In so far as nations are concerned they are today, and must be, governed by carnal laws, proper for the control of carnal minded beings. No nation could think of long surviving were it to commit its unchristian-hearted people to the teachings of Christ.

On the other hand Christ, the second Adam, the spiritual Guide and Savior of man, exhorted all who would to forsake the carnal ways natural and general to man, and to trust all to Him in faith. To all such, He, so far as He computed their rewards, seemed to release them from carnal obligations and to establish them in new laws, laws which He Himself observed loyally, laws which enabled Him to live and act and abide as in the presence and fellowship of His Father.

These new gospel injunctions, having been accepted by "whosoever believeth on him" were to such individuals their laws of first importance. "Seek ye first the kingdom of God, and his righteousness", was one of the Savior's definite instructions. "Thy kingdom come. Thy will be done in earth, as it is in heaven", was a part of that prayer which our Savior taught His apostles that they should offer. The prayer for that rule and that will has its daily application. These statements of the Master would seem to fully bear out the statement of Prof. Davis, "We must

rise above nationalism in following Christ."

Let none deceive himself into thinking that by accepting this extraordinary standard of our Master he is releasing himself of heavier burdens and is providing for himself a life of comfort and ease. Such is not the case. To follow the Master in harmony with His express teachings and in harmony with the later inspired teachings of the apostles is not to lessen one's responsibility. Rather, it is to increase it. To serve God is a far greater responsibility than to serve man. To follow God's teachings through Christ is as much higher and nobler as Christ was ahead of Moses or Adam. And again, he who truly follows his Master is undoubtedly a far more worthy, more desirable and more valuable citizen to his God than would he be were he serving his country merely from the standpoint of carnal greatness.

The pity of it all is that no matter how noble is that citizen who faithfully strives to serve his Master and Savior, yet the nation cannot make exception of his case and adapt its laws and constitution to him. As soon as it does, then it has opened the gate for every man to claim, at whatsoever time he may see fit, similar release because of his own religious scruples. This, when as a matter of fact, some such would have no scruples at all, excepting for the purpose of serving themselves seemingly better.

Truly, he who would be Christian indeed "must rise above nationalism" in following Christ. Yea, more. He must rise above commercialism; he must rise above social customs. Yea, he must rise above political partisanism and political debauchery, which, in some instances, are of the rankest treason. He who would be Christian must seek the heart and life of Christ, though all men stand against him.

As a citizen the writer feels justified in saying that no nation of today would grant Christ the right of citizenship with the privilege of living to the full His trust and His ideals, no more than did the Jews of two millenniums past grant Him the privilege of living within their midst.

PURPOSE AND PRACTICE

A FEW weeks ago when teaching in Sunday-school the parable of the prodigal son, a little incident flashed into my mind, and I used it to make a point. The prodigal said, "I will arise and go to my father." Then we read, "He arose and came to his father." He put into practice his expressed purpose. Many times we fail to act upon our good determinations.

Here is the incident: At a prayer meeting service a man was talking like this: "My brethren, I aim to be a better man. I aim to do more work for Christ, than ever before. I aim to be more faithful in attendance at the house of God. I aim to do personal work and win some souls for my Master. I aim, I aim to give more money to the cause of Christ. I aim, I aim, I aim—". Suddenly a man in the audience who loved to hunt, cried out excitedly, "Fire, brother, fire!"—*W. S. B.*

THE BOOK OF HEBREWS

(Continued from page 616)

other country where they may have settled. In the same chapter the writer expresses a hope of visiting those whom he addresses with Timothy, "our brother," who had just been released from imprisonment (13:23). So little is known of this event that we cannot base any argument thereon. The facts and circumstances show that the temple worship is spoken of as being continued, and there is no allusion to the destruction of Jerusalem, and that a generation of Christians had already passed away.

As to the persons addressed, the title indicates that it was written expressly for "Hebrew" Christians of Palestine, for they were at that time exposed to severe persecutions from their fellow countrymen and needed comfort.

What they asked, Christianity supplied. It revealed Christ as the Mediator and Intercessor; superior to the angels because He is nearer the Father; superior to Moses because He is the Son, not a servant; superior to the Jewish high priest because more effective in His intercessions, because His priesthood is eternal and the sacrifice which He offered upon the cross, once for all, is constantly before the Father.

Hence we have, first, the exceptional ministration of angels is superseded by the continuous ministrations of Christ, the Son of God. Second, the legislative ministration of Moses is perfected by the divine Law Giver. Third, the typical sacrifice of the high priest succeeded by a real sacrifice of the highest order. Fourth, the indirect communion with God is supplanted by direct union with God and man in Christ, and the communion of the Head with His body, which is the church.

This epistle is divided into two main divisions: doctrinal (1 to 10:18) and practical (10:19 to 13:25). In part one the writer boldly states that "God having of old time spoken unto the fathers in the prophets by diverse portions and in diverse manners," hath now "spoken unto us in His Son" (1:1, R. V.) He proceeds to show that Christ in His exalted position is superior to angels (1 to 2:18) and to Moses, being the Builder, Son, Master of the house, while Moses was a servant (3 to 4:13). He is superior to the Aaronic priesthood in respect to His office, nature, and vocation (4:14; 5:10). Then he digresses to give a practical exhortation (5:11; 6:12) to the high priest, Melchisedek (7:1-28).

Next the writer shows how the New Covenant is the fulfillment of the Old, which was imperfect in itself in that it could not make its members perfect (8:1-13); how its sacrifices were types and shadows of Christ's one perfect sacrifice; its earthly sanctuary was a type of the true sanctuary in heaven (9 to 10:18). In the practical part he exhorts Christians to constancy in the faith, the principle of which he gives a vivid description (10:19 and 11); to moral steadfastness in spite of trials (11:1-13); to mutual kindness, hospitality, sympathy (12:14; 13:9). He ends with a few affectionate exhortations, a brief message, and a benediction.

THE FOUNTAIN OF SPIRITUAL YOUTH

(Continued from page 612)

none too good—"Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient (note the 'if'), ye shall eat the good of the land: but if ('if') ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it".—Isaiah 1:18-20.

The collision between sentiment and conviction of duty on the part of lukewarm Christians is very pronounced, self-centralization being so prevalent as to cause God's requests and commands to be cynically ignored. They are ever seeking their own desires, thus bringing disaster upon themselves.

But let us take David's experience, 2 Samuel 11, as an example, it being an unmanly and shameful sin of the first magnitude, appealing to the lowest common denominator of public morals, or intelligence, or taste, his deep confession and pathetic, heartrending petition for forgiveness, sanctification, and restoration to God's favor, and the joy of God's salvation (Psa. 51), as paraphrased by John Edgar McFadyen.

"Be gracious unto me, O God—fo: thou art loving and very pitiful—and blot my transgressions out of thy book. Nay, I need cleansing as well as forgiveness: for the mire of sin had defiled my soul. O wash me well and make me clean.

"I pray for thy grace, for full well I know the burden of my sin: it is ever in my thoughts. Not against men indeed have I sinned, but against thee alone, and done that which is displeasing to thee. I acknowledge that thy judgment is just and impartial.

"I am weak and prone to sin; for such is the nature with which I was born. Grant me that wisdom of heart which leads to the truth that thou lovest to find in men. Cleanse me from the leprosy of sin: wash away my stains till I be clean every whit.

"Then, with sin forgiven, may it be mine to hear glad cries of joy sent up by the members of my broken body. O forgive and forget my sin, look not upon it, blot it out of thy book. Cleanse and forgive and create me anew; for a clean heart is thy creation.

"Create such a heart for me, O God, and plant within me a new and steadfast spirit. Deny me not thy presence: take not from me thy spirit of revelation. Give me again the joy which once I knew ere I forfeited it through sin—the joy of knowing that thou art helping and saving me. Support me with the spirit which readily wills and does that which is good.

"Then shall I be fit to be thy missionary servant, teaching the heathen thy ways, and turning the godless to thee. O Jehovah, the God who canst save me, if thou do but save me from the deadly perils which beset me on every side, I will celebrate thy faithfulness in a ringing song.

"If thou, O Lord, do but open the lips which sorrow has closed, I will use them to declare thy praise; and my thank-offering I will render in song, for animal sacrifice thou dost not desire. The sacrifice that thou desirest is a broken spirit; and the heart that is crushed thou dost love, O God."

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"BUT THE LORD IS FAITHFUL, WHO SHALL ESTABLISH YOU, AND KEEP YOU FROM EVIL."

OUR EVER FAITHFUL GOD

THE faithfulness of God is divine, not human, and reaches unto the skies and is established in the heavens. Deut. 13:4; Psalms 89:33, 34. God is faithful and merciful to those who love Him and keep His commandments.

When God is proving whether or not His children and servants are faithful, He will not suffer them to be tempted above that which they are able to overcome, and with every temptation He provides a way of escape, so that they may be able to bear it. 1 Cor. 10:13; 2 Thess. 3:3. Our security is in God's faithfulness, not our own, for we are weak and worldly and are not to be depended upon. "But the Lord is faithful, who shall establish you, and keep you from evil." Psalms 119:90; Lam. 3:22, 23.

Let us all trust in God's faithfulness while striving in this world, so that we may take part in that glorious, never-ending kingdom which is soon to come.

Elizabeth Ford, Dixon, Illinois.

TOPICS FOR CONSIDERATION

AT THE next annual conference of the National Berean Society there will be taken under serious consideration the transfer of the publication of the Berean lesson books from the Society to the National Bible Institution. The idea underlying this is that the General Conference should have supervision of all the material published for the use of the Church and its cooperative bodies, in order to insure uniform teachings, to place all publishing business under a single head, and to avoid duplication of effort.

During our last conference it was suggested that the National Society is performing functions which properly belong to the Church as a whole. Although it is primarily a young people's organization, the Society has, ever since its formation, included work with those of over thirty. The Senior Social Correspondence Committee and the Senior Home Study Committee have for years worked for those who are of middle age and over. This labor should be given to the Church, since it has no place in the operations of a young people's society.

Similarly it was suggested that the relief work, so ably carried on by Sr. Sanford, should be managed as part of

general church activity. Although part of the help is given Bereans, the great share of it is accorded members of the Church who are not Bereans; and for this reason, it was thought by some that the work be transferred to the General Conference.

The matter of dues also came under discussion. The question was asked, "If a local society has not paid its dues within a space of two years, should it be dropped from the books of the National Society?" This question was raised, not merely on account of the always important financial aid involved, but because a society which neglects to do its part should be considered too uninterested to be granted continued membership. Then, too, societies occasionally disband without reporting that fact, and a plan such as that suggested would care for cases like these.

Thus far the Bereans throughout the country have expressed themselves in favor of the transfer of the publication of the lesson books to the N. B. I. Criticisms, both favorable and constructive, are invited by the Board. Those who cannot attend our conference in August are asked to write their comments to the Secretary. They will be deeply appreciated.

Arlen Marsh.

CLEVELAND, OHIO

THE Bereans held a very successful social on May 15, at which there were about seventy present. The games were enjoyed by old and young, and everyone had a good time. We were indebted to Mr. and Mrs. Harrison for the delicious punch which they donated, and appreciate the kindness very deeply.

Average attendance for April and May, excluding the night of the social, was 43. We miss several of our faithful members who have moved away, including the Warren family, Miss Lewis and Alex Cruickshank. We hope that others will help to swell the attendance and keep up the good record until the summer vacation.

BEREAN PAGE CONTRIBUTIONS

Illinois, 21; Ohio, 16; Michigan, 8; California, 7; Louisiana, 4; Indiana, 4; Iowa, 3; Texas, 1; Missouri, 1; New York, 1; Arkansas, 1; Nebraska, 1; South Dakota, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE PREACHING OF THE APOSTLES

PETER and John went about together to preach the gospel to the people and to heal the sick and infirm. One morning, as they went to the temple to pray, they saw lying at the gate called Beautiful, a man who had always been lame. Peter said he had no gold or silver for the poor man, but he would give him what he did have. And that gift was better than silver or gold, for Peter healed the man so he could walk. He was so overjoyed and thankful that he went with the disciples into the temple, leaping and praising God.

Many people rejoiced with this happy man and became followers of the preachers—five thousand or more. This did not please the chief priests and leaders. Nor were the Sadducees pleased when Peter and John preached through Jesus the resurrection from the dead.

Therefore, one evening the priest, captains of the temple and Sadducees took the two offenders and put them in prison. Next day the rulers, elders, and scribes, Annas, the high priest, Caiaphas, John, Alexander and all the relatives of the high priest, gathered together in Jerusalem. Then they put Peter and John in the midst of them and demanded by what power they had healed the lame man.

Peter, filled with the Holy Ghost, replied, "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." He also said Jesus was the Stone which they had set aside, but which would become the head of the corner or chief cornerstone. Also, there is no other name whereby anyone might be saved.

Peter and John were very bold, you see, and spoke with such assurance for unlearned men that their educated and wise judges marveled. They could really find no crime against the two, but advised them to teach no more in the name of Jesus. They threatened to punish them if they did continue to preach.

Did this command frighten Peter and John? No, indeed! They knew God would be with them. Peter answered, "We ought to obey God rather than men."

DO WE obey God rather than men?

SOMETHING TO DO

1. Read Acts 3:1 to 4:31; 1 Cor. 1:21-25.

2. Write the names of all the men who opposed Peter and John.

3. Learn Peter's answer to these men.

4. Select the three most important thoughts from this lesson.

THE CREATION

How glad I am God made for me
The beauty of the rustling tree,
The lovely rose whose leaves unfold,
And let me see her heart of gold!

How wonderful it is to dwell,
In this big world He made so well!
The Lord just told it all to be,
And that it was for you and me.

—Elizabeth Jenkins.

WE BELIEVE IN baptism as Jesus was baptized —
"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.

"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."—Romans 6:4.

WHEN I DO THE KINDLY THING

I sometimes wish I might have lived
In that glad long ago,
When Jesus talked to little folks
So gently here below.

I wish I might have felt His arms
Hold me in their embrace.
I wish I might have seen the love
That shone upon His face.

But when I do the kindly thing
Instead of that which harms,
I seem to see His tender smile
And feel His loving arms.

"God bless the cheerful people—man, woman, or child, old or young, illiterate or educated, handsome or homely. Over and above every other social trait stands cheerfulness. What the sun is to nature . . . are cheerful persons in the house and by the wayside."

With Our Sunday Schools

LESSON 2. — July 12, 1931

THE PREACHING OF THE APOSTLES

Acts 3:1 to 4:31; 1 Corinthians 1:21-25

Devotional Reading: Romans 10:8-15

GOLDEN TEXT

We ought to obey God rather than men.—Acts 5:29.

A STUDY OF THE SUBJECT

Topic. Apostolic Preaching.

Basic Truth. "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

Outline. I. God Renewing Man by Imbuing Him With the Christ Life. II. Apostolic Preaching.

I. God Renewing Man by Imbuing Him With the Christ Life. "Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. 2:20.

With Christ's resurrection a new work in the process of God's creation began. In Christ, who was "made like unto his brethren", Heb. 2:17, God revealed the heights to which it was possible for man under God's guidance to attain. All Judaea had been urged and exhorted to follow the Master, to follow Him in ideal, in godliness. They failed to do this. The Savior was caught to the right hand of God. And God on the day of Pentecost revealed His manner of contact with and guidance of those who would follow Christ in deed and in truth, even though Christ was absent. He filled with His spirit the apostles, similarly as He had formerly filled Christ therewith. With that spirit God was enabling and empowering Christ's disciples to live the Christ life.

A Christian is one who has been Christianized. No person can in himself accomplish this. All he can do is to fully and freely commit himself to his Lord, open to receive whatever the Master gives, to do whatever the Master directs. When this is done, Christ receives such life for himself. He brings to it God's spirit, fills it therewith. He imbues and charges it with His own life. It is "Christ in us". Such a person is Christianized.

II. Apostolic Preaching. Apostolic preaching was by word and by deed. The words and truths and exhortations of God were by the apostles proclaimed to friend and foe alike. They appealed to the mental powers of man with the truths of God. They would leave to man full acceptance and obedience of those truths.

They preached by works, in that they performed in the presence of men works which were the results of the application of the truths of God. The healing of the lame man at the temple's gate was an outstanding evidence that Peter and the apostles were filled with a special portion of God's spirit and were thus enabled to the performance of new, victorious works.

Their preaching revealed the benefits to man from following Christ by faith. It revealed what Christianized man should expect. It revealed the powers and benefits of Christ

on man. It revealed the necessity of man's reception of Christ.

The apostolic preaching began in the midst of the enemies of Christ. It necessitated tremendous sacrifice upon the part of the apostles. The proclamation was to be extended into all the earth. It was intended for all races of mankind. Matthew 28:19, 20 and Mark 16:15, 16.

Though the early teaching was proclaimed first to God's chosen nation and included the restoration of their kingdom, its germ truth was the new Christ life with which the individuals should become impregnated unto "new creatures". 2 Cor. 5:17.

With this Savior, and with this newly implanted life, and with this new power of the spirit, salvation and perfection are offered to man and the world.

PRACTICAL APPLICATIONS

The spreading of the gospel has been accomplished by preaching, not alone by the ministers who stand in the sanctuaries of our churches, but by the little sermons that are preached day after day by our lives. We are living epistles "known and read of all men". We are enjoined by the Master to "let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven." Every Christian is preaching some kind of gospel. Ask yourself the question, "What kind of gospel am I preaching?"

The preaching done by the apostles entailed a great deal of sacrifice. They knew in whom they believed, were eyewitnesses of His miracles and listeners to His many discourses. With this intimate acquaintance with the "author and finisher of our faith", they went about their ministry with such zeal, earnestness, and conviction that even sacrifice and a martyr's death couldn't swerve them from their labors.

Three things are necessary to make us able ministers of His glorious gospel.

ZEAL

EARNESTNESS

CONVICTION

The message which the apostles preached was plain, direct, timely. There was nothing uncertain about it. Their message was adapted to and for the people to whom they were preaching. The gospel today needs to be preached with a clarion sound, with a distinctiveness that makes it independent of all worldly things. Whatever your part may be in this great work of spreading the gospel, do it well regardless of the sacrifice. Our hope has been made available to us by the sacrifices and blood of previous truth-lovers, and may we carry on as faithfully for our posterity.—C. E. R.

THE GOLDEN TEXT

"It is necessary to obey God, rather than men."—Acts 5:29, Diag.

Obedience is the keynote of Christianity. Adam's disobedience plunged the world into sin; Christ's obedience will turn many to righteousness. God has always required obedience, and those who do not obey suffer the consequences.

God is the all wise Father, the One who knows the end from the beginning. Man is a frail mortal creature, who knows not even what the morrow will be. Neither has he any power over the elements that control the wind and the waves. God controls all; man is as nothing. We are dependent on God for all we have. It is He who sends the sunshine and the rain and gives us food and raiment. It is "in him we live, and move, and have our being". Acts 17:28. Then why not gladly obey the Father and not worthless man? That is our duty.—L. A. R.

INTERMEDIATE CLASS

One day as Peter and John were entering the temple by way of the Beautiful Gate, they noticed a cripple who had been carried there every day by his friends, begging for money. Peter and John had long before given up their regular employment to follow Jesus and study under Him, so that they might carry on His work, and they didn't have any money to give this poor man. But they had something which money could not buy, and which was worth more than all the gold in the world.

As they approached the spot where the man lay, Peter said to him, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Peter reached out his hand to him, and immediately the man who had never in his life taken a step, arose, not feebly faltering, but he jumped and ran, in his great joy at being cured.

In whose name did Peter heal him? Did he take the credit to himself? Did the lame man praise Peter? V. 9. How did the miracle affect the people round about? This gave Peter an opportunity to preach another sermon. Vv. 12-26. What happened to Peter and John as a result of their preaching? Acts 4:1-3. How did they feel about their sufferings? Acts 5:41.

Were Peter and John frightened when they were brought before the authorities? Acts 4:13, 18-20. Why did they have no cause to fear? Will God stand by us and help us, if we have the courage to do right? What did the other followers of the Lord do, when Peter and John were freed? V. 24. Do you think God heard their prayers of thanksgiving? We should not forget to thank God, when He has helped us through our difficulties.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

Indiana, North Salem,	July 7 to 19
Texas, Riviera,	July 10 to 19
General and Illinois, Oregon,	Aug. 4 to 16
Nebraska, Holbrook	Aug. 15 to 23
Virginia, Maurertown,	August 20 to 30
Iowa, Waterloo,	August 22 to 30

ARKANSAS CITY, KANSAS

Our yearly meeting will be held at Arkansas City, Kansas, August 23 to 31. Bro. Sydney E. Magaw of Eden Valley, Minnesota, will be in charge. A full attendance is urged.

Mrs. C. P. Morgan, Sec.

ILLINOIS BIBLE SCHOOL

We are glad to announce that the name of Bro. Grover Gordon of Holbrook, Nebraska, has been added to our staff of teachers. He will alternate with Bro. Conner in teaching the adult class. Begin making your plans to attend. August 4th will soon be here.

SAINT CLOUD, MINNESOTA

Bro. Jas. A. Patrick will hold services at the Saint Cloud church, from June 28 until July 3rd. Everybody within coming distance, be present and hear Bro. Patrick. I know you will be blessed and encouraged.

Mrs. T. M. Savage, Church Clerk.

ELDORADO, ILLINOIS

Word comes from Eldorado, where Bro. C. E. Lapp has been holding services, that they have had very good attendance, and that all have greatly enjoyed making the acquaintance of Bro. Lapp and listening to his sermons. From Casey and Marshall Bro. Lapp will return to Eldorado for services on July 5.

FOR BETTER SUNDAY SCHOOLS

The Sunday School lessons for the last half of the year 1931 are lessons on the missionary journeys of Paul. A good map is indispensable to teacher and student for these lessons. By all cooperating, your class can obtain one of our fine maps for use in your class room, with only a little effort for each member. For full particulars see back page.

INDIANA BIBLE SCHOOL AND CONFERENCE

Bible School and Conference will convene at North Salem on July 7 and continue over July 19, 1931. Bro. Marsh has been secured to assist our own state workers, Bro. Anderson, Bro. Long, Bro. Drabentstott, Bro. Smead, and others to make this year a success in a still larger way than in the past. Brothers Anderson and Marsh will alternate with the adult and senior classes. Bro. Long will have charge of the juniors and Bro. Smead will be a relief teacher for junior and senior classes, having one class in each group each day.

Sister Zeehiel is serving her first year as Berean president and will have the responsibility to a large degree of our school. She is working hard but needs the full cooperation of all.

The Conference business meeting for the transaction of business and election of officers will be held on Saturday, July 18.

Notice was given last year of a proposed

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. C. E. Randall,	Mora, Minnesota.
Sr. H. L. Luper	Arkansas City, Kansas
Sr. J. S. Hindman,	Winfield, Kansas
Sr. Harriet Reed,	Arkansas City, Kan.
Sr. Franklin Moore,	Niagara Falls, N. Y.
Sr. Riley Hoskins,	St. Cloud, Minn.
Wilbur Hagenbush	Argos, Ind.
Mrs. Alice V. Blakesley, Rt. 1, Bx. 25	Sumas, Washington

Bro. and Sr. Chas. Stedman,	Miami, N. M.
Sr. C. Seely, 710 Brown St.	Healdsburg, Calif.
Mrs. Daisy Pietenen,	daughter of Sr. Seely.

amendment to the constitution. This will be up for vote. The proposed amendment is as follows:

Amendment to Article VI of Articles of Incorporation. "Article VI of the Articles of Incorporation shall be revised to read as follows: 'Each and every individual Church of God of the Abrahamic Faith in Indiana shall be considered as a part of the State Conference and shall be entitled to representation by duly authorized delegates. Each church shall be entitled to one vote for each member. This vote shall be cast by duly authorized delegates. However, one delegate shall not be allowed to cast a vote for more than one-half of a church membership. Any member of a church if present at business session, may cast his own vote, in which case it shall be deducted from the total delegate vote from that church.'

Amendment to Section 1, Article V: Section 1, Article V shall be amended to read as follows:

"This constitution may be revised, altered, or amended by a two-thirds vote at the regular annual conference meeting, notice having previously been given of such proposed amendment."

Amendment to Section 3, Article III (under finance). Section 3, Article III under finance shall be revised to read as follows:

"The employment and remuneration of ministers for Conference work and Bible Study shall be under the direction of the executive board."

F. A. Stilson, President.

INDIANA STATE BEREAN MEETING

The Indiana State Berean business meeting will be held Wednesday evening at six-thirty, July 15th. Mrs. Pearl Zeehiel, president.

MINNESOTA CONFERENCE

The Minnesota Fifty-seventh Annual Conference was held at Eden Valley, from June 11th to 14th. This was a good conference, with a very good attendance. The church was not large enough to hold the people, and Sunday an overflow meeting was held.

Bro. and Sr. Patrick came a few days before conference, which added greatly to the success of the meetings.

Sunday morning Bro. Patrick baptized nine, two of whom were young married women. May God keep these dear ones faithful.

Ministers present were: Jas. A. Patrick, C. E. Randall, Sydney Magaw, T. M. Savage, Ray Abbott; visiting ministers: O. R. Jenks of Aurora, Illinois, F. P. Sweany. Many inspiring sermons were given.

We all rejoice to see the Patrick family and Bro. Clyde once more. And it is with regret that we see Bro. Magaw and family making plans to leave us. We would like very much to keep them in Minnesota, as we need him.

Officers elected were: president, Carl Bergberg; vice president, John Denchfield; secretary, Mrs. T. M. Savage; treasurer, Mrs. Ruth Hoskins.

Mrs. T. M. Savage, Con. Sec.

BAPTISMS

Sunday, June 21, was a day of special rejoicing at the Church of God in Los Angeles. Two fine young people, a brother and sister, made confession of their faith in "the things concerning the kingdom of God and the name of Jesus Christ," and expressed their determination to follow in the Master's steps until He comes. In the afternoon, in the presence of a representative gathering of the brethren, Richard E. and Charlotte A. Rahn were baptized in the name of the Lord Jesus.

The parents, grand parents, and great-grandparents of Richard and Charlotte have handed down to them a rich heritage of faith in the glad tidings of the kingdom, and now four generations are united in the blessed hope of redemption through Christ at His coming. For these young people are the children of Bro. and Sr. George J. Rahn, the grandchildren of Bro. and Sr. E. C. Railsback, and the great-grandchildren of Bro. and Sr. Richard C. Railsback, who were closely associated with the progress of the Church of God in Indiana for so many years.

A family united by love in the home is happy indeed; but when that unity leads to eternal unity in the Lord Jesus Christ how much more blessed and glorious it becomes!

G. Eldred Marsh, pastor.

GRAND RAPIDS, MICHIGAN

The Michigan Conference opened on June 21st with a beautiful day. Not many were present from out of town, but considerable interest was manifest in the day's program.

Bro. and Sr. Conner arrived Monday afternoon ready for service, and on Tuesday the Bible School work was well under way. As this is written, things are moving along nicely, and we hope for more from a distance before the close.

A special Sunday School program for the summer months has been planned. Each Sunday, beginning with July 5, will have some definite feature or plan, and a different person is in charge of each Sunday.

F. E. Siple, pastor.

OREGON AND WASHINGTON

The annual meeting of the Northwestern Conference of Oregon and Washington was held June 4 to 7, 1931, at Felida, Washington. Bro. A. W. Darby of Portland, Oregon, who was the conference speaker, gave many interesting discourses on the present day conditions and prophecies. These talks are what we who are living in the last days need to hear and to meditate upon.

On Sunday another of the fine basket dinners was served by the Felida brethren to a large crowd. Social hour in the afternoon during which the members selected songs, read scriptures and gave testimonies was concluded with the communion service.

Business meeting was held Saturday morning. Officers for the coming year are: President, Wallace Woolf, Vancouver, Washington; Vice president, Mrs. Minnie Rogers, Eugene, Oregon; Treasurer, Mrs. Elsie Galbraith, Vancouver; Secretary, Gladys Barber, Corvallis, Oregon.

We are glad that so many of the brethren could be present and that those who could not attend sent letters. We hope that at the Quarterly Conference to be held October 3 and 4, 1931 at Corvallis, that Eugene, Newport, Sherwood, Astoria, Lebanon, Oregon, and Camas, Menlo, Sunnyside and Seattle, Washington, will be well represented. The secretary will be only too glad to correspond with anyone desiring information concerning the meetings of the Northwestern Conference and the churches of Oregon and Washington.

May God bless the efforts put forth to bring the message of salvation to those around us and may we be faithful to Him who has redeemed us from sin.

Gladys Barber, 1553 Adams St., Corvallis, Oregon.

Out of town brethren who attended the meetings at Felida were: Bro. H. B. Hathaway and Bro. A. N. Harlan of Corvallis; Sr. Sarah Smith and Bro. A. W. Darby of Portland; and Bro. and Sr. C. E. Hunt and Lester Hunt of Camas.

There is no improvement in the condition of Sr. H. B. Cramer of Portland, who has suffered two paralytic strokes this spring.

CHILDREN'S DAY AT DIXON

On Sunday evening, June 21, the Children's Day program was given by the young people of the Dixon church. A beautiful and inspiring pageant, entitled, "His Living Words", was rendered, bringing to the hearts and minds of the audience many wonderful passages in the Bible where one may truly find the living words of our Master. Intermingled with the various readings and Scripture verses, the junior choir sang appropriate songs.

Many pretty flowers were used to decorate the church. And much credit is due the committee in charge of this program, and to those that took part and made it a success. May God bless their efforts, and when Jesus comes again, may they hear His living words, "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." Grace Drew, Sec.

TO THE TEXAS BRETHREN

From a lengthy letter written by Bro. Erby O. McCullough, dated at Riviera June 17th, addressed to the brethren of the Church of God" as a whole, intended especially for the Texas brethren, we gather something as follows:

Having devoted some time in study, Bro. McCullough has evidently been practicing health restoration as a Naturopeth, Orothopithist, and Scientific Health Specialist. In doing so he has come in conflict with a recently passed law of the state which, it is alleged, is the result of a united effort of regularly licensed practitioners and which, it is alleged, forbids anyone rendering aid to the sick, unless he or she is the proper possessor of a medical license for so doing.

On April 23rd Bro. Erby was arrested for illegal practice of medicine and "was thrown behind bars". His trial is to take place July 6th. He expects to defend himself in court, feeling financially unable to secure an attorney. He also contemplates that he will likely lose his case in the lower court, but feels that the higher court would reverse such a decision. Bro. McCullough, whom all of the Texas

brethren know as an upright young man, says that he has consecrated his life to Christian ministry, that he feels that this service is a Christian service. He uses no medicines and therefore feels that the new law unjustly deprives him and others from "working with their own hands" for the benefit of others. He not only asks the prayers of the brethren for his success, but also asks that all who agree with him, that his cause is right, will unite with him financially, if necessary, to secure a decision of the higher court.

Bro. Erby seems very sincere and very earnest in the stand that he has taken.

The smile on the face of Bro. Paul C. Johnson is broader because a brand new little girl came on June 29, to make her home with him and Sr. Ethel Austin Johnson.

SAVAGE - HOSKINS

A very pretty wedding was held at four o'clock in the afternoon, Tuesday, June 16, in the home of Bro. and Sr. W. F. Hoskins of Eden Valley, Minnesota, when their daughter, Madge, became the bride of Thomas Savage, Jr. of Waite Park, Minnesota. Both bride and groom are members of the Church of God, and it is our confidence that the union of these two lives will be blest by the Heavenly Parent.

On the day following the ceremony the newlyweds left for a trip to the Black Hills of South Dakota, and after their return will make their home for the summer in an ideal cottage built by the groom on Horse Shoe Lake near Eden Valley.

We wish them a happy married life, and the peace of a Christian home.

Elder Sydney E. Magaw, pastor.

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GENERAL CONFERENCE REPRESENTATION

Extract from Constitution and By-laws:

VIII. (13) The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board fifty percent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty percent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 percent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote, but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present have voice and vote in any conference session.

The names of members, and if possible, the address of each member so represented, shall be furnished and certi-

fied 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.)

The General Conference, F. L. Austin, Secretary, Oregon, Illinois:

This is to certify that have been appointed delegate.... to represent the church at the General Conference to be held at Oregon, Illinois, August 4 to 16, 1931. The church has members which the above delegate is authorized to represent.

(Signed)

..... Chairman

..... Secretary

Dated, July, 1931.

Names and addresses of members follow:

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NUMBER 40

The Predicted Signs of the Lord's Coming

ARE THEY IN THE PAST?

By Alice B. Curtis

IN OUR desire for the Lord to come, we look carefully to the past and present to learn how many of the signs that are to precede His coming have now been fulfilled. While many of these signs are in the past and some are now in process of being fulfilled, there are some that are yet in the future.

It is believed and taught by some that the dominion of the "little horn" is over, but Daniel seven, verses twenty-one to twenty-three, inclusive, does not so teach. For it reads: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." The twenty-third verse shows the little horn to be a power belonging to the fourth universal kingdom. And as the Ancient of days has not yet come, the power of the little horn is not yet in the past.

The great tribulation of Daniel 12:1, and the abomination of desolation, verse 11, are yet future. In the latter verse we see that the taking away of the continual burnt offering is connected with the abomination of desolation. This "abomination" doubtless takes place under the anti-christ or super man of sin. And it is thought by some students that his image will be set up in the temple to be worshiped, which will constitute the "abomination that maketh desolate". That this sign occurs in the time of the end is shown in Daniel 8:13-18, where Daniel is plainly told that the vision shall be in the time of the end.

The great tribulation of Matthew 24:21, and Daniel's time of trouble, Daniel 12:1, must be the same. For of the former it is said to be "such as never was since there was a nation even to that same time;" and the latter to be "such as hath not been from the beginning of the world until now, no, nor ever shall be." Now if Daniel and Jesus do not refer to the same period and the same tribulation, one statement contradicts the other, and as both are from the Inspired Word, this cannot be.

At the time of Daniel's trouble his people, the Jews, are delivered. As the Jews are not yet delivered, this time of trouble is yet future, as is also the great tribulation, since they are identical. God's people have always had tribulation, especially during the "dark ages" when sixty millions of Christians were killed. But the great tribulation is yet to come, for Jesus says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken". Matt. 24:29.

Since the darkening of the sun and moon and the falling of the stars are said to come after the great tribulation, and that tribulation is still future, it follows that these signs in heaven are yet future, even though we had a darkening of the sun and moon on May 19, 1780, and the falling of the stars fifty-three years afterwards. There is no doubt these were heavenly signs, as scientists cannot account for the sun and moon being darkened then, since there was no eclipse at the time. But as the great tribulation precedes the darkening of these heavenly bodies, this occurrence can hardly fulfill the darkening Jesus refers to in Matthew 24:29.

When the world goes through the "great tribulation", there will be no two opinions about it. Everyone who enters and passes through it will recognize it as such, for "except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:22. Moreover this sign that Jesus spoke of—the darkening of the sun and moon and the falling of the stars—to be of use to mankind should be seen by all. When the dark day and night referred to occurred, it was visible to the people in New England and to small portions of New York and New Jersey. A very small part of the world, one would say.

Among other signs that Jesus speaks of in Matthew 24,
(Continued on page 634)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." — Psalm 72:2 to 4.

THE COMING OF CHRIST

THE coming of our Lord is far more than an event to be looked for historically. That it is an event that will attract the admiration or the fear of one and all is certain. But in a larger way the coming of Christ marks the passing from one dispensation to that of another. It marks the closing of the age of man's rule and the beginning of the age of Heaven's rule. It marks the winding up of the old earth, preparatory for the establishment of the new heavens and the new earth.

The revealed purposes of God cannot possibly come to their fulfillment without the second advent of Christ to this old earth. Without His return there is no resurrection from the dead. Without His return there is no redemption from sin. Without His return there is no righteous reign for earth. Without His return there is no victory over the vicious ways of man.

By the return and presence and continued work of Christ, the triumphant One, sin will eventually be vanquished; the curse will be overthrown; the dead will be raised; the glory of the Lord will radiate His grandeur, and greatness, and goodness, "from sea to sea, and from the river unto the ends of the earth."

THE HEAVENS DECLARE GOD'S GLORY

GOD has not left it to the vacillating whims of finite, carnal man to bear convincing evidence of the Creator's greatness and sovereignty, for "the heavens declare the glory of God; and the firmament sheweth his handiwork." Psalm 19:1.

It is interesting to know that, before any written revelation which we have of God, the ancients, discerning the stars of heaven and their courses, recognized in them the work and the revelation of God.

Job, who possibly wrote between three and four thousand years before Christ, writing in the twenty-sixth chapter of the omnipotence of the Creator, says in verse thirteen, "By his Spirit he hath garnished the heavens."

Answering Bildad's entreaties that Job should forsake

his faith in Jehovah and resort to reason and better sense, he replies in 9:6-9, by referring to the greatness of the heavens, the works of God's hands. In 38:31 Jehovah reasons with Job and cites the Pleiades, the bands of Orion, the signs of the Zodiac, Mazzaroth, citing them as evidence of His own greatness and of Job's dependence upon Him. How truly was Job made to realize that "by his spirit he hath garnished the heavens"! 26:13.

But this oldest biblical record is made more interesting when we come to realize that still earlier in history man had learned to watch the heavens and study the courses of the heavenly bodies. He had early come to believe that those same heavenly bodies revealed the fact of a coming Savior, who should overthrow the serpent and the enemy and who should Himself become triumphant Ruler over all the earth.

THE NEW MAN IN CHRIST

THAT Christianity as introduced by Christ, our Lord, consists of more than a mere series of doctrines and commandments is evident by the lives of the apostles as revealed in the Acts. It was when the day of Pentecost had fully come that this new life was manifested in the disciples.

As God, by breathing into his nostrils the breath of the spirit of life, had given strength to the man whom He created of the dust of the ground, so upon the day of Pentecost God filled with His own spirit those who in a formal way had come to be Christians. Like as Adam was powerless to carry on the works of a man's life till after he had received this spirit of the Father, so also the Christians were unable to carry on the work of the Christian life until after they had been imbued upon the day of Pentecost with spirit from on high.

This added strength of mind and body that was given to them by the spirit was immediately manifested. Nor did that manifestation cease quickly. It was continued throughout the Acts of the Apostles.

At the beautiful gate of the temple Peter transmitted that new power to the lame man who had never walked. Immediately that man leaped and praised the Father because of the new strength given unto him.

Like as God created man to work and to continue work-

ing throughout his generations, so God created Christians to work, yes, that they should continue Christian work throughout their successive generations. God is just as anxious for His work through the Christian to be accomplished as He was for work through the first man, Adam, to be accomplished.

It is quite evident that God has not made man merely

for man's pleasure, but rather that man should fit into the niche into which God has placed him and perform the duties that God would have him to perform. In like manner the Christian of today should be such an outstanding example and force before the world as to reflect most fully and most clearly God's power—power manifested through Christ and His spirit.

TRADITION OR TRUTH?

By George B. Alldridge

IF WE would take a writing pad, draw a line down through its center, on one side write what I believe about Satan, on the other side my authority or source of information for so believing, we would be surprised how little is derived from the Bible, and how "shallow" our knowledge really is.

Alexander Pope in his *Essay on Criticism* says,

"A little learning is a dangerous thing;
 Drink deep or taste not the Pierian Spring,
 There shallow draughts intoxicate the brain,
 And drinking largely, sobers us again."

In the *Golden Age* of February 18, 1931, in a lecture by "Judge" Rutherford under the title, "Jehovah," on Page 346, he is quoted as saying, regarding Satan, "When God created man and placed him in the paradise of Eden, He made man a part of Lucifer's organization. God appointed Lucifer as man's overseer or overlord. Lucifer must have been a very beautiful, as well as a powerful creature. God by His prophet Ezekiel, in the twenty-eighth chapter, gives a description of Lucifer in these words: 'Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways, from the day that thou wast created, till iniquity was found in thee . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.' This proves that Lucifer was a high official in the great organization of God and was an overseer of one part of God's universal organization. 'Iniquity' means lawlessness; and this scripture shows Lucifer became lawless, or rebelled against God's law, etc."

Blasphemy is defined as "indignity offered to God in words, writing, or signs; also, the act of claiming the attributes of deity." The remarks of "Judge" Rutherford seem to come under this head, when we consider the Scriptures.

There is a companion scripture which the "Judge" also

quotes, namely, Isa. 14:12, 14. But let us read the context, not a text here and there to suit our whim. So we read verse four: "That thou shalt take up this proverb against the King of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing."

Who is the prophet talking about? The king of Babylon, of course. Verses sixteen and seventeen read, "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" Read all this chapter, brethren, and see if it supports the "Judge's" argument.

But let us be fair. So we will now read Ezekiel 28:2. "Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man and not God, though thou set thine heart as the heart of God."

Now, brethren, read verses three to ten, which tell where the precious stones came from that covered him. But in verse twelve the prophet reiterates the point that God instructs him to make—that it is the King of Tyrus and not the fallen angel of "Judge" Rutherford's lore. "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sun, full of wisdom, and perfect in beauty." The following verses amplify in detail what this means. Read carefully verses eighteen and nineteen.

I wonder if the "Judge" realizes that his organization, "The International Bible Students", is a part of the system described in Revelation 17:5? We all know that this is, primarily, the great Roman Catholic church. "And the woman was arrayed in purple and scarlet colour, and

(Continued on page 630)

JUST A SONG AT TWILIGHT

"Just a song at twilight,
 When the lights are low,"
 Just a thought at daybreak,
 Of the love we owe
 To the One who saved us,
 Alone by grace we stand,
 To the One who'll take us,
 To the promised land.

 Far above all misery,
 Pain and tears unknown
 Joy and peace and comfort,
 Never more to roam.
 Home at last from wandering
 In the wilderness,
 Crowned with glory—honor—
 And eternal bliss.

 Safe and sound forever—
 The journey's end is reached—
 Ours to have forever,
 All the good He preached.
 Gathered round His table,
 Refreshed and satisfied,
 With Him in His mansions,
 Ever to abide.

 There there'll be no parting,
 There there'll be no strife;
 Father, brother, sister,
 Mother, son and wife—
 All are joined together,
 All are one, you see,
 Not of flesh, but spirit,
 Will our bodies be.

 There'll be no corruption,
 End of days unknown,
 With the Lord of Glory,
 On His heavenly throne.
 Oh! my God, I love Thee,
 Oh! the joy I know,
 Oh! the peace and comfort,
 Even here below.

 When these thoughts come to me,
 When I think of Thee,
 When through all this veil o' tears,
 I but dimly see,
 What's my hope and calling,
 What's my joy to be,
 How much, Precious Savior,
 Thou hast done for me.

 Come, beloved brethren,
 Sing this hymn — for see —
 Jesus loves you dearly —
 Just as He loves me!

—Contributed by A. L. Corbaley.

THE BEST GIFT

By Lydia Railsback

AT CERTAIN times of the year and on special occasions it is customary for one person to present to another some token of love in the form of an appropriate gift. The size or value of the gift is not always indicative of the love shown. Neither is the smallness of it an index to the feelings of the one toward the other.

It was James Russell Lowell who said,
 "Not what we give, but what we share,
 For the gift without the giver is bare."

And how true it is, for no matter how great the gift, it really means little to the recipient unless the love of the giver goes with it.

Then again, if a gift carries the thought with it that "You must give me just as much or a little more than I have given you", in many instances it becomes a burden rather than a pleasure.

These are the ways of the world, but in the religious life it is somewhat different. The gifts all come one way—from the Father and His Son to those who believe in them. The Father's love cannot be measured or computed, yet a portion of it goes out with every promise. There is no such thing as "You give me and I'll give you", but the Father gives to His children as He sees fit.

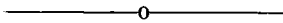
This has been so from the beginning and will continue so throughout all generations. But is there not something that we can do to at least in part compensate the Father? True, the Father needs no compensation.

The parent who loves his child and does everything for it that is in his power to do, does all this without the thought of being repaid. But if that child shows his appreciation for what the parent has done, he will give in return unbounded confidence and obedience. That to the parent means more than anything else.

So with the heavenly Father. Any service we can render Him in appreciation for what He has done and is still doing for us, is very little, comparatively speaking. Yet He requires this of us. He requires us to be obedient children, to love and serve Him.

Paul says in Romans 12:1, 2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

"The gift of God is eternal life through Jesus Christ our Lord." The best that we can do then is to show our love and appreciation by giving in return our best gift, which is humble obedient service to Him who is our Maker and the Giver of every good and perfect gift.

——
 "ASTRONOMY is believed to be the oldest of all sciences."

PSYCHOLOGY AND HUMAN CONSCIOUSNESS

By Norman John McLeod

ONE of the most intangible and baffling of phenomena is that of human consciousness. It also is one of the most important matters, religiously, that there is. The human brain gives rise to this most peculiar of functions: the realization of its own functions. Some of the animals seem to show indications of types of thought; most of them, however, do not rise above the level of association.

But no matter how high the type of animal thought, it never approaches the grandeur or sublimity of the idea which creates, plans, contemplates. Aesthetic appreciation of art, literature or music is absent among the animals; mirth is said to be lacking even among some of the more primitive savages.

There is no animal social heritage to be passed on by school, home, or church, or to be preserved by fiat of the state. The new generation of animals will begin where every other generation began. It will seldom rise above the point of instinctive and automatic action. One animal cannot compare notes with another to learn of better methods of doing things. To them no promises of God were made, for they do not ponder eternal things.

Nothing is more wonderful, more fascinating, or more heart-thrilling to watch than the budding consciousness of the infant, as he learns to prattle. Nor is anything sadder, more despairing, nor more mysterious than the dimming and disappearance of that same consciousness with the approach of death.

So puzzling indeed have been the problems of human consciousness that man has taken a great deal of time to investigate them through the ages. These investigations have borne fruit along two lines: religion and philosophy.

In Greek times, religion and philosophy were combined, but they finally diverged and separated. Both, however, were concerned with human consciousness, its appearance and disappearance. So grew up the idea, common to many religions and to philosophy, of the immortal soul.

The particular branch of philosophy devoted to the study of the soul was psychology. But psychologists were Greek and were of an enquiring turn of mind. Under the critical Greek eye, doubt was cast upon the immortality of the soul. When ancient Greek learning was revived in the late Middle Ages, doubt again crept in as to the immortality of the soul.

Modern times find the "immortal soul" giving way to the "mortal mind". But both concepts imply some eternal entity, operating the otherwise lifeless organism. The newer psychologists then said that, rather than a mind or a soul, consciousness was a group of processes called by them "faculties".

So developed the pseudo science of phrenology. But physiologists had found that we do not think in compart-

ments—the whole of consciousness focuses first on one thing, then on another. So consciousness is seen to be a function of the brain—a function that ceases when life ceases, or even in sleep or in a faint.

Theology did not keep pace with new psychological discoveries, but clung to the immortality of the soul. So that when a young student started to college and learned that there was no immortal soul, he lost all faith in a religion which had taught him, contrary to the Bible, that he could not die. Rather, do we see that psychology had in its long investigations reached the point attained by the Psalmist many centuries ago, that, "in death there is no remembrance of thee: in the grave who shall give thee thanks"?

Delegate your state evangelist to the General Conference to assist in devising better ways and means for furthering your state work.

THE PROGRESS OF THE APOSTASY

By Mrs. H. H. Kent

WE SEE evidences on every hand that the great falling away Paul spoke of in 2 Thessalonians 2:3, is advancing rapidly toward the end and we find the unbelieving are becoming more and more settled in their own theories. God has given them time and opportunity to repent, but they do not want to, and so judgment awaits them, and we can see it advancing speedily.

Recently, the writer had an experience, conversing with two college boys. They were just average boys, who came from good homes and were trying to make their way in the world, earning their living during the summer months. They could talk fluently on all world topics, but when it came to the Bible, it could readily be noticed how far away from God they had drifted even though they were well informed on many things in the Bible. It was quite evident in speaking with these youths that the very first thing that can be noticed is that they are very well versed in the theory of evolution, although many do not even know it. They think they are right because they have "advanced" views of the Bible.

Our present systems are indeed teaching our youths to think, but alas, with their active minds they have run far away from the truth, so that their consciences have become deadened. To them there is just one sin, and that is to be found out. In fact, activity, both bodily and mental, has been so greatly stressed and our present lax conditions have thrown the doors of opportunity so wide open that the very thought of restraint is repulsive; hence lawlessness follows.

One thing is noticeable about much of our training to—
(Continued on page 633)

GOD'S COVENANTS

"For the gifts and calling of God are without repentance."—Romans 11:29. "An oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath".—Hebrews 6:16, 17.

MANY and far reaching are the wonderful promises of God to man. All of them, without exception, breathe forth God's blessings for His creatures. As though to assure man, that man may feel to have more confidence, greater conviction, God has frequently added to His promises by putting them into the form of covenants.

Now a covenant as a promise is "a cutting" or "a dividing" of God's possessions or privileges and a distributing of them to those to whom the promises are made. This thought is beautifully illustrated in Genesis 15:9-16, where God caused the bodies of the beasts to be cut or divided in illustration of God's dividing His blessings unto Abraham.

While "covenant" means to divide or cut with another one, it further means the disposition of one's possession, disposing of it to another party.

God made disposition of His power and of His blessing unto Noah, as found in Genesis 9:13, where He added a sign that Noah and his descendants might ever, when looking upon the rainbow, recall God's covenant that never again should the earth be destroyed with water. This blessing, breathed by the Father to Noah, has been a continuous blessing to all generations.

Numerous have been God's blessings covenanted unto man. One such covenant of importance to all the human race was made by God to Abraham and to his Seed. Paul referred to the same in Galatians 3:8, 16, 17. It is a promise of blessing to the nations of earth. It was made to Abraham and his Seed. Gal. 3:8. But the Seed referred to, Paul says in Galatians 3:1, was the Seed in the singular number; that is, one Seed, not many. And this promise was established in the form of a covenant, v. 17.

The Seed referred to was particularly mentioned by God, in Genesis 21:12, "In Isaac shall thy seed be called." Here the word, Seed, is in the singular number. True, it is a collective noun, but the context of the sentence indicates that the collective noun is here singular.

Thus we learn that God's covenant to Abraham relative to *blessing the nations* was through Abraham's Seed, "which is Christ."

Reference to Genesis 12:3 reveals the fact that this covenant which God made was unconditional. He is going to fulfill it regardless of man. The blessing of all nations of earth is in God's plan and purpose. He is going to fulfill that blessing through Christ, the Seed of Abraham.

While the Seed spoken of is one, there is in the Seed a number referring to Christ, Gal. 3:16. Paul speaks further to the Galatians, 3:27-29, stating that "as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor

free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

How plain and specific these words are! Being in Christ the individual is a part of Abraham's Seed, a member of the body of Christ. The entire body of Christ makes up the Seed as a whole—Christ and His body members.

He does not refer to all those who look to Christ, to all those who may be in a way following after Him, but He refers only to "as many of you as have been baptized into Christ."

This particular covenant of God then, which refers to Christ, the Seed of Abraham, also refers to those who pass into the body of Christ. Having been baptized into Him, they become one with Him, and as such they are partakers of the blessings of that covenant of Almighty God.

This is one of the covenants that was confirmed of God by an oath. Gal. 3:17, 18. It was established in the strongest possible way, to assure those of faith in Christ that God would never overlook its fulfillment. Those then who are in Christ, who are of Him, may certainly with confident faith look forward to its fulfillment, and to that day when they, with their Master, may assist Him in rendering blessing, even the blessings of God, unto "all the nations of the earth."

This is "the gospel" that God "preached" unto Abraham, Gal. 3:8, and concerning which Paul declared, in 1:8, of anyone, even "an angel from heaven", who should preach an opposing gospel, "let him be accursed".

TRADITION OR TRUTH?

(Continued on page 627)

decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication".

Isaiah 8:20 reads, "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." Again, Isa. 43:9: "Let all the nations be gathered together, and let the people be assembled; who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified; or let them hear and say, it is truth."

Read on, brethren, to the end of the chapter. It is God's challenge to the nations for the teaching of false doctrines. Verse seventeen describes their end.

McCarthy, the great English historian, said that "the Roman Catholic Church, is the most wonderful organization, and has been the most powerful in the annals of the human race." How did she become so? By absorbing or incorporating into her teachings and doctrines pagan mythology and demonology, so as to win the pagan hosts into her fellowship. The secret of her success lies in one verse of the Scriptures, namely, 2 Thess. 2:14. I will quote from their own translation, the Douay version, which according to my copy received the "approbation of his eminence, James

Cardinal Gibbons, Archbishop of Baltimore". It reads thus, "Therefore brethren, stand fast; and hold the traditions which you have learned, whether by word or by our epistle." To this verse there is a footnote, "Traditions. See here that the unwritten traditions of the apostles are no less to be received than their epistles."

So then, as the popes claim, they possess the apostolic rights, invested in the twelve apostles, "St. Peter" in particular. We can readily see that the encyclicals, bulls, and edicts issued by the different popes from time to time, are considered by the faithful as equal to and part of God's Word, forgetting, probably not knowing, that their own scriptures read, "For I testify to every one that heareth the words of the prophecy of this book; if any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and from these things that are written in this book." Revelation 22:18, 19.

The other scriptures where the word, tradition, appears are, Matt. 15:2, 3-6; Mark 7:3, 5, 8, 9; Col. 2:8; 2 Thess. 3:6; 1 Peter 1:18; Gal. 1:14. Young's Concordance defines this word to mean, "A precept, the Jewish traditional law, an ordinance."

Jesus, in the days of His flesh, was always having trouble with the religious leaders by violating the traditions of the elders. Today the truth, as expressed by Jesus, John 17:17, "Sanctify them through thy truth; thy word is truth," meets with the same trouble by conflicting with the traditions of the elders, whether it be Catholic or Protestant.

To my surprise, I find that in the scriptures which Jesus and His apostles had access to, the word, "devils," is only found in Lev. 17:7; 2 Chron. 11:15, and means the idol worship, namely, "An he goat", and Deut. 32:17; Psalm 106:37, which means, "an Idol God," or demon that is malignant. The word, "Satan", is found only in 1 Chronicles 21:1; Job 1:6, 7, 8, 9, 12; 2:1, 2, 3, 4, 6, 7; Psalm 109:6; Zech. 3:1, 2. I find the definition is, "To attack, to accuse an adversary."

Nowhere can I find that this monstrous being, the illusion of the "Judge's" mind, tempted our father and mother, Adam and Eve. I have found though that Paul says, 1 Tim. 2:13, 14, "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." To this James agrees, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." And John says, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world."

Paul points out in Hebrews 2:14 and 1 Corinthians 15:56, who the devil is; and long before he was born, Isaiah and Hosea taught the same. See Isaiah 25:6-12 and Ho-

sea 13:14.

The Apostle reveals the secret of it all by saying, "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." "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Don't forget to imburse your delegate to the General Conference, that is, if he or she is depending upon his salary for a living. The best person whom you can encourage to act as your delegate is the one that you need.

GENERAL CONFERENCE REPRESENTATION

Extract from Constitution and By-laws:

VIII. (13) The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board fifty percent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty percent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 percent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote, but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present have voice and vote in any conference session.

The names of members, and if possible, the address of each member so represented, shall be furnished and certified by the proper officer to the Secretary of the General Conference before the session at which their votes shall be cast. (As amended August 12, 1926.)

The General Conference,
F. L. Austin, Secretary,
Oregon, Illinois:

This is to certify that have been appointed delegate... to represent the church conference at the General Conference to be held at Oregon, Illinois, August 4 to 16, 1931. The church conference has members which the above delegate is authorized to represent.
(Signed)

..... Chairman
..... Secretary

Dated, July, 1931.

Names and addresses of members follow:

WHAT A FRIEND WE HAVE IN JESUS

“What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry,
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry,
Every thing to God in prayer!

“Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

“Are we weak and heavy laden,
Cumbered with a load of care?—
Precious Savior, still our refuge—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In His arms He'll take and shield thee,
Thou wilt find a solace there.”

—H. Bonar.

EACH local church throughout the country is entitled to a delegate voice at the General Conference. Please read the by-laws found elsewhere in this paper and appoint your delegate with votes equal to one-half the number of your membership.

IMPORTANT PRAYER

SOME one has illustrated the effectiveness of such continual praying as the Lord Jesus described in His parable of the unjust judge (Luke 18:1-8), in this way.

Put an ounce weight in one pan of a pair of balances and then place visiting cards one by one in the other pan. The first card seems SO light. Of what use is it to move that heavy ounce weight? Two, three, four, five cards go in and yet there is no move, but when the twelfth card goes in the weight trembles and the thirteenth card brings it up.

So it is with prayer. You pray and pray, but the weight you are trying to move by prayer is so great, and your prayers seem so light and insufficient. The enemy says, “Give it up. What's the use?” He will continue saying this even to the very prayer which will move the weight. Many give up when one more prayer would have brought the answer.—Usher.

THE RETURN OF CHRIST

THE personal return of the Savior is the only gateway into eternal life. It is the believer's only hope (Titus 2:13)—a hope of living again (1 Peter 1:3, 5).

No man was allowed to enter into the tabernacle of the congregation until the high priest came out of the holy place (Lev. 16:17), and “no man hath ascended into heaven” (John 3:13). Christ is the only One who has entered on behalf of His people (Heb. 9:24-28), and His own people will not be with Him until He comes out, and they meet Him “in the air” (John 14:1-3; 1 Thess. 4:16, 17). No one sees Him before then (1 John 3:2).

“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness” (Psalm 17:15). The Psalmist is still both dead and buried, and has “not ascended” into heaven (Acts 2:29, 34; 13:36).

Job said, “For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another” (Job 19:25-27).

Dead people are dead, and not alive; living people are alive, and not dead (Eccl. 4:2). But to those who have trusted in Christ for salvation, whether dead or alive, they shall yet live together with Him. “I am he that liveth, and was dead, and, behold, I am alive for evermore, Amen; and have the keys of hades (the grave) and of death” (Rev. 1:18). “Because I live, ye shall live also” (John 14:19).

When the Lord returns (Matt. 25; Luke 19) all who have fallen asleep in Him, and have returned to dust, shall be raised again from the dead (Gen. 3:19; Eccl. 3:19, 20; 9:5, 10; Job 7:21; 14:12; 24:14, 15; Psa. 6:5; Dan. 12:2; John 5:28).

Those who have lost their lives at sea shall return from there; death will also give up those who died and were never buried (Rev. 20:13), and those who were buried shall be brought up out of their graves (Isa. 26:19; Dan. 12:2; Ezek. 37:12, 13; John 5:28, 29). Dead people will be raised to life: living people will be changed, “in a moment, in the twinkling of an eye” (1 Cor. 15:51-54; 1 Thess. 4:13-18).

“For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.” “Who died for us, that, whether we wake or sleep (live or die), we should live together with him” (Rom. 14:8, 9; 1 Thess. 5:10).

Dear reader, accept the truth (John 8:32, 36; Rom. 10:17). Receive Christ (John 1:12), and, in the “resurrection unto life,” you shall never die any more, but will be equal unto the angels: a child of God, and a child of the resurrection (Luke 20:35, 36).—*Words of Life*.

Send your pastor to the General Conference, August 4 to 16, to work for you. Pay him for his work and for his expenses.

THE PROGRESS OF THE APOSTASY

(Continued from page 629)

day. The modern evolutionists reject everything that is supernatural, scoffing at the creation of man, the flood, the story of Jonah and especially the divinity of Christ. They cannot comprehend anything that they cannot reason out, and God has not seen fit to reveal to them the deep things of life. They are hidden from the wise and prudent. (This means the worldly wise.)

God's children must take everything by faith, and as time goes on, the blessed truths of the Bible are revealed more and more. In fact the Word of God becomes a revelation to us, if we are willing to have God show us through the Word. However, it has always appeared to me that if it seems hard to some to believe the above facts (although I, myself, have never doubted any of them) the story of the flood would be the most convincing. Some try to tell us that all flesh did not die, but the Bible says so, and we must believe it.

One of the boys mentioned above said he could not see how Noah could make an ark large enough to get all the animals into it. A fact that is convincing that he did not take every animal into the ark is that we have no mammoths and mastodons today. But a pair of every animal that exists today was taken in. Perhaps they were too large to take into the ark, but we have proof that they existed, for we find skeletons of them in all of our large museums today.

It is said that many animals that have been found and dug up were in twisted and distorted shapes, showing that they died a violent death through some unnatural force of nature. Some even were found with the grass that they were chewing still in their mouths. That they are still found buried in arctic regions shows that the whole earth must have undergone a great change, for this animal could not possibly have lived except under tropical conditions. It is generally believed, however, that when the canopy existed, before the flood, everything grew to an immense size, and these animals may be proof of it.

But we have more recent proof that the flood must have made great changes in the geography of the earth, for recent discoveries and excavations have shown that some great convulsion of nature has buried whole cities. Some of the things that have been found were in an almost perfect state of preservation.

How anyone could doubt God after thinking about these things is hard for us to see. The saddest part of it all is that they have rejected it so long that it seems very real to them now, and they can find reason to scoff and belittle these things that mean so much to the trusting heart, proving that they belong to the scoffers that Peter tells us, 2 Peter 3:3, would come in the last days. It was the writer's duty and privilege to tell these boys that they were a proof of the last days of this dispensation, because they belonged to the scoffers.

THE BOOK OF JAMES

By Lyman Booth

THE writer styles himself "James, a servant of God, and of the Lord Jesus Christ." This modest title, for one who was bishop of Jerusalem, and in accordance with what we have argued also an Apostle, impresses us at once with the genuineness of the epistle. He was the son of Alphaeus, the brother of Jude, and the near relation of our Lord, called also, "James, the less," probably being lower in stature or younger than the other James. It was this James who is generally allowed to have written this epistle. (Matt. 13:54-58; Luke 24:13-24.)

It is recorded in ecclesiastical history, and the Acts of the Apostles confirms the fact, that James generally resided at Jerusalem, superintending the concerns of the churches in that city and in the nearby places to the end of his life, which came by martyrdom. The circumstances connected therewith are differently related. It seems that he wrote this letter only a short time before his death; and it is supposed by some that the sharp rebukes and awful warnings given in it to his countrymen stirred up that persecuting rage which terminated his life. But, after all, it is peculiarly wonderful that he should have been preserved so many years in so perilous a position; and it can be accounted for only by ascribing it to the Lord's immediate protection.

The epistle is styled "general" because it was not addressed to any particular church, but to the Jewish converts throughout their dispersion, and with evident reference to the unconverted part of the nation. This title was not given it until some years after it was written. It is probable that the Apostle, by means of the elders and Christians at Jerusalem, circulated copies of this epistle through those strangers who came to the sacred festivals from the several cities and countries where the Jews resided, and especially where there were Jewish converts to Christianity. And as it was exclusively addressed to his countrymen, it seems for a long time to have been little known among the Gentile converts, so that its authenticity was doubted for considerable time.

The second Epistle of Peter, the second and third of John, the Epistle of Jude, and the Revelation are omitted in the first Syriac translation of the New Testament, which was made in the beginning of the second century for the use of converted Jews. This is an argument of considerable weight, for certainly the Jewish believers, to whom that epistle was addressed and delivered, were much better judges of its authenticity than the converted Gentiles to whom it was not sent, and who perhaps had no opportunity of being acquainted with it till long after it was written.

The book is cited by Clemens Romanus four times, by Ignatius in his genuine epistle to the Ephesians, by Origen in his thirteenth homily upon Genesis. Eusebius says it

was known to most, and publicly read in most Christian churches. St. Jerome says that in process of time it obtained authority. Esthius says that they who doubted it before, in the fourth century embraced the opinion of them who received it. All the catalogues of the books of the Holy Scriptures, published by general and provincial councils, Roman bishops, or other orthodox writers, number it among the canonical scriptures.

Doddridge says, "It appears to me that the authority of this and some other parts of the New Testament, having been early questioned by some primitive churches, affords an argument of their peculiar caution that no other writings should be admitted into the sacred canon, however excellent, besides those which had undoubted claim to that distinction, and he justly challenges our deference to their judgment who doubtless were most capable of judging, and gave sufficient evidence of their care, as well as their capacity. The epistle before us, having passed through a severe and accurate scrutiny, appears to have been universally received, and accordingly has been transmitted down to the present age as an authentic part of the oracles of God."

It is generally known that Luther, in the early part of the reformation, spoke very slightly of this book, thinking that it contradicted Paul's doctrine on the grand subject of justification. But deeper experience, more exact investigation, more extensive examination, and a maturer judgment induced him to retract his opinion; and at present no further doubt seems to be entertained among orthodox Christians as to its divine inspiration and authority.

It is not, however, so replete with the doctrines of Christianity as Paul's epistles are in general, or as the other apostolic epistles are. For it is supposed to have been written with the special design of counteracting false teachers who in different ways perverted those doctrines and wrested them to their own destruction and that of other men. But the grand principles of Christianity are throughout taken for granted and will be found, on careful consideration, entirely in accord with Paul's doctrine concerning grace and justification, though at first glance, it may appear otherwise.

It abounds with exhortations to the patience of hope and the obedience of faith and love. Various warnings, reproofs, and encouragements are interspersed, according to the different characters of the persons addressed in it. The financial and commercial enterprises of the present time seem to indicate the nearness of the fulfillment of the first six verses of the fifth chapter. It seems quite applicable to the Jews of our own time, for they control the money market as well as most of the commerce of the world.

James was a rigid observer of the Mosaic ritual, a Nazarene, and an ascetic. He was preeminently suited to rebuke sternly the sins which became so terribly prominent during the closing days of Jerusalem—hypocrisy, presumption, censoriousness, love of riches, contempt of the poor, "feuds and factions, wars and fightings", the vices which culminated in and precipitated the destruction of Jerusalem. This he does in his epistle addressed to the "twelve

tribes which are in the dispersion," that is, Jewish Christians scattered throughout the Roman Empire, and written, according to some, shortly before his martyrdom.

The epistle is remarkable for its practical character, the homeliness, and aptness of its illustrations, and its bold, plain-spoken rebuke of the wealthy oppressors of the poor. The first section treats of sincerity and patience under affliction (1:1-15). The second treats of hypocrisy and self-deceit (1:16-27). The third warns against pride of the rich and contempt of the poor, against charity and spurious faith (2:1-26). The next treats of the ruling of the tongue and cultivating peace (3). The fifth gives warnings against strife and evil-speaking, against corruption of the world, pride, luxury, and oppression (4). Then follow warnings against covetousness (5:1-11), profane and rash oaths (5:12), exhortations to prayer, especially in sickness (5:13-18), and the blessedness of converting a sinner from the error of his ways (5:19, 20).

THE state conferences and the General Conference will be just what the people make them to be. The leaders can do no more than the membership will allow them to do. No matter how earnest, how faithful, or how diligent your leader; he cannot make a success of your conference unless he has the cooperation of the membership.

After suggesting possible errors to your leader, leave it for him to decide what shall be done, and then cooperate. He possibly knows things that he cannot explain to you. Give him a chance to work out his judgment of the proper thing to be done.

THE PREDICTED SIGNS OF THE LORD'S COMING

(Continued from front page)

is that in verse 14, which reads: "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." It seems impossible for anyone but God to know just when this sign shall be accomplished. There is no nation now where the gospel, as many understand it, has not been preached. But Jesus says, "this gospel of the kingdom." Must it be preached literally to all, or must it be so widely preached in every nation that all may have the opportunity of hearing it, if they desire?

One writer has said that the "gigantic missionary operations of our days have brought us considerably nearer to the fulfillment of this word of our Lord."

The last sign that occurs before the actual appearing of our Lord is His sign to be seen in heaven. Great changes are rapidly taking place, and these signs may all be fulfilled in a comparatively brief time. And so while we wait and pray for His coming, let us heed His warning given in Mark 13:37: "And what I say unto you I say unto all, WATCH."

National Berean Department

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"OUR TODAYS AND YESTERDAYS ARE THE BLOCKS WITH WHICH WE BUILD."

USE OF TIME

ONCE, our greatest Friend gave His life that we might live. He gave it ungrudgingly, at the cost of immediate earthly pleasures and untold mental and physical agonies.

If we are following our Master, we too will give gladly our "reasonable service" which is to "present our bodies a living sacrifice, holy, acceptable unto God."—Rom. 12:1. We realize this to be a difficult task; but anything worth while must be toiled for.

We may feel that we are meeting the necessary requirements of Christianity, but if we take an inventory of the way in which we spend our time, I am sure that most of us will find that we are giving an improporionately greater amount of time to transient pleasures of this life, than to work which shall contribute to the everlasting joys which are to come in what appears to be the not very far distant future.

It is possible to misuse time even in what *appears* to be the Lord's service. For instance, some people use the wrong method in attempting to spread the doctrine of Christ. They seek to force people to become Christians by causing them to be afraid of God, rather than to love Him. Others "cast their pearls before swine" by concentrating their time upon those who will have nothing to do with Christ's teachings.

However, we should not assume a contrary attitude and be "ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16. Rather, we should be ever conscieous of the presence of Christ, endeavoring always to draw others to Him, by striving to live as He taught that we should, and by presenting the gospel to them in the best manner that we are able.

Bessie Blackwell, Los Angeles, Calif.

HOW ABRAHAM'S FAITH WAS TRIED

ABRAHAM had no children until he was one hundred years old, and then Isaac was born. He loved his only son with all his heart. God thought he would try Abraham's faith. So He asked him to offer up his only son as a sacri-

fice. So he was directed where to go, and how to do everything. And Abraham obeyed Him.

Abraham took Isaac up to the mountain. Isaac said to his father, "The fire and the wood are here, but where is the burnt offering?" And Abraham said, "God will provide a lamb for a burnt offering." So Abraham built an altar and laid wood in order and bound Isaac and laid him upon the wood. And he stretched his hand forth to slay his son.

The angel of the Lord called to Abraham and said, "Do not slay the lad." When Abraham looked around, he spied a ram caught in the bushes. So it was used for the sacrifice instead of Isaac.

God found in Abraham a faithful servant and made a wonderful promise to him, saying, "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 them that curse thee, and in thee shall all the families of the earth be blessed."

Paul tells us that if we are baptized into Christ, we will become Abraham's seed and inherit these promises.

Charlotte Rahn, Age 12, El Centro, Calif.

SOUTH BEND, INDIANA

THE young people's Berean class has an attendance of about twelve. The officers are as follows: president, Dale Rouch; vice president, Forest Stilson; secretary and treasurer, Gladys Boyle. The classes are held at the homes of the members, alternating each Sunday.

We have many good times together and at the same time we are learning more about God's Word. We had a contest with the memory verses. Everyone took a great interest and the contest was a tie. So we had a chicken dinner at one of the homes.

A Berean class, although small, helps us to keep on the path to God's kingdom.

Gladys Boyle, Sec.

BEREAN PAGE CONTRIBUTIONS

Illinois, 21; Ohio, 16; California, 9; Michigan, 8; Indiana, 5; Louisiana, 4; Iowa, 3; Texas, 1; Missouri, 1; New York, 1; Arkansas, 1; Nebraska, 1; South Dakota, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



SHARING WITH OTHERS

DURING the years immediately following the ascension of the Savior to heaven, His followers were very true to each other. Perhaps it was because the rulers of the land were so opposed to them, that they clung to each other so strongly. Anyway, they seemed to have more love for each other than we see sometimes between some Christians today.

Those that had farms or property of any kind sold them, and they all put the money together. And they didn't shut out those who didn't have anything to sell, but they took the poor ones in, and they all lived from this one fund. Everybody had enough; none, too much and none, too little.

Now, you know, living like that, there couldn't have been any "grabby" ones among them, or some would have had to suffer, wouldn't they? They had to stand so much abuse from those who didn't believe in Jesus that they all felt tender to each other and did only kind things to others. They tried hard to follow in the steps of the kind and loving Jesus, who always "went about doing good."

Among these early Christians in the town of Joppa, lived a woman whose name was Tabitha or in Greek, Dorcas. She must have been one whom everybody loved. For she was always doing a good deed for some poor, or lonely, or sick person. She was a beautiful seamstress, too, for she had made many coats and dresses for some of the poor widows who had no one to buy them for them.

And what do you think? One day she became very, very sick and finally she died. How lonely and sad all the Christians were, as they thought they would never see Dorcas again, nor hear her kind voice!

Now Peter was not very far away, in a little town called Lydda, where he had healed a lame man by the name of Aeneas, who had been sick in bed for eight years. The disciples had heard of the wonderful things Peter had done in the name of Christ, so they sent for him to come over to Joppa.

When Peter got there, he was taken to the home of Dorcas, to an upper room where she lay dead. Standing all around her were the folks for whom she had done so many kind deeds. The tears were streaming down their faces, as they showed Peter the garments made by the skillful fingers that were now so strangely still.

After talking to the sorrowing Christians a few minutes, Peter asked them all to go out. Next he closed the door and knelt down and prayed silently to God. Then he

turned to Dorcas, cold in death, and said, "Tabitha, arise."

Immediately she opened her eyes and when she saw Peter, she sat up! He gave her his hand and helped her to her feet. Then he called all the sad and weeping Christians in and presented her to them—alive!

Imagine their joy at grasping once more the hand of their dear friend! Their tears were changed to smiles and words of thankfulness to God for His wonderful power in bringing her back to life.—*M. G.*

KINDNESS DURING LIFE

I would rather have one little rose
From the garden of a friend,
Than to have the choicest flowers,
When my stay on earth must end.

I would rather have one pleasant word,
In kindness said to me,
Than flattery when my heart is still
And life has ceased to be.

I would rather have a loving smile,
From friends I know are true,
Than tears shed round my casket,
When this world I've bid adieu.

Bring me all the flowers today,
Whether pink, or white, or red—
I'd rather have one blossom now,
Than a truckload when I'm dead.

—*Author unknown.*

THREE RULES: AND YOU'RE HAPPY

IT WAS at a Girls' Summer School, years ago, when one of the girls rose and said to Alice Freeman Palmer, who had been talking to them:

"Mrs. Palmer, you are always so cheerful and happy: will you tell us how we can be happy?"

"I will, dear," was the reply, "I will give you three simple rules: The first is this: Commit something good to memory every day. It needn't be much: three or four words will do, just a pretty bit of a poem, or a Bible verse.

"The second rule is: Look for something beautiful every day; and don't skip a day, or it won't work.

"My third rule is—now, mind, don't skip a day. Do something for somebody, every day. That is all there is to it, dear."—*Selected.*

With Our Sunday Schools

LESSON 3. — July 19, 1931

SOCIAL SERVICE IN THE EARLY CHURCH

Acts 4:32-35; 6:1-7; 9:36-39; 2 Corinthians 9:1-15

Devotional Reading: Psalm 112:5-10

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

Topic. Christians Sharing With Others.

Basic Truth. "So we, being many, are one body in Christ, and every one members one of another."—Rom. 12:5.

I. Christians Different. When God on the day of Pentecost "sealed with that holy Spirit of promise", Eph. 1:13, true followers of Christ, He sealed them for Himself. He took them out from the world equally as much as in Num. 3:41, 45 He took the Levites from among the children of Israel for Himself. As the Levites were "wholly given unto" God, Num. 8:16, 18, for service to Him, so are Christians taken out from the world and set aside for God and for God's service. Their relation to God is different than is the relation of the rest of mankind. By God the Christian church has been constituted a body by itself, called, 1 Cor. 12:27, "the body of Christ". And each member thereof is regarded as properly responsible to God and to every other member. 1 Cor. 12:26-28.

Therefore they are different. In a particular way they belong to God. In a particular way they must rely on God.

II. The Lord Will Provide. Abraham, a man wholly given to Jehovah, answering his son's question, Gen. 22:7, said, v. 8, "My son, God will provide himself a lamb." Obedient to God's direction, Abraham proceeded to the offering of Isaac, when God stayed the hand and provided a ram. "Abraham called the name of that place Jehovah-jireh", v. 14, margin, "The Lord will see (or) provide."

The same God still rules heaven and earth. Sometimes the sacrifice necessitated from God's people in behalf of the world allows of no release. But in the matter of caring for His own, the same God who provided Abraham with a ram, Israel with manna, the Savior with bread, is still powerful to provide.

III. Christian Duty. The Christian's constant duty is toward God. His work toward his fellows must be determined by the degree of service thus rendered to his Father. Jesus, Matt. 26:11, approved of the anointing with costly ointment, rather than contributing its worth to the poor, with the statement, "Ye have the poor always with you."

Poverty, as also great wars and financial depression, is the result of failure, somewhere, of true obedience to God.

Through the leadership of the apostles God revealed His power to fully provide for all needs of devoted Christians. All disclaimed personal ownership. All relied upon God. Provision was made for all.

Paul taught and practiced the same truths in his ministry. Each one gave to God's work as he personally recognized God as Owner. 2 Cor. 9.

PRACTICAL APPLICATIONS

The early church was of one mind and had all things in common. They bore one another's burdens. We are thus commanded. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2. Christian people should recognize each other's needs, and where want demands, supply the need. No man is entitled to two pair of shoes or two coats, when his brother in the church hasn't any. If the blessing of the Father endows us with a gift to sing, or pray, or speak, such a gift should be used to the uplifting of our brother. If God smiles upon us with a large measure of this world's goods, we should use it for the betterment of our co-laborer. True religion is assisting the poor, the widows and the fatherless in their affliction. James 1:27.

Our labors of mercy are not confined to "those of like precious faith", but they must reach out and supply the need, wherever it arises. "Do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. The real joys of life are not to be found in receiving, but in giving. The Lord said, "It is more blessed to give than to receive." Acts 20:35. It may also be said, "It is more blessed to help than to be helped."

The persecution of the early church undoubtedly had a tendency to cement the members together. They needed the encouragement and help of each other. It is quite likely that the days preceding the translation of the church will be so troublesome that a closer bond and fellowship will be required.

—C. E. R.

THE GOLDEN TEXT

"It is more blessed to give than to receive."—Acts 20:35.

In these days of trying times one might say, "It is more blessed to be able to give and then do it, than it is to have to receive the necessities of life." We are told to "bear ye one another's burdens, and so fulfill the law of Christ."—Gal. 6:2.

Christ came into the world not to receive, but to give. Though He had no worldly goods so far as we know, He was constantly giving of what He had. Peter said, "Silver and gold have I none; but such as I have, give I thee." What Peter gave through Christ was worth much more than any amount of silver and gold. Jesus, the Christ, gave still more. He gave His life for others.

Christ's love has taught us to love one another, and if we do this we will be willing to give as it has been given unto us. Many a blessing has no doubt been meted out because of the spirit of giving where it is needed. Christ set the example. Christians should follow.—L. A. R.

SENIOR AND ADULT CLASSES

Christians Sharing With Others

The early church at Jerusalem had all things in common, each one selling his property and depositing the revenue in a common chest to provide necessities for all in the church. This practice, it seems, was confined to Jerusalem and was never given as a command to other churches. The Jerusalem brethren may have sold their property to emphasize their new hope. Israelites were possessors of land and were forbidden to permanently dispossess themselves of their property. The church is to rule over the land but not possess it.

The early churches were willing to help the famine sufferers of Jerusalem, but this was not imposed as a command. Paul seems to teach very strongly in 1 Tim. 5 that the church is not under obligation to help any but widows over sixty years of age. "Let not a widow be enrolled less than sixty years old, having been the wife of one husband, well reputed for good works" (v. 9, Diag.). This applied only to those that were "widows indeed". "But if any widow has children or grandchildren, let these be taught first to be dutiful to their own family, and to render proper returns to their progenitors; for this is acceptable in the sight of God. But if any one provide not for his own relatives, and especially for his own family, he has denied the faith, and is worse than an unbeliever."—1 Tim. 5:4, 8, Diag.

By this it is evident that the duty of "sharing with others" rests upon the shoulders of individuals rather than upon the church.

—H. A. S.

INTERMEDIATE CLASS

Topic: Christians Sharing With Others.

This lesson follows immediately upon the lesson of last Sunday. Large numbers were now being obedient to the gospel. How were the needy cared for? Acts 4:32-37. When there is much work to do, how is the best way to get it done—leave it for anyone to do, or appoint certain ones to do it? How did the disciples proceed? Acts 6:3. Name the seven deacons who were appointed to look after the widows and those in need. V. 5.

Was it only the men who did the kind deeds in those days? Acts 9:36. Tell the story of Dorcas. Vv. 37-41. What was the result of this miracle? V. 42. Do you think the Lord especially blessed the church in those days? Acts 6:7. Can you see a reason for this? The hearts of the early disciples must have been filled with love for each other and also for all whom they met. They did not hoard up their wealth for their own selfish comfort and pleasure, but they used it for the good of others.

What can you do for others?—M. G.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

Indiana, North Salem,	July 7 to 19
Texas, Riviera,	July 10 to 19
General and Illinois, Oregon,	Aug. 4 to 16
Nebraska, Holbrook	Aug. 15 to 23
Virginia, Maurertown,	August 20 to 30
Iowa, Waterloo,	August 22 to 30
Kansas, Arkansas City,	August 23 to 31

MOOREFIELD, NEBRASKA

E. E. Giesler, pastor

The annual meeting of the Moorefield church will be held the second Sunday of July. There will be an all day meeting and dinner at noon in the church basement. Sunday School at ten o'clock. Morning worship at eleven. Business meeting at two-thirty in the afternoon and evening service at eight. Come, spend the day with us.

ILLINOIS BIBLE SCHOOL

Among the following classes you will find a place of benefit and interest:

Adult Class—teachers, Bros. Conner and Gordon.

Senior Young People—Bros. Austin and Lapp.

Junior Young People—Bros. Marsh and Gordon.

Intermediates—Bro. Thayer.

Primary—Sr. Thayer.

FROM HERE AND THERE

We are grieved to learn that Sr. Ida Murray, of Morton, Washington, a subscriber of many years, is no longer able to read her Herald because of failing sight. It makes us long for the return of the Great Physician.

July 11 and 12 are Bro. Lapp's regular appointment with the brethren at Ripley, Illinois. A hearty cooperation is always found among the Ripley folks, and we are sure this month will be no exception. You will be uplifted by attendance at these services.

Bro. J. R. LeCrone will be with the Lawrenceville (Ohio) church on July 12 at their all day meeting. The brethren of Indiana and Ohio have lent their encouragement to Bro. LeCrone in a most hearty manner and they write that they have enjoyed his sermons very much.

The weather having grown too chilly at Oregon, Bro. Austin migrated to a warmer clime and left on July 7 for Riviera, Texas, to assist the brethren with their conference and Bible School. During his absence, Bro. Paul Hatch will speak for the Oregon brethren on July 12, and Bro. J. R. LeCrone on July 19.

The Dixon brethren were very happily surprised to have Bro. and Sr. Marsh and Arlen, of Los Angeles, arrive in time for morning service on July 5, on their way to the Indiana Conference. And they gladdened the Oregon folks with their presence at the evening service. Accompanying them is Sr. Olive Wood, who with Sr. Marsh, will visit with Bro. and Sr. J. H. Williams and Sr. Sue Williams, while Bro. Marsh and son attend the conference.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. C. E. Randall,	Mora, Minnesota.
Sr. H. L. Luper,	Arkansas City, Kansas
Sr. J. S. Hindman,	Winfield, Kansas
Sr. Harriet Reed,	Arkansas City, Kan.
Sr. Franklin Moore,	Niagara Falls, N. Y.
Sr. Riley Hoskins,	St. Cloud, Minn.
Wilbur Hagenbush	Argos, Ind.
Mrs. Alice V. Blakesley, Rt. 1, Bx. 25	Sumas, Washington
Bro. and Sr. Chas. Stedman,	Miami, N. M.
Sr. C. Seely, 710 Brown St.	Healdsburg, Calif.
Mrs. Daisy Pietenen, daughter of Sr. Seely.	

RENEWED ACTIVITIES AT ELDORADO

We are very glad to report that the brethren at Eldorado have reorganized their Sunday School and will meet regularly again. Bro. Walter Wiggins is superintendent; Bro. Fred Shain, assistant and Sr. Madalin Davenport, secretary-treasurer. They have taken heart since Bro. Lapp has been with them and we trust that the renewed interest will continue to grow and be the means of building up a strong congregation at Eldorado.

INDIANA STATE BEREAN MEETING

The Indiana State Berean business meeting will be held Wednesday evening at six-thirty, July 15th. Mrs. Pearl Zecheil, president.

INDIANA REPORT FOR JUNE

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

Baptisms, 2. Marriages, 2.

Money received: Pleasant View, \$8.50; Rensselaer, \$30.00; Plymouth, \$15.00; Burr Oak, \$10.00; Hillisburg, \$47.00; Conference Board, \$2.00. Expense, \$14.50.

Note: On June 21 we had the pleasure of baptizing Cecil Kidd and John Kidd of Lucerne, at Plymouth. These young men were led to take this step by Sr. M. Fetters, who is one of our faithful workers. In February and March the Hillisburg church fell behind in their support of the state work. So on June 28 Bro. Plummer, our church treasurer, paid \$25.00 for June and \$22.00 for February and March. This makes the Hillisburg church square with the Conference Board.

J. H. Anderson.

THOSE MAPS

Don't overlook the back page of this issue, announcing valuable gifts in exchange for new yearly subscriptions. These have been chosen especially for Sunday Schools and Bible classes. By banding together your class may obtain a valuable map, with only a little effort from each.

REPORT FROM KOKOMO

The Kokomo brethren have again received a feast of good things, for which we are indeed thankful. Bro. S. J. Lindsay closed a week's meetings last Sunday night, with a very instructive "Signs of the Times" discourse. Bro. Richard LeCrone came with Bro. Lindsay and stopped over until Thursday morning, being forced to hasten on to his appointment at South Bend. Bro. LeCrone spoke for us Tuesday night, bringing to us some beautiful thoughts from the types of Israel's wandering. We were glad to meet Bro. LeCrone and were sorry to see him leave. Bro. J. H. Anderson and children were with us two nights, Bro. Anderson driving over from Hillisburg to meet with his old friend and collaborer, Bro. Lindsay.

While there were no additions to the fold, we have been greatly blessed and strengthened by these services, to carry on in our humble way the work of the Master. We hope to meet with Bro. Lindsay again soon.

The industrial conditions here seem to be growing worse, but we have the promise that the Father will provide for our every need. While at times everything seems dark from the human standpoint, we rejoice in the hope of the soon return of our Lord, to speak peace to the troubled earth.

In His service,

D. G. Harvey.

EDEN VALLEY, MINNESOTA

An unusual blessing has recently come to the Church of God at Eden Valley during a series of meetings conducted by Elder Patrick of Ashland, Ohio.

These meetings began on Sunday, June 7, and continued through Friday, June 19. In this time the annual Minnesota Conference convened for four days, and many of even our oldest members declared it to be the best conference they had ever attended. Several ministers were present and assisted in the preaching; Elders Patrick and Randall, however, carried the leading responsibilities.

Following the Conference sessions the interest continued well, and Bro. Patrick's efforts among us have been a godsend. Eighteen were baptized during this series of meetings. They are nearly all young people of high school age, and their addition to the church should be a big factor of encouragement to the church in a time when some have become discouraged. The names of those baptized follow: Glen Bennett, Gordan Thoms, Lynn Green, Marjorie Ruhn, Mrs. Eunice Otto, Norma Kirkpatrick, Mrs. Idella Tritabaugh, Ivan Mills, Elmer Wood, Loraine Brossard, Lucille Brossard, Norma Liestman, Edna Edwards, Robert Flesland, Elmo Gaspar, Ernest Driver, Nadine Tritabaugh, Harold Kirkpatrick.

We pray that these may remain in the fold of Christ.

Elder Sydney E. Magaw, pastor.

TO OUR CLUB MEMBERS

To those who are members of our dollar-a-month club and who are faithfully sending in their pledges each month during these strenuous times, we wish to express our appreciation. One sister, in sending in her contribution, writes that she considers that God's work comes before anything else, and that these trying times are all the more reason for the Christian to redouble his efforts. The Lord always rewards hearty, sincere service to Him.

BRUSH CREEK, OHIO

Another season of studying God's Word in Bible School and meetings has passed into history, and we will say that every one that attended was well repaid with the truths that we gathered while together. Bro. S. J. Lindsay and Bro. Richard LeCrone, both of Oregon, Illinois, Bro. LeCrone one of the young men from the Bible Training Class, were the teachers. Bro. Lyon from Cleveland was also with us a few days, and spoke to us one evening, and with his inspiring songs added much to the meeting.

Bro. Lindsay taught the adult class. We studied Revelation, first going to the Old Testament which was very interesting and profitable. Bro. Lindsay impressed us with the necessity of studying our Bibles daily, that we might be the faithful servants and escape the time of trouble that is surely coming.

Bro. LeCrone taught the young people's class. Their study was on the life of the children of Israel and was well given. The three discourses he gave surely ought to impress the young people with the importance of living clean lives and presenting themselves to the Master for service.

We also had the pleasure of having Bro. Philip Curtis and family, of Louisville, Kentucky, Bro. and Sr. Roscoe Dunbar and son, Glen, and Sr. Etta Elton of Delta, Ohio, as our guests, which always adds to a meeting.

The special music which was rendered by the male quartet, and the solos and duets were much appreciated by all.

Sunday, June 14, our annual all day meeting, which is always looked forward to, when the Springfield brethren unite with us, brought to a close our season of worship which will long be remembered by all and cause us to strive more zealously that we might be true lights of the gospel.

Edna Brewer, Sec.

THE WORK AT PUYALLUP

On June 26th, Mr. Forrest Olson and Sr. Elna Petersen were united in marriage at our home in Puyallup. The groom is an industrious young man, and he lives on a farm near Sumner, Washington. The bride is a graduate stenographer who lately has been making her home with us.

There is quite an interesting romance connected with their marriage. Both were students at business college in Tacoma, where our son Earl was taking a secretarial course. Earl had many very interesting talks with the students on Bible subjects. As a result of his teaching these two young people became very much interested in the gospel of the kingdom, and later on they attended our church services in Puyallup, with the result that Sr. Elna was obedient in baptism on May 10th.

They were united in marriage on June 26th, and on June 28th Bro. Forrest, after making the good confession, was obedient in baptism. So the young people are starting out in life together, with the Word of God to guide them. May it lead them to the safe harbor of the kingdom of God.

This is a beautiful example of how bread, sown upon the waters, will not return void, though we do not always see such immediate

results. Earl is now in Los Angeles, doing secretarial work, but the seed that was sown by him has taken deep root in the minds and hearts of these two young people, leading to the glorious result of their giving their lives into the hands of their Lord.

Sunday evening a surprise party was held at our house by a company of the church people and friends, to offer congratulations and well wishes for their future happiness. A few games were played; then the whole company engaged in singing some of the beautiful songs of the kingdom. For the present the happy couple will reside on the farm of the bridegroom's father, near Sumner.

On Sunday May 31st, Bro. George Bond, after making his confession of faith in the gospel, was baptized into the body of Christ, in Clark's Creek. Bro. Bond has been a member of the Christian Church, but hearing the good news of the kingdom, and life only in Christ, he was gladly obedient to his Lord. May we all be faithful, for the coming of the Lord is very near.

A. L. Corbaley.

NIAGARA FALLS AND FONTHILL

On Sunday morning, June 28th, a baptismal service was held at the Falls church at which time six were baptized into Christ Jesus. We rejoice with the angels of heaven over the conversion of these precious souls. We expect others to follow their example before long. The names and addresses are as follows: Mr. and Mrs. Velmer Bousfield and two sons, Gordon and Orlin, of Wellandport, Ontario, and Mrs. Kenneth Moore of Ransomville, New York. We pray the Father's blessing to rest upon these new members.

The church at the Falls is looking neat and clean with its new coat of paint, and anyone passing by will readily know what church it is by the new, large and beautiful sign.

Dr. and Mrs. Lent took a week end trip to Cleveland, spending the time with his brother.

Sr. Shea was away for a fortnight in Pennsylvania, visiting with her daughter.

Bro. and Sr. Weldon and daughter, Irene, have returned from Preston Springs Sanitarium, where Bro. and Sr. Weldon have been receiving treatments. Both are somewhat improved, but will require several months of rest to bring them back to their former condition.

Bro. and Sr. Wm. Platts spent a few days' vacation in a camp near Windsor. A number of our people have cut loose from the busy activities of life, making trips to various parts of the province.

The Fonthill choir has discontinued weekly practice during the months of July and August.

Sr. Marr's son, Rhodus, and family, from near Brownsville, Texas, have been visiting with their mother for the last month.

A CARD OF THANKS

I want to thank all the dear friends, brothers, and sisters that so kindly remembered me in my recent illness, with plants, flowers, cards, also many with their presence. It all helps to cheer up a sick room.

I wish to express many thanks also to our kind matron and to the members of the Home. All did their share well—God bless them all, and keep us all in the love of the truth as it is in Christ Jesus, that when He appears we may be like Him, for we shall see Him as He is. This is the prayer of your humble sister in Christ,

Mary M. Renner.

GRAND RAPIDS, MICHIGAN

Now that another very successful Michigan conference is over, the local church is settling down to its regular program of activity. This includes choir practice on Wednesdays; Berean and prayer service Thursday; orchestra practice Friday; besides the Sunday meetings of Sunday School at ten o'clock, with sermons at eleven and seven-thirty.

The pastor and family were pleased on June 27 to have Bro. and Sr. McGraw of Macomb, Illinois, stop for a brief visit while passing through Michigan.

The first of our Sunday special features for the hot months has been prepared for July 5 by Sr. Townsend's class. It is called Flag Day, and some elaborate flag drills have been prepared. Next Sunday, July 12, is to be Music Day, and the pastor is in charge for the special feature. These are presented by using the last fifteen minutes of the Sunday School hour.

F. E. Siple, pastor.

COMMUNICATION

Dear Friends in Christ: I have enjoyed The Restitution Herald very much. There are so many good things printed in it. I wish some of the good thoughts and our doctrine could be broadcast over the radio, so the world would know of the gospel of the kingdom as we believe it.

May God and His blessed Son be with you all. I wish I could do more for the Church of God, but will ever pray that I will be worthy when our Savior comes.

With Christian love and best wishes, your sister in the hope of the coming King, Jesus Christ,

Fannie S. Knight, 354 E. Kinley Ave., Sunnyvale, Calif.

HERALD RECEIPTS

Mrs. Carl F. Stuhler; I. C. McChesney; Mrs. Sarah Austin; Mrs. Geo. J. Rahn; Mrs. E. C. Railsback; Fannie S. Knight; Chas. Lapp; Mrs. Margaret Allen; Mrs. Roland Cox; Cecil A. Smead.

Checks for the interest of Annuity Bonds were mailed out on June 29th. All Annuity Bond holders should have received their checks before this reaches them.

Checks in payment of the coupons of first mortgage on Golden Rule Greenhouse, due June 30th, are being mailed duly as the coupons are received.

Grading for the new state highway, No. 77, across the National Bible Institution farm property is proceeding.

THE RESTITUTION HERALD

Published by

NATIONAL BIBLE INSTITUTION

Oregon, Illinois

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 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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For 8 New Subscriptions, the same as above in larger size, 37 x 55. Almost indispensable for Sunday School teachers. Value \$2.50.

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For 10 New Subscriptions, map of Egypt, size 36 x 56, cloth back with rollers, showing the wanderings of the Children of Israel from Egypt to the Promised Land. Colored lines and numbered stations, showing route and where mentioned in Bible. Superior map, can be read at a distance. Value \$3.00.

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For 25 New Subscriptions, same as above, with 3 additional maps which show the Divided Kingdom, Ancient Canaan, and the Journeys of Jesus. Value \$7.75.

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In Addition to This each new subscriber also receives an individual map, 5 x 7 1-2, in colors on linen finish cloth. Choice of the following: Jerusalem, Solomon's Dominions, Assyria, Babylonia, O. T. and N. T. Palestine, The Exodus, The Divided Kingdom, or Paul's Travels. These will be sent out to new subscribers on August 1 and September 1.

THE RESTITUTION HERALD

VOLUME 20

OREGON, ILLINOIS, JULY 14, 1931

NUMBER 41

“STRENGTHEN THY BRETHREN”

By Lottie E. Young

MEN and women need company, and so God put two together in the Garden of Eden. We need each other for sympathy in time of sorrow, and the enjoyment of pleasure is enhanced by the companionship of someone. Jesus chose twelve men of entirely different characters to be those with whom He should live and teach while He was upon earth, and very human they were, even after years of close acquaintance with the Master.

Peter and Andrew, James and John—it is easy starting off the names of the disciples by these two sets of brothers. Andrew's greatest help to the cause of Christ would seemingly be the introduction of his brother Peter to the Master; while James has retained his place as being the first to suffer a martyr's death—the first of those who accompanied Jesus in His journeyings up and down the land of Palestine. We always think of John as the man of quiet, contemplative, loving heart, who seemed a little closer to Jesus than the rest of His followers; but we know ourselves better after we have studied the character of Peter thoroughly.

Is a question asked? It is Peter who answers it. It is Peter who takes it. It is Peter who gives Jesus the reply He longs for when He asks the disciples, “Whom do men say that I, the Son of man, am?” in the exclamation, “Thou art the Christ, the Son of the living God.” And it is the same Peter, who, after protesting that he would go to prison and death for the loved Master, afterwards emphatically denies Him.

See him stepping out boldly on the tossing water in response to the “come” of Jesus. Look at him shedding bitter tears after a glance from the Sufferer had shown him how weak he was. Yes, Peter was very much like the rest of mankind in his impulsive waywardness, having more zeal than knowledge. He justified the Lord's warning, “When thou art converted, strengthen thy brethren.”

Did that conversion ever take place? The answer to this is found in the Book of Acts, when, after the baptism of the Holy Spirit, Peter was enabled to preach a sermon

which pricked the hearts of many and made them say, “Men and brethren, what shall we do?” resulting in three thousand called to be followers of Christ. His timidity was gone, when he could tell the elders of Israel that *they* had killed the Prince of Life, and when warned not to mention the name of Jesus he could reply, “We ought to obey God rather than men.”

There is no doubt Peter was truly converted, or “turned around”, from his wayward impulsiveness. But did he do what the Lord told him as to strengthening the brethren?

After reading the letters he wrote to those who had become Christians and were scattered over a wide territory, to whom he had doubtless preached (there is no mention of Peter ever having been in Italy, the Roman Catholic Church to the contrary), one will note their main design was to comfort these men and women in severe afflictions.

We talk “hard times” now, if we cannot have as many luxuries and pleasures as we have been used to. But the word “persecutions” is rarely justified nowadays, even though our friends and neighbors may give us the cold shoulder, or silence us when we want to tell them about the Blessed Hope. Peter speaks in these epistles about the necessity of earthly trials so that their faith “might be found unto praise and honour and glory at the appearing of Jesus Christ”; he exhorts them to lead holy lives, and gives much practical advice as to their duty in various relations of life.

But in the first epistle, 5:10, after having done all he can to strengthen them, he commends them to “the God of all grace” to make them “perfect, stablish, strengthen, settle you.” Is not that a splendid combination of “s's”? But a fourth one is also mentioned—“after that ye have suffered a while”. So it would seem that suffering, both mental and physical, is needed before we can be true followers of the One who was tempted and tried in all points.

Was this command to “strengthen thy brethren” given only to Peter, or does it apply to us in this latter day? Are

(Continued on page 650)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name?"—From the Song of the Redeemed. Rev. 15:3, 4.

A DAY OF ACHIEVEMENT

WE HAVE long since ceased to wonder at some of the accomplishments of today, so accustomed have we grown to the realization of events which a few years ago were dreams. Ever since Magellan, in 1519, set sail on his attempted circumnavigation of the globe, men have dreamed of, and dared, and accomplished the task, each in a shorter space of time than his predecessor.

And meanwhile, the time consumed in circling the earth has been reduced from two years to a little less than nine days—the record recently achieved by two brave aviators. Think of it! across two trackless oceans and over three vast continents in eight days, fifteen hours and fifty-one minutes!

Man has acquired the skill and the means to do things his ancestors only dreamed of. And man will continue to dare and do, setting new records in every field of endeavor, in ever-increasing numbers.

But—who gives man the brain to conceive the possibility of accomplishing these wonders? the skill for the performance of the task? the courage necessary for endurance to completion?

Truly, great and marvelous are *Thy* works, Lord God!

And how it thrills the faithful heart to know that, not a few only, but ere long "all nations shall come and worship" before Him, and shall give *Him* the honor, and the acclaim, saying,

"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."—*M. G.*

BUT A DAY OF DISTRESS ALSO

LOOKING at the brilliant achievements of man today, we would not be honest if we did not admit of a reverse side to the picture. His skillful inventions have carried man farther and deeper into the dark and tortuous paths of sin, in his use of these same manifestations of his cunning.

Were he to use these devices merely for the upbuilding and benefit of the race, what remarkable strides forward could be made in every field of endeavor, resulting only in good. But man is by nature selfish, grasping, sinful, and in

his greed of gain he loses sight of the suffering of his fellow man, trampling upon him ruthlessly.

All of this, together with other contributing like factors, has brought about the deep distress which we see on every hand. Man's dexterity has rebounded upon himself, working hardship upon him, bringing havoc and ruin in its wake.

Not until man is brought to a realization of his sinfulness and his inability to rise above it by his own efforts will these conditions be erased. Not until One comes with authority unquestioned, shall crime, avarice, iniquity be checked. Until that time we know that "there shall be great distress in the land", "men's hearts failing them for fear", and "great tribulation, such as was not since the beginning of the world to this time". Matt. 24 and Luke 21.

Should all of this cause us to lose heart and fail in faith to our heavenly Father? Not at all! Rather the reverse. Because we know that there is One soon coming who can speak peace to the troubled nations and bring joy to the distressed of earth, "we look not at the things which are seen", 2 Cor. 4:18, and our hearts are directed "into the love of God, and into patient waiting for Christ". 2 Thessalonians 3:5.—*M. G.*

THE IMPORTANCE OF YOUR SUNDAY SCHOOL

THE church is God's institution of the present day for choosing out and fitting a people who will grow and develop in faith toward Him and His Son. Those who will aid Him in bringing order out of the chaos among nations, righteousness instead of wickedness, peace to supplant war, are those of His church who are directing their energies to the work of teaching His gospel today to those who are so sorely in need of it.

"The Feeder of the Church"—such has the Sunday School been termed by writers and speakers the country over. And how true it is! The leaders in the prime of life today, are the middle aged of tomorrow—those who have lost their first enthusiasms. The middle-aged today are the aged tomorrow—the ones who live in the past, not the present.

The ones who will take the places left vacant by the leaders and workers tomorrow, are those of the Sunday School—those who are just taking their first steps in the paths of Christian activity. They are the ones who are being prepared today, who are catching their first glimpses of Christian opportunity through the eyes of Sunday School teachers and leaders.

How important, then, to the future of the church is the nurture of the children of the community in a well organized Sunday School. And of greatest importance to YOU is the recognized existence of such a school in YOUR church.

To bring this about necessitates the careful selection of leaders and teachers truly consecrated to God, in whose lives a child may see reflected the Christ spirit, and because of whom he may desire, above all else, to follow that same Master.

For the most effectual application of the efforts of such sincere workers, the best equipment will be procured to aid

them in attaining the results they are earnestly seeking, with God's help, to bring about. Nothing that will eventually bring honor to our heavenly Father is too good as a means to that end, a thorough study of the Book of books being of course the prime requisite. The aids that other Sunday School leaders have found helpful in teaching the way of salvation to young minds need not be spurned by the best prepared leaders among us.

Let us look to our Sunday Schools. How many of us have seen a church die out simply because it had no youth—no feeder—no Sunday School. And how many of the children of our own members attending other Sunday Schools!

But the church with growing classes of young folks and children, a corps of *Christian* teachers and leaders, will be the solid, progressing church of tomorrow, with God's blessings attending.

Pastor, elder, deacon, layman, all—interest yourself in your Sunday School.—*M. G.*

THE RESURRECTION HOPE

THE expectancy of a bodily resurrection runs backward in the literature of the people of God, for long centuries. Abraham believed in the ability of God to raise the dead, as evidenced in his offering of his son, Isaac, upon the altar. While his arm was stayed from taking the life of his son, yet inspiration assures us that he believed that God would raise him up from the dead, from whence he received him in a figure (Heb. 11:19). That he planned to slay his son in obedience to what he considered the call of God, and to burn the body to ashes there can be no doubt; for even the fire and the wood were taken to the top of the mount. From that handful of ashes Abraham expected that God would resurrect and restore Isaac, so that when he went down from that mountain and rejoined the servants at the base of the mountain, Isaac would be with him. No other expectation can be drawn from the instructions given to the servants when he and Isaac left them. "Abide ye here with the ass and I and the lad will go yonder and worship, and come again to you" (Gen. 22:5).

The faith of David is to be seen in his saying: "I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15), at which time he expected to behold the face of God. Job's saying makes it equally clear that he too expected to have a share in the experience of resurrection, when he said: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:27).

Isaiah believed in the resurrection of the dead as is

shown in his wonderful statement in chapter 26:19. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

The power of God to raise the dead to life has been manifested. The Old Testament incidents of the restoring of life to those who had once passed into the death state, as well as similar incidents in the ministry of Jesus and of the apostles, are but samples of the power of divine omnipotence to restore to life those who had already yielded up the life spark and fallen into the death state. If it be objected that in all these cases, the bodily organs had not become disintegrated, but were intact, we have but to point out the scriptural fact that the first man was "formed of the dust of the ground". And even if we allow that those who have been dead for hundreds and thousands of years have returned to dust again, yet the reforming of that dust into the human form and the imparting of the breath of life or the power of an endless life, makes no greater demand upon the power of God than did the creation of the first man.

What has been done surely can be repeated. If one wishes to sidestep the biblical story of man's origin, then we have no argument with such. Let him believe what he will. The burden of proof is for him to show that the process was otherwise than as stated in the Genesis record; and until he has done this, his idea of creation should not be entertained.

The resurrection is due to take place at the second coming of the Lord Jesus Christ. Men may spiritualize the
(Continued on page 650)

THY BLESSING, O LORD, ON ALL VACATION DAYS

Thy blessing, Lord, on all vacation days;
For weary ones who seek the quiet ways,
Fare forth beyond the thunder of the street,
The marvel of Emmaus Road repeat;
Thy comradeship so graciously bestow
Their hearts shall burn within them as they go.

Grant those who turn for healing to the sea
May find the faith that once by Galilee
Flamed brighter than the glowing fire of coals.
And when Thou hast refreshed their hungry souls,
Speak the old words again, beside the deep,
Bid all who love Thee, Master, feed Thy sheep!

Be Thou with those who bide where mountains rise,
Where yearning earth draws nearest to the skies!
Give them the peace, the courage that they ask,
New strength to face the waiting valley task,
New light to lead through shrouding valley haze!
Thy blessing, Lord, on all vacation days!—*Selected.*

GOD'S TENTH

IN TOUCHING the question of giving, or paying, we touch the most vital point pertaining to the consecration and spiritual power of the church. In saying this, we speak from experience, as we certainly speak according to Scripture.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. Here, plainly, the payment of tithes is made the condition not only of an abundant outpouring of the Spirit, but temporal blessings are definitely promised in the succeeding verse. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value, and the effusion of God's Spirit and material prosperity is here made contingent upon bringing in these tithes and paying up these dues to God.

A tenth of his income was required of the Jew to be set apart, and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the firstfruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is car-

ried over. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him."

Here is consecrated giving—laying by in store—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself that he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving—"as God hath prospered him." Ought the proportion to be any less under the gospel than under the law? Surely not, when we remember that we have, as our Exemplar, One who, "though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich."

In the light of such high standards, who can say that at least we ought not to give one-tenth of our income to the Lord's work?

If any Christian who has never tried it will make the experiment, conscientiously following it through to the end, in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord's work, and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, "Prove me now."

Taking this scripture in connection with others, we find that there are two points to be demonstrated in this connection:

First—That faithful and proportionate giving will be rewarded with super-abundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, the Christian who opens the broadest outlet for charity will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations.

It is reported that a boy who was to impersonate a shining cherub in a play, on being covered with a coating of gold-leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth that the pores of his sympathy are shut, and the outgoings of his charity restrained. He is thenceforth dead spiritually, though he may have a name to live.

Second—That faithful and proportionate giving, which is another name for tithing, will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture.

"Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine". Prov. 3:9, 10. This is but one specimen of many from the Old Testament.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom". Luke 6:38. Do we believe these words of our Lord, and can we question that they refer to abundant temporal returns in recompense for abundant giving?—*Bible Faith Mission Standard.*

Some Sunday School Reviews

The following were written for the Review Lesson by some of the members of the King's Daughters Class of the Oregon, Illinois, Sunday School. Their average age is twelve years. We will be glad to hear from other Sunday School pupils also.

JESUS IN THE HOME OF ZACCHAEUS

JESUS passed through Jericho, and there was a man named Zacchaeus, who was chief among the tax collectors, and he was rich. He was anxious to see who Jesus was, but he could not for the crowd, because he was little of stature. And so he ran before, and climbed up into a sycamore tree to see Him, for He was to pass that way.

When Jesus came to the place, He looked up, and saw him, and said to him, "Zacchaeus, make haste, and come down; for to day I must abide at thy house."

He made haste and came down, and received Jesus joyfully. When they all saw it, they murmured, saying, "He is gone to be guest with a man that is a sinner."

Zacchaeus said to the Lord, "Behold, Lord, I will give the half of my goods to the poor; and if I have taken any thing from any man, I will restore him fourfold."

And Jesus said to him, "This day is salvation come to this house. For the Son of man is come to seek and to save that which was lost."

Iva Reynolds.

THE PARABLE OF THE POUNDS

AFTER teaching Zacchaeus, Jesus gave a parable to those standing by, because they thought the kingdom of God would soon appear. He said there was a certain rich man who went into a far country to receive for himself a kingdom and return. And he called his ten servants and gave them each a pound, saying to 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 when he returned, he again called his ten servants to him that he might know how much each man had gained in trading.

The first came, saying, "Lord, thy pound has gained me ten pounds."

His master said, "Well, thou good servant, because you have been faithful in a little, I shall give you authority over ten cities."

The second servant came, saying, "Lord, thy pound has gained five pounds." Then the Lord gave him authority over ten cities.

Another came, saying, "Lord, here is thy pound. I have kept it wrapped up, because I know that thou art an austere man, taking up what thou layedst not down, reaping what thou didst not sow."

His master said, "From thine own words will I judge thee, wicked servant. You knew I was an austere man.

Why did you not take the money to the bank, so at my return I might have my own with usury?"

He also said to those standing by, "Take the money from him, and give it to the one who has ten pounds."

They objected, saying, "Lord, he has already ten pounds."

And the Master replied, "Unto every one which hath shall be given, and from him that hath not, even that which he hath shall be taken away."

Rosalie Carpenter.

THE RESURRECTION

PAUL said, "Believe in the gospel and believe not in vain. For if we believe, we shall be saved." Christ died and was raised as the Scriptures foretold. Had He not risen, our belief and preaching would have been in vain.

He rose on the third day and was seen by Cephas, and then by the twelve disciples. Later He was seen by five hundred people, by James and all the apostles. It was during His talk with the disciples that He departed to heaven to sit on the right hand of God. This all came to pass, as the Bible said.

Our mortal bodies cannot inherit the kingdom of God, nor can we inherit eternal life, only through Jesus Christ. We shall not all die, but on the day of the resurrection we shall be changed from mortals to immortals, and the dead shall be raised.

Therefore we all thank God, who has given us the ability to learn the Bible, which shows the way we may obtain salvation through our Lord Jesus Christ. So let us be steadfast, unmoveable, and always abound in the work of the Lord, for we know our labor is not in vain, and our reward shall be everlasting life.

Viola Koontz.

JESUS ENTERS JERUSALEM

JESUS sent for two of His disciples. He told them to go into the village, where they would find a colt tied. No man had ever ridden this colt. And if any man should ask them why they were loosing the colt, they should tell him that "the Lord had need of him."

When they reached the place, they found it as He had said. As they were loosing the colt, the owner said, "Why do you untie my colt?" And they said, "The Lord hath need of him."

They brought him to Jesus. They put their garments upon the colt, and Jesus mounted upon him. As He went, they spread their clothes in the way.

When He was near the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with

a loud voice for all the mighty works they had seen, saying, "Blessed be the King that cometh in the name of the Lord. Peace in heaven and glory in the highest!"

Some of the Pharisees from among the multitude said to Him, "Master, rebuke thy disciples." But He said to them, "I tell you that if these should hold their peace, the stones would immediately cry out."

And when He was near, He saw the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes."

He went into the temple, and the chief priests and the scribes tried to accuse Him, but they could not find anything against Him, for all the people were very attentive to hear Him.

Lois Carpenter.

THE HIDDEN MYSTERY

By Charles Martin

WHEN Adam and Eve were driven out of the Garden of Eden and death was their punishment, God expressed His plan to again restore them and their seed to the garden, if they would obey and be faithful to Him. He was to destroy death and deliver them by someone.

Who is the Deliverer? It was so long a mystery and it has not been understood by God's people for so long a time. It was four thousand years before anyone except God knew who it was who should be our Deliverer. Now let us stop and study to see who it was.

From the time our first parents were driven from Eden or God's kingdom till two thousand years afterward nothing happened. At this time God made a covenant with Abraham, and said that by him and his children should the earth be blessed. Is God planning to fulfill the promise? No, it is not time yet. Abraham and Sarah are now old and have no children, and so Ishmael is born. He is not the chosen one. In due time Isaac is born, the child of hope, as his name denotes.

Now it seems the promised deliverer and king has arrived. But Isaac died and still God's promise is not fulfilled. Jacob also died. A few still held faith and were sustained by God. 1 Chron. 16:16, 17. The descendants of Abraham were now called the twelve tribes of Israel and recognized as God's chosen people. Gen. 49:28.

Now it seems as if God's promise will be fulfilled, for by Egyptian favor they become a strong nation. But hope is lost when they are taken into slavery. When Moses, a great deliverer came and led them out of Egypt and performed miracles for them, has the time come? Moses died, and so was not the one. Then Joshua, whose name means Deliverer or Savior, became their leader. He led them into Canaan.

Now it seems that God's promise is to be fulfilled. But Joshua died, and then the nation stood still. David and

Solomon were the next leaders who led them to the height of their power. Still the promised king has not appeared, because they were scattered among the nations of the world. Some still trust God and await Him.

At the time Christ was born they were expecting Him, not as a child but as a man of glory and strength. So as He was a child, nothing was thought about the prophecies relating to His sufferings and His death before He could be the King of kings. We find the type of this in the passover and the giving of the law covenant. Heb. 9:11-20; 10:8-16. They also overlooked the glory which was to follow His death. 1 Peter 1:11. As they did not know Jesus, they knew not the time of their visitation. Luke 19:44.

His followers were perplexed when He died, as we see in Luke 24:21. When He was resurrected, they regained hope that the prophecy would now be fulfilled. 1 Peter 1:3. Turn to Acts 1:6, 7 to see what He said to them, when they asked Him when the kingdom was to be set up. He also said He had many things to tell them, but not at that time. John 16:12, 13; 14:22. In Acts 11:9; Gal. 2:2, 12, 14, they found that it referred to the original covenant. Jesus tells them to go to the heathen or Gentile nations. Acts 15:14-16. Paul declares in Col. 1:27 that the mystery is now made manifest to the saints. So now the mystery is partly solved.

God's plan will not remain a mystery forever. Read Rom. 8:17; 2 Tim. 2:11, 12; Matt. 12:43. Let us rejoice and obey the Lord. Rev. 10:17 and Eph. 3:9 tell us of the greatness of this mystery. It has been a mystery for six thousand years. During that time men have been expecting and hoping for the fulfillment of God's promise. So let us live a life of love, devotion and faith in our God, so that we shall be made of the seed of Abraham and heirs according to the promise, those in whom the earth shall be blessed.

VICTORY

By Elizabeth Louise May

Oh Death! where is thy bitter sting?
 Where, Grave, thy triumph now?
 The bitter sting of Death is Sin,
 Grave's victory, the Law.
 Thou shalt, shalt not, to us were given,
 Commands oft disobeyed;
 We fail e'en in our thoughts of Heaven;
 Heedless of law, thus made.

Shall we still give to Sin the boast?
 A triumphant victory
 O'er weaknesses, a mighty host?
 Christ's pitying eye doth see
 Our every effort—great or small—
 Our groveling natures make,
 To purer, holier lives of grace;
 His own He'll ne'er forsake.

THE FIRST EPISTLE OF PETER

By Lyman Booth

IN THE gospels and in the first part of the Acts of the Apostles, Peter appears as the most prominent apostle. He was of Bethsaida (John 1:44), a town on the west coast of the Sea of Galilee, and a fisherman by occupation (Matt. 4:18; Mark 1:16; Luke 5:3, 4). He was brought to Christ by his brother, Andrew, at the very beginning of our Lord's ministry. To his original name of Simon, our Lord added Cephas (Kepha), an Aramic word meaning, Rock, of which the Greek word is *Petros*, Peter.

Peter became one of the most intimate disciples of Christ. We find him with James and John on the Mount of Transfiguration and in the Garden of Gethsemane. He showed his zeal for his Master by drawing his sword and cutting off the ear of the high priest's servant (John 18:10). He was always ready to proclaim his faith in Christ. Notwithstanding his ardent zeal and strong faith, the fear of death so far prevailed over him that in the palace of the high priest, after the arrest of Christ, he thrice denied any knowledge of his Master, and at his third denial he began to curse and swear (Mark 14:66-71).

After the ascension of the Lord, in the first general assembly of the believers in Jerusalem, Peter calls attention to the necessity of appointing an eyewitness of the life of Christ to take the apostleship of Judas. On the day of Pentecost he preached the gospel to the Jews of Jerusalem. After this he healed a lame man, and preached to the assembled crowd; he rebuked the hypocrisy of Ananias and Sapphira; he was imprisoned, but released by an angel.

Later he was sent with John to Samaria, where he came in contact with Simon, the magician. In his travels he visited Lydda, where he healed Eneas, sick of the palsy. At Joppa he raised Dorcas from the dead. We next find him preaching to Cornelius, by which act he opened the door of salvation to the Gentiles. Next he was arrested and imprisoned but released by an angel. He is mentioned several times by Paul in his epistle to the Galatians. At the close of Peter's first epistle, he sends a salutation from the church of Babylon on the Euphrates, from which we judge that he was there.

Much information concerning this Apostle has been conveyed by tradition and by ecclesiastical history; but a large portion of this is absolutely incorrect and out of harmony with the Acts of the Apostles and many things in Paul's epistles. The pretensions of the church and the bishop of Rome, as grounded on these records and tradition, are so absurd and extravagant as to deserve little notice.

It is not absolutely certain that Peter ever was at Rome, though it is highly probable that he went there toward the close of his life, and that he was there put to death by crucifixion, at or near the same time that Paul, as a Roman citizen, was beheaded during Nero's persecution.

He wrote this epistle to the Christians in the different provinces of Asia Minor. Many have endeavored to prove

that as the Apostle of the circumcision, he addressed Jewish converts only. But Peter was distinguished, not only as the chief preacher to the Jews on the day of Pentecost, but also as the first preacher to the Gentiles. And as Paul, the Apostle of the uncircumcision, wrote to the Hebrews and in all his epistles addressed Jewish as well as Gentile converts, we may well suppose that Peter addressed Gentile as well as Jewish converts. The contrary opinion is founded on some passages in the epistle which are capable of another interpretation; but the Apostle's language in other places cannot agree with it.

(To be continued)

GENERAL CONFERENCE REPRESENTATION

Extract from Constitution and By-laws:

VIII. (13) The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board fifty percent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty percent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 percent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote, but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present have voice and vote in any conference session.

The names of members, and if possible, the address of each member so represented, shall be furnished and certified by the proper officer to the Secretary of the General Conference before the session at which their votes shall be cast. (As amended August 12, 1926.)

The General Conference,
F. L. Austin, Secretary,
Oregon, Illinois:

This is to certify that have been appointed delegate... to represent the church conference at the General Conference to be held at Oregon, Illinois, August 4 to 16, 1931. The church conference has members which the above delegate is authorized to represent.
(Signed)

..... Chairman
..... Secretary

Dated, July, 1931.

Names and addresses of members follow:

THE GOOD SHEPHERD

When perilous paths my thoughts pursue,
 And what is false and what is true
 Escape my straining sight,
 When baffling clouds of mystery hide,
 The upward peaks, be Thou my Guide,
 O Shepherd of the Height.

When dreary lies the level road,
 When bare the flats, and sore the load,
 And every mile seems twain,
 When duty points the dusty way
 Of drudgery, be Thou my Stay,
 O Shepherd of the Plain.

When brightly beams the happy sky,
 When clouds are gone, and hearts are high,
 And sorrow far away,
 Lest, dazzled by the glow, I yield
 To vanities, be Thou my Shield,
 O Shepherd of the Day.

When darkness o'er the spirit lowers,
 And fear, or pain, or grief o'erpowers
 Each dear, familiar light,
 Severed from comrade and from camp,
 When I despair, be Thou my Lamp,
 O Shepherd of the Night.

—R. Macomish.

Your pastor and your evangelist are not merely preachers; they are church builders. Theirs is the "care of the churches". 2 Cor. 11:28; 7:12.

CHOOSE WELL YOUR COMPANIONS

Did you ever notice that a drop of ink in a glass full of water will darken the whole mass, but a drop of water in a glass full of ink will be entirely lost? Well, that is true, is it not? Suppose you are the drop of pure water and the companions with whom you associate daily are "ink drops"—men and women steeped in sin and the lower things of life. What chance have you to keep pure? Dear young people, be careful in choosing your companions. You may have to work with all classes of people, but you are not compelled to become companions with them, or enter into the social activities of their lives. We may be "in the world" but not "of the world". Choose your companions among those who are following Jesus Christ. Make a strong resolve that you will lead a godly life and avoid the first downward step. Lean heavily on God, and He will help in time of direst need.—L. E. Y.

ATTEND GENERAL CONFERENCE

One of the principal reasons for the General Conference is to study church conditions and to discover Christian methods for improving church work. Send your pastor or your evangelist to the General Conference, August 4 to 16, to help study these conditions and provide ways and means for developing Christian work.

IN ADDITION to being a session for Bible instruction, your conferences are business meetings for the purpose of designating ways and means for carrying on the work throughout the year. You need prayerful, spiritual, sober-headed business minds to put in charge of this religious business. Pick your officers carefully; then stand by them.

REASON

SKEPTICS talk much about reason and common sense, as if they alone possessed it. But the common sense of the world believes in or seeks after a God to adore and worship.

Said Washington: "Religion is as necessary to reason as reason is to religion; the one cannot exist without the other. A reasoning being would lose his reason, in attempting to account for the phenomena of nature, had he not a Supreme Being to refer to. If there had been no God, mankind would have been obliged to imagine one."

He who would use reason must have facts to reason from. Revelation supplies facts which reason longs to know and seeks to discover. Reason gropes in the darkness till revelation floods her path with heavenly light, and lifts her up to see the face of God and live.

The reason of civilized, enlightened, and polished Egypt groveled in the dust and worshiped reptiles and monkeys, wolves and crocodiles, cats and dung-beetles. But when Moses had learned all the wisdom of the Egyptians, then he ascended the mount of God; "and the Lord descended in the cloud, and stood with him there . . . and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth generation." Exodus 34:5-7.

Here are glorious facts! Here is something for reason to lay hold on. And God does not ask of men a blind, unreasoning confidence; but He calls to those who have wandered from His paths and sinned against His love, to return and reason with their God.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool." Isaiah 1:18.—Selected by R. A. Curtis from the writings of H. L. Hastings, in *Readings for Leisure Moments*.

GREEN PASTURES AND STILL WATERS

By Samuel E. Haney

"He maketh me to lie down in green pastures: he leadeth me beside the still waters."—Psalm 23:2. The margin rendering: "Pastures of tender green. And beside the waters of quietness". "He makes me lie in meadows green; He leads me to refreshing streams." Moffatt.

IT is possible for man to describe in plain words of any language his temporal experiences, whether they be pleasant or unpleasant. But a linguist, master of all languages and dialects, and publicly assigned a Christian, could not describe the argosy of bliss with which our text is freighted.

The writer, having once had the care of a small drove of sheep, is in position to know that the Christian, void of personal contact with these meek, defenseless, woolly creatures, and lacking a mind that is swayed by the Holy Spirit, is handicapped in grasping the ecstatic joy involved in the term, "green pastures", though his mind might be a perfect encyclopedia of superfluous knowledge.

There is but one language or mode of conveying such information, and that one is conditioned by God's Word. It is a language unknown to this world's spiritualized man—a language confined to the consecrated Christian—a secret which cannot be divulged to the uninitiated, namely, "For our conversation (citizenship, or commonwealth, R. V.) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ"—"We are a colony of heaven, and we wait for the Saviour who comes from heaven, the Lord Jesus Christ". Moffatt, Phil. 3:20. Everything, therefore, depends upon our spiritual citizenship which governs our thoughts, for our thoughts give birth to words, and our words bespeak our actions.

To appreciate something of the meaning of the term, "green pastures", one must symbolize one's self as a sheep, to which Jesus refers when He says, "The sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. . . . He goeth before them, and the sheep follow him: for they know his voice. I am the good shepherd, and know my sheep, and am known of mine. And other sheep (Gentiles, whose time of grace was not due until Peter officially opened the door to Cornelius, Matt. 10:5, 6; 15:24; Mark 7:27; Acts 10) I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd". John 10.

A few characteristics of our unique, irrational prototypes—they are wholly dependent upon their shepherd for both food and protection; the least alarm among them, and all eyes turn wishfully toward their master for protection. When the pasture in one place is consumed, the shepherd has another in reserve for them, which they seem to in-

stinctively sense as they huddle about him, mutely pleading for other green pastures.

Our "Good Shepherd" desires us to ever be in green pastures of His selection, but unlike the sheep, our weak, fractious flesh often causes us to combat His will. Hence we are prone to stray into delusive pastures which appear to the flesh more attractive, only to later discover, concealed beneath the luscious grass, briars and odious weeds. Far better to exercise sheep sense by depending upon our good Shepherd's selection of "meadows green" for our spiritual nutriment. He who suffered the most cruel mode of death for us, will, by our cooperation, "make" us enjoy green pastures despite our opposing flesh.

"He leadeth me beside the still waters",—"refreshing streams". It is difficult to conceive of any greater antipode than a violent tempest and a deep sea of placid calmness. In Luke 21:25, 27, Jesus enumerates certain indicative signs, in the sun, moon, stars and by men's perplexity which are to precede the "Son of man coming in a cloud with power and great glory". The later clause, namely, "The sea and the waves roaring", is not subordinate but equally important and literal, being concurrent with other timely events.

But regardless of all portending signs, the natural man is as prone to resist the Lord's efforts in leading him "beside the still waters", as he is to refuse to "lie down in green pastures". What strange, foolish creatures the unregenerate human race consists of, particularly during these closing days of Satan's reign when, proverbially speaking, a physically blind man should be able to read "the handwriting on the wall"—ICHABOD!

In Isaiah's description of fleshly Israel, as "rebellious children", we have a perfect analogy of the lukewarm, indifferent Christians of our generation who are unconsciously antityping Israel's conduct while following Moses (Ex. 14:10-14), and by their rejection of Christ their Messiah, namely,

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin. For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee; and, We will ride upon the swift; therefore shall they that pursue you be swift. Woe to them that go down to Egypt (type of Babylon) for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong: but they look not unto the Holy One of Israel, neither seek the Lord", Isa. 30:1, 15, 16; and 31:1.

This class of Christians is blissfully ignorant of the power of love. It knows nothing but physical, mechanical, visible power. But both of the stiffnecked inclined Israels shall finally have to meet the issue. Note John 12:48 and Romans 2:5, 6.

For our development in grace, knowledge, and strength, the Lord sometimes submits to our persistence in gratifying the natural instead of the spiritual man. He knows that when we tire of parched pastures and troubled waters,

we shall humbly trace the footsteps of the prodigal son; glad to get back to our Father who only can give peace and comfort.

Then God permits trials and troubles for us to meet and overcome today, just as He has His children all down the age, even though the reason for these perplexing tribulations be not discernible at the time being. Nevertheless, if we be properly "exercised thereby" (Heb. 12:11), they will eventuate to our eternal good (Rom. 8:28); more or less to the mutual edification of the brethren; and to God's honor and glory.

Faith never fails to be the means of a solution to every mystifying trial. Faith will calm symbolic waves as effectually as literal waves were calmed by Jesus. We should strive, however, to avoid being troubled about the "things that are in the world", which God tells us—in effect—not to take seriously. 1 John 2:15-17.

Faith can accomplish as much for us as it did for Daniel and his associates. It can close human mouths (Satan's emissaries) as thoroughly as it did the mouths of literal lions, making them equally as harmless. Faith can also cause the symbolic fiery furnace, though it be heated seven times more than usual, to be harmless to us as was the literal fiery furnace to Shadrach, Meshach, and Abednego.

The Eternal One with whom "we have to do" (Heb. 4:13) is ever the same; hence, the same degree of faith produces similar results at all times. Little faith accomplishes little things; great faith brings great things to pass. But do not expect instant results. God is sure to come to the rescue at the opportune time. Patience and faith must be cultivated, and God is the Husbandman.

We too often retard and make grievous our kingdom journey by straying from our Father's "green pastures and still waters".

THE RESURRECTION HOPE

(Continued from page 643)

idea of resurrection all they wish, but the fact remains that the divine program will stand, and that program is "Christ the firstfruits, afterward they that are Christ's at his coming" (1 Cor. 15:23). The resurrection is not due to take place till that time, and as that time is still future, the sainted dead still lie in their dusty beds awaiting the heavenly *reveille*, which will arouse the entire family of God from "righteous Abel", to the last convert to the faith of God, who has fallen on sleep.

What powers will the resurrection life bring to the people of God? How will the life of the resurrected ones differ from the life we now possess? Who can answer fully these questions; and yet is it not true that the Word of God contains the answer to many of our questionings?

The power of self-recognition will be the basal fact of the resurrected life. The ability to recognize one's self as the same individual who lived, thought, and acted in the life of mortality, is a necessary corollary of the resurrec-

tion. Apart from such self-recognition, we cannot conceive of a future life; and that such will be the experience of the saints of God is evident from the fact that these resurrected ones are pictured as joining in the song of praise to the Lamb, saying: "Thou art worthy . . . for 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: and we shall reign on the earth" (Rev. 5:9).

The new life will be endless in its duration. It will run parallel with the life of God. We shall be beyond the reach of death. Immortality will be ours. The "tree of life", which once bloomed monthly in the Garden of God will be within the reach of the inhabitants of that world to come, in which there shall be no more death.

A glorified body will be the lot of all who attain that world. Moses spent a few hours in the presence of God, and when he returned his face shone in so dazzling a manner, that the mortal eyes of his companions could not stand the glory, and they begged him to put a veil over his face while he talked with them (Ex. 34:35). If a few hours' contact of a child of earth with the things of eternity would produce the result shown in the case of Moses, what will be the experience of those who are permitted to attain that world, and the power of an endless life? but that the words of the prophet Daniel will be literally fulfilled, when he said, "and they shall shine as the brightness of the firmament, and as the stars for ever and ever" (Dan. 12:3).

Thus, immortalized and glorified, shall the people of God be prepared to be presented to the Father and the assembled angelic hosts, as trophies of the saving grace of God.—*The World's Crisis.*

NOTICE carefully the delegate blank and the rule for appointing delegates found elsewhere in this number. Call the attention of your chairman and your secretary. And have your state conference and your local church each appoint delegates at once, preparatory for General Conference. It is most important that your conference and your church have a voice in all matters of business.

"STRENGTHEN THY BRETHREN"

(Continued from front page)

we truly "converted" and have we become "living epistles", if we criticise and censure our neighbors, "forsake the assembling of ourselves together," take unfair advantages, or act the "busybody", about which Peter warns his readers? Let us strive to "strengthen" by word and deed all those with whom we come in contact, and heed the words in Peter's first epistle, 4:14, "If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you." Can we ask anything better, be our lives short or long, than this reward?

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"THE HARVEST TRULY IS GREAT, BUT THE LABOURERS ARE FEW."—LUKE 10:2.

WATCH YE, THEREFORE!

WE WHO have the opportunity of attending a university or college are, of course, thankful for it. There we learn to appreciate more fully the things that the great Lord has given to us. The very rocks, the shapes and formations of the hills, the complex mechanism of the plants engage our interest as they never could had we not studied of them. By studying them we see more distinctly the working of God's great tool—nature—and all the earth takes on added beauty and wonder.

We tend to become less provincial, learning that there are other persons outside of our nation whom we ought to love and gain a knowledge of. We are taught to hate the ravages of war and also to evaluate the vital importance of unselfishness and the formation of character.

In spite of all of these and other things which play a part in the lives of Christians, there are pitfalls in the way of the earnest student. One of them is the influence of certain professors who appear to seek to wean the student away from his faith in the Word of God as set forth in the Old Testament, by holding its teachings up to ridicule.

These men, of course, feel that they are doing right, but what have they to offer in return for stealing our faith? They stand upon the doctrines and theories of men. They, too, must have faith in what they believe to be facts—these are their gods.

At such times the student must keep closer than ever to God through prayer and biblical study in order to offset the often convincing arguments of these men.

Bessie Blackwell, Los Angeles.

WHY STAND YE HERE ALL THE DAY IDLE?

It is sad when we think of the millions of people out of work, hungry, and lacking the comforts of life.

But sadder still is the condition in the church. Go to any denomination; only a few are doing the work. Only a few are giving their money, time, and talents. There is work for all.

Jesus said, "The harvest truly is great, but the labourers are few." Luke 10:2. We cannot all be preachers and teachers, but all about us we can see sick and down-

hearted people. We can cheer them up, tell them the good news of the kingdom.

"Why stand ye here all the day idle?" Matt. 20:6. The day is drawing to a close. The harvest must be complete.

Helen Harvey, Age 12, Kokomo, Indiana.

ILLINOIS STATE BEREAN REPORT FOR MAY

Dixon: (Senior) Membership, 12; average weekly attendance, 10; interest, getting better and better. We have a new teacher, Bro. Clarence Lapp, who is helping us very much.

(Junior) Membership, 12; average weekly attendance, 10; interest, good. This is a very fine class.

(Primary) Membership, 5; average weekly attendance, 2; interest, fair.

Elizabeth Ford, Sec.

Marshall: Membership, 5; average weekly attendance, 15; interest, fine. We have song service each Sunday night at 7:30. Berean at eight. The little folks are helping the Marshall Berean class by their attendance, their attention, and their Bible reading.

Edith Hendrix, Sec.

Ripley: This society has discontinued its meetings until September. They have given their Berean time over to preaching services.

Edna Wood, State Sec.

ILLINOIS BEREAN SOCIETIES

Please send your State dues to the treasurer (Esta L. Starbuck, 420 S. Third St., Rockford) AT ONCE, if you haven't already done so.

"For ye serve the Lord Christ."

BEREAN PAGE CONTRIBUTIONS

Illinois, 22; Ohio, 16; California, 10; Michigan, 8; Indiana, 5; Louisiana, 4; Iowa, 3; Texas, 1; Missouri, 1; New York, 1; Arkansas, 1; Nebraska, 1; South Dakota, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



CHRISTIANITY SPREAD BY PERSECUTION

STEPHEN is known as the first Christian martyr. He was one of the seven deacons—full of the Holy Ghost and wisdom. Because of his fearlessness in preaching and telling the Jews that they had killed Jesus, he was stoned to death.

Even in his death he was true to his Lord and His example. He cried, "Lord Jesus, receive my spirit." And, like Jesus, asked the Lord to forgive these men who had thrown the stones and dragged him out of the city.

Then the Bible says Stephen fell asleep. It does not say he was carried off to heaven and went on living in another world. Devout, good men carried Stephen to his burial and grieved over him.

Now, in this same scene was another very important man whose name was Saul. He was a very religious Jew, and worked hard in serving God and the Jewish faith. He believed Jesus was an impostor and His followers all sacrilegious. He thought the new Christian church should be utterly destroyed, and he did all that he could to bring about its destruction.

He would go into every Christian home and bring out both men and women and have them put into prison. When Stephen was killed, Saul stood by, consenting to his death, and holding the coats of those who threw the stones. In all this Saul was convinced that he was right.

Naturally the people were frightened, and fled in every direction. Only the apostles remained in Jerusalem. The Christians were scattered abroad throughout the regions of Judea and Samaria. Others traveled as far as Phenice and Cyprus and Antioch.

As these refugees went about, they, too, told the wonderful story of Jesus and made many converts. Thus, the persecution brought about the very thing it was to prevent—the spread of Christianity.

At first the gospel was preached to the Jews alone. Later, men of Cyprus and Cyrene came to Antioch and converted many Grecians. And why were these people permitted to carry this message?

"The hand of the Lord was with them."

Today, we must pray that the hand of the Lord will be with us. Also, we must tell others, as we go about, particularly now when events seem to tell us that the return of Christ must be close at hand.

HAVE WE "turned unto the Lord"?

SOMETHING TO DO

1. Find on the map places mentioned in the lesson.
2. Read the story of Stephen in Acts 7.
3. Read Revelation 2:10.

A CHILD'S PRAYER

"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."

Whenever I see the great, high hills, I will think of Thee, my heavenly Father. Thou hast made them beautiful and strong, and they seem to tell of Thy power and Thy love. Thou wilt surely help me to be like the hills, strong and beautiful in my life, so that I may bring strength and beauty and gladness to others. Amen.—*Rev. R. W. Barstow.*

WE BELIEVE, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John 3:16.

THE first one to tell us that she has learned Isaiah 35 is Mrs. Rilla Richardson, Hudsonville, Michigan. I wonder how many others have learned it?

AS THE SEASONS COME AND GO

As the seasons come and go,
Change is stamped on all below.
First the winter's chilling storm,
Then the breezes soft and warm.
Whether flowers bud and blow,
Or the earth is white with snow,
Through it all this thing we know:
God our Father loves us so.

When, like some menacing foe,
Glares the sun on all below,
Wood and streamlet pant for breath,
Wavering 'twixt life and death,
Then, by faith, our hearts foreknow
That again the streams will flow.
First must come the burning heat,
Then the fields of golden wheat.

When our garners overflow,
We again this truth may know:
God our Father loves us so.

With Our Sunday Schools

LESSON 4. — July 26, 1931

CHRISTIANITY SPREAD BY PERSECUTION

Acts 7:54 to 8:4; 11:19-21; 26:9-11; 1 Peter 4:12-19

Devotional Reading: 1 Peter 1:3-9

GOLDEN TEXT

Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

A STUDY OF THE SUBJECT

Topic. Martyrs of the Early Church.

Basic Truth. "But even all who choose to be living in a godly manner in Christ Jesus, will be persecuted."—2 Tim. 3:12, Roth.

I. The Workings of Persecution. To persecute is to pursue; "to drive out with malign intent". All men belong to God. See Acts 17:26. God persecutes none.

He who persecutes another of God's creation must of necessity first withdraw, in that particular, from God. Thus he persecutes by following the venom of his own carnal nature.

All persecution is an outgrowth of carnality. The maddened jealous Jews, beholding the downfall of their religious customs which were based upon the Mosala law, but which law was terribly honeycombed and weakened by their own Talmudic emendations thereto, presumed to assume that they were God-fearing and God-serving. They may have been sincere; they may have zealously obeyed their consciences; but they were nevertheless opposing God and Christ and truth.

Egyptian persecution made Israel ready to journey for a promised land. Christian persecution made the disciples ready to follow the leadings of God's holy spirit unto service in other places. And yet, God, justly, held the Jewish persecutors responsible for this, their choice. Cf. Luke 13:2-5.

II. Results. Two divergent results followed these persecutions: the non-believing Jews fortified themselves in their own opposition against God; and the Christians moved to other fields, in doing which they accomplished what the Savior taught in Matt. 28:19, 20. They preached the gospel unto all, near and far.

"The gospel is the power of God unto salvation", Rom. 1:16, to the believer. In those days the only way to proclaim the gospel was by word of mouth. The written parchment was too fearfully expensive. To proclaim the gospel to every creature necessitated traveling from place to place, mostly on foot. The persecution of the ungodly Jews was one thing to convince them that the guidings of the holy spirit were proper.

III. The Martyrs of the Early Church. In N. T. days a martyr was really "a witness, i. e., one who has remembrance or knowledge of anything, (and hence) one who can give information, or bring to light, or confirm anything."—Crit. Lex. Such witnesses were frequently sealed. The witnesses for Jesus sealed their testimonies and their positions with their life blood. Thus it came to be that, "a martyr is one who bears witness to the truth of the gospel of Christ with his life".—Crit. Lex. The principal scriptural thought of a martyr is that of a witness. The second thought is

that his witnessing was cause for his own death.

Throughout the ages Jehovah has solicited a few of the truly loyal ones to witness for Him at the expense of their own lives. This has always resulted in an increased number of believers in Him and His truth. Thus the martyrs were the few who, in patriotic Christianity, gave themselves for the flag of their Father in heaven.

Witness the result of Stephen's martyrdom; of that of the several apostles.

IV. More Recent Martyrs. Just as the Jewish Sanhedrin claimed that those who were not of it were not true to God, and therefore it was of service to God to persecute them, so in later centuries the church of Rome claimed that those who were not of it were "not Christians"; that therefore it was the duty of said church of Rome to persecute and martyr them as enemies of Christ. Upon this analysis that church boldly claims that it never persecuted Christians. Yet many thousands gave their lives for their faith in Christ and God.

The dark ages are lightened by the testimony of faithful protestant Christians who stood, in the power of the spirit, staunchly for their Master unto death. Like twinkling stars in midnight blackness, their lives stood out as lights to guide those of faith forward through the darkness and blackness of those awful centuries of Christian persecution and martyrdom.

By their sacrifices true Christianity was given foothold in a new world, where it has held aloft the light of the gospel of Jesus Christ and has carried it to all coast lines and islands of the sea.

PRACTICAL APPLICATIONS

Christianity Must Spread: All must hear the gospel and be told about "the man Christ Jesus". Those of the early church did their work well, but it cost much blood, the comforts of a permanent home, and the peace and happiness of unmolested family life. Opposition did not deter them. It spurred them on to greater efforts. Their efforts were not concentrated. We are told that "they that were scattered abroad went everywhere preaching the word."

Discuss the favorable and adverse effects that persecution had on the success of the early church. Does persecution increase or decrease the zeal and enthusiasm of Christian workers? Would the Church of God be more evangelistic and missionary, if it were persecuted more?

Faith: Great was the faith of the early Christians. Such faith would inspire the admiration of the bitterest opponent. The withstanding of such severe persecution could not be endured without unflinching faith. It was

not blind faith, but implicit faith in One they knew—even Jesus. It can be said of them:

"They loved not their lives unto death." They literally gave their "bodies a living sacrifice", and with their sacrifices God was well pleased.

Discuss the influence faith will have on an individual in times of persecution. Will a person hesitate to perform his duty in the face of persecution, if he has true faith? Would the early Christians have been persecuted for their faith, if they had not manifested it by works? Would the members of the church of today be persecuted more, if they showed their faith more by their works? Is the lack of faith and works today the cause of little persecution? Luke 18:8.—C. E. R.

THE GOLDEN TEXT

How many times I have heard Bro. Woodward say, "We were never told to be successful; but we were told to be faithful." Being faithful for just a little while amounts to but little. It is the steadfast faithfulness that counts. Matt. 24:13 says, "He that shall endure to the end, the same shall be saved."

The race must be completed before the reward is given. No half finished task is complete. The Christian life must continue as long as life lasts. The crown of life is worth striving for, but it is not won by stopping in the middle of the race. It comes with the coming of the Savior, when He comes to claim His own.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:11. Take warning, dear Christians, have faith, be faithful and endure to the end that the crown of life may be yours.—L. A. R.

SENIOR AND ADULT CLASSES

We think of a martyr as one who gives his life for a cause or faith. It is used in this sense but three times in Scripture. Its prevalent meaning is "witness". "By the mouth of two or three witnesses shall every fact be established." Thus Peter was as much of a martyr when he healed at the beautiful gate, as when he died on a Roman cross. The former added five thousand to the church, and the latter no doubt strengthened many wavering ones.

The Jews thought to end the new Christian faith by persecuting the early witnesses. This procedure reached its climax in the stoning of Stephen. The act defeated its own purpose, and it strengthened the faith of that church as nothing else could have done, even though it scattered its members.

Just as good healthy weed seed is not destroyed by being blown and scattered by the wind, so was the church unharmed. Wherever a "seed" stopped it took root, and a new church was established. Here is a valuable lesson for the isolated of this day.—H. A. S.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

Indiana, North Salem,	July 7 to 19
Texas, Riviera,	July 10 to 19
General and Illinois, Oregon,	Aug. 4 to 16
Nebraska, Holbrook	Aug. 15 to 23
Virginia, Maurertown,	August 20 to 30
Iowa, Waterloo,	August 22 to 30
Kansas, Arkansas City,	August 23 to 31

Conferences are now in progress at North Salem, Indiana, and at Riviera, Texas, each closing on next Sunday, July 19. We trust that all who possibly can are availing themselves of the opportunity of attending. Your conference is just what you make it.

Sr. Jessie Wilson is now located at 610 N. Latrobe Ave., Chicago, Illinois.

Bro. and Sr. Lewis Lindsay and son, Edward, of Rockford, Illinois, are visiting relatives at St. Louis, Missouri.

Aunt Mary Renner, of Golden Rule Home, celebrated her eighty-eighth birthday anniversary on July 11. She is about her usual self again, after her recent illness.

Bro. Earl Thayer and Lyle of Rockford, are weekly visitors to Oregon, Illinois, to attend Sunday evening services and visit with "Mother", who is assisting in the care of little Louise Mae Johnson.

We are glad to hear that Bro. Harvey Krogh, of the Training Class, has been assisting at his home church at Blair, Nebraska, giving them a sermon each Sunday morning and assisting them in their Berean meetings each week.

Bro. Paul Hatch gave some good food for thought on "The Marks of the Lord Jesus" in the morning of July 12 at Oregon, Illinois. In the evening he painted a very realistic picture of the drama of the ages, showing that our present position in prophecy is the opening of a scene in the last act, and showing the curtain rising on a night scene, preceding the brightest dawn known to man.

Bro. J. R. LeCrone of the Training Class will speak at Oregon, Illinois, on Sunday, July 19, both morning and evening, while Bro. Austin is busy at the Texas Conference. From Oregon, Bro. LeCrone will go direct to Bosworth, Missouri, where he will hold a week of meetings for the brethren there. We bespeak a good hearing for Bro. LeCrone at these services.

AN UP-AND-COMING CLASS

The first class that has come to our attention as working for one of our fine maps is the Truth Seekers' Class of the Dixon, Illinois, church, of which Sr. Anna Drew is teacher. And they will succeed, too, for the combination of Sr. Drew and these young folks is unbeatable. Rumor has it that a class in Saint Cloud, Minnesota, is also at work. How about our live wire Sunday Schools at other places? Many of them surely will want some of these fine maps. Who will be first to win one? Full particulars on back page.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." —Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. C. E. Randall, Mora, Minnesota.
Sr. H. L. Luper, Arkansas City, Kansas
Sr. J. S. Hindman, Winfield, Kansas
Sr. Harriet Reed, Arkansas City, Kan.
Sr. Franklin Moore, Niagara Falls, N. Y.
Sr. Riley Hoskins, St. Cloud, Minn.
Wilbur Hagenbush, Argos, Ind.
Mrs. Alice V. Blakesley, Rt. 1, Bx. 25
Sumas, Washington

Bro. and Sr. Chas. Stedman, Miami, N. M.
Sr. C. Seely, 710 Brown St. Healdsburg, Calif.
Mrs. Daisy Pietenen, daughter of Sr. Seely.
Sr. Angeline Harrington, Tring, Alta., Canada

Sr. Lottie E. Young sends in the name of Sr. Harrington, who is in need of our prayers and encouragement. A line to her from those so disposed will help to cheer this isolated sister and strengthen her faith.

PLUM RIVER'S SUNDAY

Sunday, July 19, is the regular appointment at the Plum River, Illinois, church, and Bro. C. E. Lapp expects to be with them on that date. All within distance are urged to be present at these services. Sunday School at ten o'clock. Sermons at eleven and seven-thirty.

TO A NEW PASTORATE

Bro. Sydney E. Magaw preached his farewell sermon at Eden Valley, Minnesota, on Sunday morning, July 12. With his family he is leaving this week for his new charge at the Brush Creek Church, near Tippecanoe City, Ohio. They will visit two or three points enroute, including Harvey, Illinois, the home of Sr. Magaw's mother and brother. Sr. Etta Hatch and son, Paul.

EDEN VALLEY, MINNESOTA

Since Bro. Patrick's recent series of meetings here at Eden Valley, during which eighteen were baptized, four others have also been baptized. This is evidence that the work of Bro. Patrick is still bearing fruitage. On Sunday, June 28th, the following were baptized in Rice Lake: Mrs. Clayton Wood, Cleo Matheny, Carrol Cossairt, and Lorraine Thoms. We pray God's blessings upon them, and greatly rejoice with all who have lately started the life that leads unto salvation in the Kingdom of God.

Sydney E. Magaw, pastor.

ILLINOIS BIBLE SCHOOL AND CONFERENCE

All those desiring rooms outside of the Dormitory, please correspond with Miss Elizabeth Ordnung, Oregon, Illinois, and she will take care of your needs. The cook this year will be Sr. Anna Smith of Forreston, Illinois, and the matron, Sr. Verna Thayer of Rockford, all of which assures us of good meals, comfortable surroundings and harmony.

MICHIGAN CONFERENCE REPORT

The Michigan Bible School and Conference convened at the South Lawn Park Church, Grand Rapids, June 21 to 28 inclusive. Brothers L. E. Conner of Dixon, Illinois, and F. E. Siple of Grand Rapids, were at the helm and conducting the services in their usual able and interesting manner.

The first five days of these meetings were devoted to Bible study and lessons. These lessons were well attended and much interest shown especially by the young people.

Conference proper began on Friday and every service was a spiritual treat long to be remembered. While attendance of brethren from remote parts of the state was not as large as could be desired, local people, eager to hear the truth, continually filled the house, and much good must eventually result.

Plans for the fall conference meeting which in all probability will be held at Blanchard, are being made. Officers elected for the ensuing year are as follows: Pres., Wm. Hanson; First Vice Pres., Laura Briggs; Second Vice Pres., Arthur Richardson; Sec., L. Bridegam; Treas., Nellie Blakely.

L. Bridegam, Sec.

NIAGARA FALLS AND FONTHILL

We expect to shortly have a joint picnic of the two Sunday Schools.

Two students of Aurora College, Franklin Alexander and Paul Erickson, conducted meetings at Fonthill and Niagara Falls on Monday and Tuesday evenings of last week.

Weekly prayer meetings have been started at the Falls church. We expect these meetings to be very helpful.

Last Sunday evening our pastor started a series of sermons on the antichrist and the mark of the beast and contemporary events. Judging by the first sermon of the series, which was greatly enjoyed, we are going to hear some very interesting things.

GRAND RAPIDS, MICHIGAN

The first of our special Sundays was Flag Day, July 5. Mrs. Townsend, who was in charge, had her class of girls put on a flag drill and exercise which was splendid. About fifteen minutes of very fine entertainment were given in that way.

The pastor and wife were pleased to have as guests on July 2 some members of the Benj. Cummings family who used to live near Blanchard and now are located near Battle Creek. Miss Gladys Cummings, Mrs. Lucille Sanford and Mr. Robertson were in town for the day, and the girls got to attend our mid-week services Thursday night.

A cordial invitation is extended to all.

F. E. Siple, pastor.

A HAPPY BIRTHDAY

To the many who remembered me with letters, cards, and gifts on my eighty-second birthday, I want to say, God bless each one of you, for all are very dear to me. Some of the beautiful words will ring in my ears, until Jesus comes. I thank God for the sixty cards and letters, besides the two beautiful "Sunshine" books sent from Blanchard. My dear little Faye Hill, may you be among those who will be caught away when the dear Lord comes.

Mary A. Woodward.

GOOD NEWS FROM DELTA, OHIO

On Monday, June 22, Bro. S. J. Lindsay arrived at Delta, and began a short series of meetings, continuing over the following Sunday. This meeting resulted from a visit Sr. Etta Elton, Bro. Dunbar, our youngest son, Glen, and myself made at the yearly June meeting at Brush Creek Church, near Troy, Ohio. As we have no church house of our own here at Delta, it was surely a real treat to meet with brothers and sisters of like precious faith in a building of our own. The fellowship together and the friendships we formed while there will last as long as life.

We were privileged to hear Brothers LeCrone, Lyon and Lindsay speak. Bro. Lindsay conducted the adult division of the Bible class, which was a real spiritual feast to us, as anyone knows who has ever listened to Bro. Lindsay's good and instructive lessons. It is to a very great extent that Bro. Dunbar and myself feel that we owe to Bro. Lindsay and his teaching all that we are. It was through these good lessons some eleven years ago that Bro. Dunbar was baptized into the truth of the gospel. And it was through these good lessons at that time that we began to study our Bible as never before, and how glad we now are, for what a help and comfort it is in these perilous days.

On Sunday evening, June 14, the last day of the meeting at Brush Creek, Bro. Lindsay spoke on Israel's Bondage and Deliverance as a type. It was a wonderful and impressive sermon, and at the close as we were getting ready to depart for home, a distance of 140 miles, our son Glen told Bro. Lindsay he would like to be baptized. This indeed was a surprise and rejoicing to us. On account of the late hour and an approaching storm, also the desire of Glen to hear more of the gospel, it was decided that Bro. Lindsay should come to Delta at the earliest possible date.

We are surely glad Bro. Lindsay came, for not only Glen accepted the gospel, but his two older brothers and a younger sister, my brother, Bert Reighard's daughter and my sister, Mrs. Sophia Gill's daughter. This was surely a wonderful meeting, which greatly impressed the whole community.

It made us think of the parable of the leaven, how a little leavened the whole lump. We feel it only proper that special mention be made of the grandmother of these young men and women. Grandmother Reighard, who is now eighty-three years old, has wielded a godly life and teaching before these young people. As for our four children they were permitted to live very close to her and were in daily contact with her during their young years. She never failed to teach them the Bible and the Way of life, and we feel sure to a great extent that this teaching has had a decided effect on the step which they have taken. The new members of faith we introduce as follows: Georgia Gill, Marguerite Reighard, Delbert, Dale, Glen, and Amy Dunbar. May the prayers of all of those of like precious faith go out for these young people to keep them in the strait and narrow way which leads to life eternal.

Yours in the Master's service,
Mr. and Mrs. Roscoe Dunbar.

COMMUNICATION

In sending a generous contribution to the N. B. I., Sr. Johnson of Freedom, Nebraska, has this to say:

"I am sorry I cannot send more. There are no profits this year. We raised our finest crop last year and sold some of the best stock we ever sold. Expenses have about kept even. I suppose you are seeing the effects of it all in your work. But this work should not be held up because of it. We ought to figure it right along with the necessities of life.

"The trouble is, too many of us (our people included) don't know where necessity begins or ends. . . . Statisticians claim one hundred years ago the average person had seventy-two wants, and only about sixteen of those were considered necessary. Today the average person has 484 wants, of which ninety-four are considered necessary. There are thirty-two thousand items offered for sale, in comparison with two hundred items a hundred years ago, plus high-powered salesmanship, which can convince even wise people they simply must have a thousand and one things or become a back number. The Ladies Aid must serve refreshments. Many trips are made with the car where one would have answered the purpose. We are a nation of spenders.

"I wonder sometimes if this depression isn't a blessing after all. There is really plenty. There is no need for suffering, were it rightly distributed. But the blessings which are free, the things which we might have without all the weary struggle, are the things the vast majority overlook. 'Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.'

"Your sister in Christ,
"Mrs. Allen Johnson."

MRS. SAM TITUS

Eunice Edith Titus, the fifth child of William and Josephine Garton was born on June 17, 1883, two miles north of Varina, Iowa. She had been suffering from heart trouble for some time, but for a few days preceding her death she seemed to be gaining and in good spirits. Death called her suddenly on Monday, June 29, 1931. She passed away at her home, six miles south of Albert City, Iowa, about three miles from where she was born and reared to womanhood.

At an early age she accepted Christ and united with the Church of God and lived a true Christian life. She was united in marriage to Samuel Titus, on March 17, 1901, at the home of her parents. Six children were born to the union. Two preceded her in death, an infant, and Melvin Delbert who passed away November 16, 1918, at the age of two and one-half years. Those surviving her are, Ethel Bjorklund of Webb, Josephine Degner of Newell, Wayne and Roy at home.

She was preceded in death by her mother, father, a sister, and a brother. She leaves her bereaved husband, four children, four grandchildren, three sisters, Mrs. Anna Fales and Jennie Selleck of Storm Lake, Mrs. Iuez Titus of Letcher, S. D., and a host of other relatives and friends.

Funeral services were conducted by Bro. J. W. Williams of Gladbrook, assisted by Bro. A. Peterson, pastor of the Free Mission church from which the services were held on July 2. She was laid to rest in Fairfield cemetery, one mile west of Albert City to await Christ's coming to which she most faithfully looked forward.

HERALD RECEIPTS

Mrs. Olive Wood; Mrs. J. D. Hogarth; Lot-tie E. Young; R. H. Judd; D. W. Kirkpatrick; Mrs. John Lehman; Horace Haines; M. W. Perrine; James Stilson; W. E. Boyer; G. A. Boyer; Mrs. S. M. Harris; Emma Main Scott.

CHRISTIANITY

With this quarter's lessons we are brought to a striking consideration of Christianity. We find it to be not a mere theory of doctrine, but a vitalizing, energizing principle which re-molds and renews those who truly embrace it.

Christianity might well be said to be, first and foremost, that vital influence radiating from Christ which gives new life and force and vision to him who is His true follower; and second, that influence which is reflected from such followers.

A Christian may be truly described as one who is Christianized, made new by the Master.

THE COMING OF NEW POWER

Jesus promised His disciples that He would send them power after He had gone to the Father. This power came on the day of Pentecost—about seven days after the ascension—as a mighty rushing wind. It filled all, giving to each some new power.

Jesus foretold these things in Mark 16:17-18: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The apostles did all of the above "signs", which is evidence that they were of God. The receiving of this spirit was life and existence to those "sheep in the midst of ravening wolves".

Paul tells us in Ephesians 1:13-14 that the "Holy Spirit is the earnest (pledge) of our inheritance". "To an inheritance incorruptible, and undefiled, and that fadeth not away". 1 Peter 1:4.

The power of Pentecost is our pledge of a future day, when we shall be filled with spirit, raised to life, glorified, and placed upon thrones.—H. A. S.

THE RESTITUTION HERALD

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SUNDAY SCHOOL WORKERS ATTENTION

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THE RESTITUTION HERALD

VOLUME 20

OREGON, ILLINOIS JULY 21, 1931

NUMBER 42

The Crying Need of Creation

"The earnest expectation of the creature waiteth for the manifestation of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now."

WHEN the Apostle said that the whole creation is waiting for the "manifestation of the sons of God," that was a true statement of fact. It was, of course, necessarily true, for the Apostle was writing under inspiration of God. But, notwithstanding the statement itself and its truth, and the fact that it concerns all men, they have not themselves known that they were and still are waiting for this manifestation.

It is in Romans 8:19 that this information is given us, but besides this the whole chapter makes clear many other things not previously known. Men are ignorant also of another fact, namely, that there could be no manifestation of the sons of God until the only begotten Son of God had been sent on His great mission to give His life a ransom for all. For He was to be "the firstborn among many brethren" (Romans 8:29), who are elsewhere called "sons." (Hebrews 2:10.) Hence the "sons" could not be manifested until sometime after Christ's first appearing.

Men have been "waiting," then, for the whole period before Christ; and are still, at this date, all the "sons" not yet having been selected. No one, however, could lay the charge of idleness against men as a whole, while they have been so waiting. Under the terms of the original curse (Genesis 3:19) necessity has driven them so far as their physical needs are concerned, so in that way they are all alike. But in matters spiritual men have from the beginning divided themselves into two classes.

TWO GENERAL CLASSES AMONG MEN

IN THESE two classes there is nothing like equality of numbers, for one far outnumbers the other. Some few of earth's people took note of the promise that the Seed of the woman should bruise the serpent's head, and ordered their lives in full agreement with that promise. But the lives of the vast majority were not in the least influenced by it. It was not God who made any discrimination: it was men themselves. For when Adam and Eve repented of their disobedience to God's command, having been driven out of the garden, they were given the privilege of worship-

ing God and of bringing up their children to do the same, and to hope in the Promised One who should bruise the serpent's head.

And what does the sacred history tell us regarding the first two sons? That Abel had the true faith, but Cain sought to worship in some other way—a way of his own. But God was gracious to Cain, and rebuked him for his disobedience. If Cain had been exercised by the rebuke, his future would have been very different from what it was.

But from that day to this some, like Abel, have worshiped God according to the mode He prescribed; others, like Cain—the majority—have preferred to follow their own ideas, until today there seems to be not a single unexplored idea left around which there might be gathered another band of devotees.

"God hath made man upright," says the wise man, "but they have sought out many inventions." (Ecclesiastes 7:29.) That is to say, men have sought out many things contrary to the uprightness in which man was created at the beginning.

SOME GOOD AND VALUABLE INVENTIONS

IN GENESIS 4 we read of the invention in those times of some useful things. The tent, the harp, and the organ, besides various unnamed articles in brass and iron, were invented.

In 2 Chronicles 26:15 we are told of clever inventions for the defence of Jerusalem—of engines placed on the towers and bulwarks to shoot arrows and great stones at the advancing foe. Man was endowed of God with the ability to make articles of utility and beauty, and the constructing of such is one of the delightful occupations of humanity. Would it be reasonable to suppose that God would rebuke men for using this ability? No; and we do not hear of it either when his inventions are rightly used.

That is the crux of the whole matter—the right use of his abilities in any and every way, and of everything his inventive mind might construct.

(Continued on page 665)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Teach me thy way, O Lord, and lead me in a plain path."—Psalm 27:8, 11.

FORSAKE NOT THE ASSEMBLING

AT ALL times this injunction of the great Apostle is quite applicable to the Christian, but perhaps a little more so in the summer season. True, we all need rest, recuperation, change; but too many look for it in constant activity, rushing here and there, seeking new thrills.

Others have found the relaxation demanded by nature in the quiet and reverent atmosphere of the house of God, entering with mind attuned to the message of God's peace in music and sermon, and leaving refreshed and ready for the duties of the days ahead.

The isolated are denied the privilege of regular association thus with others of like precious faith, and each one must solve his own problem in the way best suited to his circumstances of life, by attendance at services of others nearby or by gathering his own family circle round him for prayer and praise.

We who are more fortunately situated and have access to regular services of our own, should seek to draw the most from them, not alone for ourselves, but to "consider one another to provoke unto love and to good works."

And why? Because He "is faithful that promised", and His Book is filled from cover to cover with the things He has promised, blessings both for the present and the future.

"They that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee." Psalm 9:10.—M. G.

THROUGH MUCH TRIBULATION

IT WAS only a short time after Paul had been stoned and left for dead outside the city because he persisted in preaching "Jesus Christ, and him crucified," that he told the early Christians that "we must through much tribulation enter into the kingdom of God." Acts 14:22.

These were no mere words with the Apostle. He, and the early Christians as well, knew whereof he spoke. Paul enumerates some of these tribulations in his second letter to the Corinthian Christians, 11:26-28, and they include

every sort of physical and mental suffering imaginable

In this our day, we speak of hardship and suffering, but we know nothing of such trial as they endured. And we must acknowledge that much of our suffering is caused by our own folly and stubbornness, not because of our faithfulness to the Captain of our salvation, though not all of it.

In his letter to the Hebrew Christians, 12:1-11, the Apostle asks them to consider the One who endured more than all others, that He might be "the author and finisher of our faith", lest they become "wearied and faint" because of their minor trials. Many gems of truth are found in these verses which very properly may be applied to us today. Read them carefully.

But Paul also drew many word pictures of that which causes us to hold fast, that for which we endure, and we find one of them in Romans 8. Finite mind cannot conceive the full meaning of being glorified together with Christ, being in truth sons of God. And if the Apostle could declare that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"; surely we can!

Let us never forget that none of the distresses of today, no matter how severe, "shall be able to separate us from the love of God, which is in Christ Jesus."—M. G.

A LITTLE MEMBER

"MANY have fallen by the edge of the sword, but not so many as have fallen by the tongue."

Never were truer words uttered than those of the above proverb! The horrors of war, with its resulting fatalities, are very vivid in the mind of the adult of today. Many were the broken hearts caused by the loss of loved ones because of the sword.

But too few of us realize the disaster that may be caused by a few, thoughtless, unkind words directed against another. How often we have seen not only reputation ruined, but character blasted as well, because some one "thought" that another's actions were worthy of censure.

James tells us, in his practical epistle, chapter 3, that a great vessel is held under control by a very small helm,

and even so the tongue, though a small member, is capable of great good, if properly governed, but brings dreadful havoc, if untamed, verses 9, 10.

He exhorts us to cultivate "the wisdom that is from above", which is first "pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Notice that among the six things that the Lord hates,

"yea, seven", all of them, directly or indirectly, may be traced to an ungoverned tongue: "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." Proverbs 6:16-19.

Let us remember to "speak not evil one of another, brethren." James 4:11.—*M. G.*

The Certainty of the Second Advent

"EVERY man that hath this hope in him purifieth himself even as he is pure." What hope? "We know that when he shall appear we shall be like him; for we shall see him as he is." *The personal appearance of our Lord and Savior Jesus Christ*—this is the hope that purifieth, that makes us holy, that makes us ready to meet Him and be with Him—a purifying hope. This was the hope of the early Christians. It was their one supreme hope. They wrote of it as "that blessed hope," "a lively hope," our "one hope," "the hope of our calling," and "the hope set before us."

The reason why Christians of today are so lacking in holiness is because they lack this hope. It is the Divinely provided incentive. My purpose is to endeavor to kindle or re-kindle this hope by bringing home its certainty.

It is certain because, in the first place, our Lord Himself says so.

His words to us are these, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so, I would have told you; I go to prepare a place for you. 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." "I will come again." Several times does He repeat this promise. His parables are full of the theme. He is the "*Bridegroom*" whose coming the virgins awaited; the "Lord" who committed to His servants talents to trade with until "after a long time the Lord of these servants cometh and maketh a reckoning with them," and the "Master" who returning unexpectedly finds some servants diligent and watchful and others careless and drunken.

When at His trial the high priest adjured Him to tell them whether He was the Christ, the Son of God, His answer was, "Thou hast said, nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power and coming on the clouds of heaven."

Our Lord's return is therefore certain because He Himself pledged it.

In the second place it is certain because the testimony of our Lord is borne out by the united testimony of all the apostolic writers.

Paul's epistles are full of the promise. It is reckoned

that one verse in ten contains it, while in the First of Thessalonians the proportion is one in seven, and in the Second nearly one in three. His summary of the Christian's position is, "Ye turned from idols to serve the living and true God and to wait for his Son from heaven." He states definitely that "unto them that look for him shall he appear the second time without sin unto salvation:" and counsels us to "consider one another to provoke unto love and good works, and so much the more as ye see the day approaching."

Peter, James, and John all write to the same effect, the highest note being reached by the last named: "We know that when he shall appear we shall be like him; for we shall see him as he is, and every man that hath this hope in him purifieth himself even as he is pure."

It is therefore made doubly certain by the united testimony of the apostolic writers.

The return of our Lord is certain because Old Testament prophecy necessitates it.

The one great theme of Old Testament prophecy, the great consummation of Israel's hope, was the coming of the Messiah to establish His kingdom here. Here and there we find short references to His humiliation, rejection, suffering, and death, but they are very few and short compared with those which deal with the great theme of His coming to subdue His enemies and to reign supreme. So much is this the case that it is hardly to be wondered that the Jews failed to recognize in the humble Nazarene their promised Messiah. Even His disciples were puzzled in this respect, hence their questions to Him as to when He would declare Himself and assume His regal rights.

To substantiate our Lord's claim to be the Messiah, we point doubters to the marvelously exact fulfillment of those Old Testament prophecies which spoke of His rejection and death. How then as to the many more that tell of His coming to establish here His kingdom and to reign? Our arguments all fall to the ground if these are not to be fulfilled in an equally exact manner. Either Jesus is not the Messiah, the Christ, or He must come again to fulfill these prophecies. These Old Testament prophecies thus necessitate His return; they make it an absolute certainty.

(Continued on page 662)

MY TIMES ARE IN THY HAND

Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come
I do not fear to see;
But I ask Thee for a present mind,
Intent on pleasing Thee.

I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad and joyful smiles,
And wipe the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will,
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

So I ask Thee for the daily strength,
To none that ask denied,
And a mind to blend with outward life,
While keeping at Thy side;
Content to fill a little space,
If Thou be glorified.

And if some things I do not ask
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to Thee—
More careful not to serve Thee much,
But to please Thee perfectly.

—*Author Unknown.*

“IF WE would praise more, we should have more to praise for.”—*Simpson.*

THE LORD'S RETURN

A USURPER has got this world now, but Christ will have it soon. The time of our redemption draweth nigh. A little more suffering, and He returns to set up His kingdom and reign upon the earth. He will rend the heavens, and His voice will be heard again. He will descend from heaven with a shout. He will sway His sceptre from the river to the ends of the earth. The thorn and the briar shall be swept away, and the wilderness shall rejoice. Let us rejoice also. We shall see better days. The dreary darkness and sin that sweep along our earth shall be done away with; the dark waves of death and hell shall be beaten back. Oh, let us pray to the Lord to hasten His coming!—*D. L. Moody.*

SEVENTY WEEKS

DANIEL 9:24

By J. A. VanHorn

IN THE RESTITUTION HERALD of February 10, 1931, I find an article entitled, “Upon Thy People and Upon Thy Holy City”, in which the writer discusses the seventy weeks of Daniel’s prophecy (chapter 9). It seems to me the idea is conveyed that the seventy weeks have not been fulfilled. In my study of the prophecy, I have come to the conclusion that the prophecy has been fulfilled. Let’s look over the prophecy and see what we can discover.

In the eighth chapter, Daniel says, “I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him . . . but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west,” and overcame the ram.

When the goat became great, his one horn was broken, and four horns came in place of it. And out of one of the four horns there came forth a little horn, which waxed exceeding great. “And an host was given him (the little horn) against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.”

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

Then a voice called to Gabriel, “Make this man to understand the vision.” So Gabriel came and explained everything but the time period of twenty-three hundred days. Then Daniel fainted and was sick certain days and he said, “I was astonished at the vision, but none understood it.” Why did he not understand? Everything had been explained but the twenty-three hundred days.

Then Daniel began to study the prophecy of Jeremiah, and he learned that the seventy years of captivity of Israel were about expired. So he began to pray for deliverance. Gabriel came and said, “O Daniel, I am now come forth to give thee skill and understanding, therefore understand the matter, and consider the vision (that I explained to you at my last visit, all but the twenty-three hundred days).” Daniel 9:1-23.

Gabriel began to explain the twenty-three hundred days by saying, “Seventy weeks (of the twenty-three hundred days) are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.

(Continued on page 664)

THE HANDIWORK OF GOD

By Mildred Crofton

*"The heavens declare the glory of God;
And the firmament sheweth his handywork.
Day unto day uttereth speech,
And night unto night sheweth knowledge."*

IT SEEMS that David spoke a great deal about the beauties of this world. His early life was spent in the open, in the fields, while he so patiently guarded the sheep. I imagine he liked to lie on the ground and dream and think. I imagine from his words that at night he liked to gaze at the myriads of stars that dotted the velvety sky.

Fortunate is the man or woman who has the capacity to enjoy nature, to see the handiwork of God in all the realm of nature, in the skies, the trees, the birds, the flowers. Appreciation is one of the things we need to learn in this life—not only appreciation of the material things of life, but appreciation of the higher, the more beautiful things, in this world. We are living here in a beautiful world and what is the use of living in it, if we have eyes and see not, and ears and hear not?

Schopenhauer defined genius as the retention of childhood throughout life, especially in the form of the ability to wonder at and to delight in everything, to find a newness and strangeness in the most familiar things, griefs as well as joys. I feel sorry for the person who is so engrossed in himself and his petty affairs that he hasn't time to listen to the song of a bird, or time to stop to look at the little flower that grows by the wayside.

Nothing brings such peace and rest to us as communion with nature. It is a balm for sore hearts, a cure for tired minds and bodies. There, in God's great cathedral, the realm of nature, can we truly worship the God of all creation. We can find a better understanding of life, an answer for all our questions.

We can find a whole crowd of sermons in some little shady spot in the woods. When we stop to rest in a place like that, alone, we seem to feel that we are in our natural environment; we seem to be living in a different world, and it seems impossible to realize that so much sin and strife are going on in the world. The rest of the world seems far away, and it seems that only beauty and goodness reign. We can worship and rest in perfect contentment. As we stop to breathe in the sweet scented air and to feel and look and listen, God actually seems so close that He, the Giver of all life, puts new life in our hearts, new thoughts in our brains.

For hundreds of years the poets have sung of the beauties of nature. They can always see beauty in everything, from an acorn or a daisy to some distant star. We cannot all be poets, but we can all see beauty if we look for it. We can, as the poets do, seek for our inspiration in nature, and truly there is no better source.

Let us take more time to "go forth under the open sky

and list to Nature's teachings." Let us ever be searchers of truth and beauty, so that we may gain strength of character and beauty of intellect, so that we may "grow in grace" and ever attain higher and higher aspirations.

THE DEATH TOLL

By Elizabeth Louise May

IS IT possible? we ask ourselves, as we read in *The Globe*, Toronto, of July 7, 1931, the following headlines in large type: "Undertow, Rough Water Takes Lives of 14 in Ontario." Another: "\$25,000,000 for Stricken West Asked" by Premier Bennett, etc. What an awful toll of human life! to say nothing about numerous other casualties, on the same date.

Do not these casualties look threatening to those who realize that there is a God, the Maker and Ruler of the universe? that He has made certain laws that must be obeyed by mankind or reap the penalty of disobedience, until the world cries aloud in its extremity for relief from miseries, to Him alone who is able to quell the winds and waves of the dreadful state of the world as it now is. Those in authority are almost at wit's end as to the best means to guide the rudder to bring about "smooth sailing" for their governments and the people.

And yet, they do not realize that such things are to come, as the Book of books states in the latter days, and these days have already begun. In Haggai 2:17 I read the following: "I smote you with blasting and with mildew and hail in all the labours of your hands; yet ye turned not to me, saith the Lord."

Also in Zechariah 7:9: "Thus speaketh the Lord of hosts, saying, Execute true judgment, shew mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and words which the Lord of hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the Lord of hosts."

From the days of Adam and Eve the world has developed rapidly along many lines up to a certain limit. That limit has been reached when the people put far from them any acknowledgment towards the Giver of *all good*, the Creator of man. And forgetting God and law and righteousness as the guiding factors for private and public management, finally they are brought face to face with the fact that it is time to "take stock" and to hasten in matters needing immediate assistance, lest it be "too late, too late, ye cannot enter in", and the door of opportunity is shut finally for this day and generation, this period of the Gentile era.

THE CERTAINTY OF THE SECOND ADVENT

(Continued on page 659)

The return of our Lord is certain because God's revealed plan for the redemption of the world requires it.

Our Lord is the world's Redeemer. For this purpose He came into the world, to suffer and to die. But though His glorious work was advanced a step by His atoning sacrifice, yet it was by no means completed, as the present awful condition of the world only too well proves, and this after nearly two thousand years. According to God's revealed Word the redemption of the world requires that supreme righteous rule should be established here, and this requires a supreme righteous Ruler, such as can only be obtained by the return of the Righteous One. He alone has the requisite qualifications. So it is that the redemption of the world requires His return and cannot be accomplished without it. This also makes it certain.

Our Lord's return is certain because it was definitely promised by messengers divinely sent for that purpose, at the very time He went away.

Listen to the account of this: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked 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 as ye have seen him go into heaven."

The same Jesus is coming down again in the same manner as He went up. The day is coming when mankind will see the heavens open, the clouds part asunder, and our Lord descending. "Behold he cometh with clouds; and every eye shall see him." No promise could be more definite or exact. Just as He went up, so He will return. He went up in clouds; He returns in clouds. He ascended personally; He will descend personally. The same Jesus—this Jesus. His return is certain. It is divinely promised.

His return is certain because it is the great final promise of God's Holy Word.

"He which testifieth these things, saith, Yea: I come quickly. Amen: come, Lord Jesus." A thousand years in God's sight are but as a day. Our Lord spoke of the time of His absence as "a little while." It has seemed long, but when we are enjoying with Him the bliss of eternity, it will appear but a short space of time to look back upon.

His promise is, "*Yea: I come quickly.*" May our hearts respond in their fulness: "*Amen; come, Lord Jesus.*" The return of our Lord and Savior Jesus Christ is certain.—*Words of Life.*

THE FIRST EPISTLE OF PETER

By Lyman Booth

IT is evident that Peter wrote to some of the churches that were founded by Paul, to corroborate his testimony and to correct those who pretended that his doctrine differed from that of the other apostles; and he sent the epistle by Sylvanus, Paul's faithful and constant helper. The epistle is dated from Babylon, in the remains or vicinity of which city it is probable a Christian church had been planted, perhaps consisting principally of the descendants of the Jews who remained in those region after the Babylonian captivity. For no satisfactory reason can be assigned for supposing, as many have done, in ancient and modern times that Babylon means Rome. Language of this kind was suited to the nature of John's Revelation, but was wholly unsuitable to the date of this letter.

We here find the same great doctrines with which Paul's epistles are replete applied to the same practical purposes. And it is peculiarly remarkable for the sweetness, gentleness, and humble love with which it is written, which indeed forms a striking contrast to the domineering pride and severity that characterizes pretended successors of this sacred writer. Various opinions have been entertained as to the time when the epistle was written; but as no certainty seems attainable it is dated according to others' opinions, in which they are by no means confident.

His name expresses his prominence in the primitive age as shown in his opening the door of salvation to the Jews on the day of Pentecost (Acts 2), and to the Gentiles also in the conversion of Cornelius (Acts 10). The powers bestowed upon him were later given to the disciples (Matt. 18:18).

His was an ardent nature, an impulsive temperament, frank and energetic. He was first to confess his Lord and first to deny Him, which denial was made with oaths, but bitterly repented. Later he made a threefold confession of his love for his Lord (John 21:15-19). Our Lord's resurrection wrought a marked change in him, and ever afterwards he was bold and steadfast except in one instance (Gal. 2:11), when he drew back at Antioch from fellowship with Gentile Christians and was rebuked by Paul, a rebuke which for only a short time disturbed the love which he held for Paul (2 Peter 3:15).

Peter's labors are recorded in Acts first, twelfth, and fifteenth chapters. He was very prominent in church work, but after his miraculous release from Herod's prison, we lose sight of him till he appears at the council at Jerusalem, where though he did not preside, yet he aided greatly in the settlement of the important question of the relation of the Gentile Christians to the Mosaic law. Paul mentions him (1 Cor. 9:15) as engaged, in company with his wife, in missionary journeys and labors. To him was committed the apostleship of the circumcision (Gal. 2:8). He seems to have labored at Corinth (1 Cor. 1:12, 3:22) and Baby-

lon (1 Peter 5:13); but his movements seem to be veiled in obscurity.

Papal writers would have us believe that he was bishop of Rome and resided there for twenty-five years. But strange to say Paul never once mentioned Peter in his epistle to the Romans, though he sent several salutations to leading Christians living there. Nor does it appear in the inspired narrative, in the Acts, or from Paul's other epistles from Rome, that Peter was there during his imprisonment, during the years from 61 to 63 (Acts 28:14-31), or that Peter had previously been there at all. There is no evidence in the Bible that Peter held any supremacy over any successor, as papal tradition claims.

the other apostles, much less that it was transmittable to Peter was probably induced to write this epistle because he had learned by Sylvanus (5:12) that the Jewish Christians were exposed to a very severe and cruel persecution and were accused of being evildoers and of preaching revolutionary doctrines (2:15, 16). A wave of the most bitter hatred was sweeping over the Roman Empire against the name of "Christian" (4:16). Accordingly the Apostle felt bound to comfort the members of these churches which were suffering from the storm of fiery trials and to encourage them to stand fast in the faith.

A brief summary may be given as follows. After a salutation, he speaks of the necessity and transitory nature of earthly trials (1:1-12). He exhorts them by a holy life to follow Christ, who died to purchase their salvation (1:13; 2:10). He then gives practical advice as to their duties as citizens, slaves, husbands, wives (2:13; 3:7). He earnestly exhorts them to unity, peaceableness, sanctification, with a warning of the second advent and a reference to the previous judgments of God on those who neglected the preaching of Noah (3:8; 4:6).

In view of future judgment, he bids them love one another and to regard the fiery trial they may be called upon to endure as no strange thing, but a cause of joy. He enjoins a ready surrender to the will of God (4:7-19). Finally he exhorts those in office in the church to feed the flock, the younger to submit to the elders, and all to be on the watch against the common enemy (5:1-9). He ends with a prayer for their preservation and perfection (5:10-14).

HE LOVED HIS ENEMY

DURING the American Revolutionary War there was living, in Pennsylvania, Peter Miller, pastor of a little Baptist Church. Near the church lived a man who secured an unenviable notoriety by his abuse of Miller and the Baptists. He was also guilty of treason, and was for this sentenced to death. No sooner was sentence pronounced than Peter Miller set out on foot to visit General Washington, at Philadelphia, to intercede for the man's life. He was told that his prayer could not be granted. "My friend," exclaimed Miller, "I have not a worse enemy living than that man." "What," rejoined Washington, "you have walked sixty

miles to save the life of your enemy? That in my judgment puts the matter in a different light. I will grant you his pardon." The pardon was made out, and Miller at once proceeded on foot to a place fifteen miles distant, where the execution was to take place on the afternoon of the same day. He arrived just as the man was being carried to the scaffold. This man, seeing Miller in the crowd, remarked, "There is old Peter Miller. He has walked all the way from Ephrata to have his revenge gratified today by seeing me hung." These words were scarcely spoken before Miller gave him his pardon, and his life was spared. It is possible to kill our enemies by kindness.—W. S. Bowden in *Our Hope*.

GENERAL CONFERENCE REPRESENTATION

Extract from Constitution and By-laws:

VIII. (13) The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board fifty percent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty percent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 percent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote, but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present have voice and vote in any conference session.

The names of members, and if possible, the address of each member so represented, shall be furnished and certified by the proper officer to the Secretary of the General Conference before the session at which their votes shall be cast. (As amended August 12, 1926.)

The General Conference,
F. L. Austin, Secretary,
Oregon, Illinois:

This is to certify that have been appointed delegate... to represent the church conference at the General Conference to be held at Oregon, Illinois, August 4 to 16, 1931. The church conference has members which the above delegate is authorized to represent.

(Signed)

..... Chairman
..... Secretary

Dated, July, 1931.

Names and addresses of members follow:

WHEN WILL HE COME

Closing the book I've been reading—

Putting work and amusements away—
Shall I need them again on the morrow?
Will He come ere the dawn of the day?

Raising my head from the pillow,
Opening my eyes to the light—
Have I slept my last sleep ere I see Him?
Will He come ere the fall of the night?

Watching the sun in his glory,
As he sinks to his rest in the skies,
When the gold-tinted clouds shall unfold Him,
Will the Sun of Righteousness rise?

Will He come while the tempest is raging,
And the wind falls so mournfully round?
Will He come when the snowflakes are falling?
And the frost hath smitten the ground?

Will He come on some calm Sabbath morning
When chimes of church bells fill the air?
When the organ's rich echoes are thrilling
His house of thanksgiving and prayer?

Kneeling down at the feast He has ordered—
"Do this," He has said, "till I come"—
As I meet Him in holy communion,
Shall I hear His voice calling me home?

Keep me ready, dear Master, to greet Thee—
Grant me grace to obey Thy command
To wait—and to pray—and watch daily,
Remembering, "The Lord is at hand".

—Selected.

NEEDS OF YOUNG PEOPLE

The commission on Worship and Prayer in the Youth Conference of North America held at Toronto, made the following statement on worship:

Among the many values of worship that may be experienced, we feel that the following are of special significance for young people:

1. An intensified awareness of God and reverence for Him.
2. An insight into the purposes of God and one's individual relation to those purposes.
3. A realization of personal needs.
4. An insight into the needs of others and an appreciation of their worth.
5. A realization of the power of God as a resource for abundant living.
6. A sense of peace and poise growing out of a conscious harmony with the will and purpose of God.

SEVENTY WEEKS

(Continued from page 660)

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem (457 B. C.) unto the Messiah the Prince shall be seven weeks and threescore and two weeks (69 weeks, 483 years): the street shall be built again, and the wall, even in troublous times (during seven weeks).

"And after threescore and two weeks shall Messiah be cut off."

How long after the threescore and two weeks? Seven weeks and threescore and two weeks or 69 weeks, 483 years. This brings us to the anointing or the baptism of Jesus, or the coming of the Messiah the Prince.

"And he shall confirm the covenant with many for one week (the seventieth week): and in the midst of the week (or middle of the week) he shall cause the sacrifice and the oblation to cease." The Messiah is cut off three years and one-half after the sixty-nine weeks or 483 years. Now we have one-half week or three and one-half years left of the 490 years allotted to Israel and Jerusalem. "He shall confirm the covenant with many for one week (seven years)."

Jesus Himself preached to the Jews exclusively for three and one-half years, and His disciples continued to preach to the Jews exclusively for three and one-half years. Then they turned to the Gentiles (Acts 10:28), which finishes the seventy weeks, 490 years, allotted to Israel and Jerusalem.

If the transgression referred to means the rejection and killing the Messiah, it has been finished. And if everlasting righteousness means that Jesus is our Righteousness (Jer. 33:15, 16; 23:6; 2 Cor. 5:21), it has been brought in during the seventy weeks. If it has not been brought in, what will become of all the apostles and those who have professed to be Christians all these years since that time? There is no time to become righteous after one is dead.

If a sinner comes to Jesus and claims the blood atonement, and grace or undeserved favor is extended to him, Paul says he is not under the law, but under grace. To be under the law is to be subject to the penalty for transgression. For example, we had a man convicted of cattle stealing sentenced to six years in the penitentiary. He was under the law good and plenty. *But* the governor granted him a pardon, and he went home, a free man—under *the grace of the governor*. If he should get caught stealing again, he would be put under the law again.

"For sin shall not have dominion over you, for ye are not under the law, but under grace." Praise God for the privilege!

"And to make an end of sins" has surely been fulfilled in the seventy weeks. For Paul says, "But now once in the end of the world hath he (Jesus) appeared to put away sin (make an end of sin), by the sacrifice of himself." Hebrews 9:26.

The angel said to Daniel, "Unto twenty-three hundred

days THEN shall the sanctuary be cleansed." Evidently, twenty-three hundred years from 457 B. C. I do not feel able to write about the cleansing of the sanctuary until I receive more grace and wisdom.

I hope all my readers will get under the blood atonement and have the righteousness of the Christ imputed unto them, so that they may stand before God, justified. And may God bless you, and keep you, and make His face to shine upon you, to the forgiveness of your sins and the healing of all your sicknesses. Amen.

CREATION'S CRYING NEED

(Continued from front page)

Think of the enormous number of inventions from earliest times until now that can be and indeed have been utilized by men for both good and evil purposes. Take the simple piece of wire or iron pointed at one end and headed at the other, and known to us as the nail. Everybody knows its usefulness in holding pieces of wood together when driven in with a hammer. Scarcely any useful article of wood is made without nails; and yet wrongly used nails became the instruments of torture and death to the Savior of the world.

Take the compass and many other nautical instruments. The mariner is able to steer a correct course when there is neither light nor visible star to guide him on the trackless seas, so that he may reach his port with his merchandise and human souls in safety. At such times men may bless God for such inventions. But the same instruments have been used to bring death and destruction to both life and property during wars. At such times and in such cases men's inventions become a curse.

It is evident then that all inventions of men lend themselves to wrong uses; and when that is done they become, as already shown, a curse rather than a blessing, for they draw men away from God the Source of all life and blessing.

VAIN IMAGINATIONS; INVENTORS OF EVIL THINGS

How men have wandered from God is set out clearly enough in sacred history.

In Romans 1:20-23 the Apostle shows that the visible creation—sun, moon, stars, and earth—is sufficient evidence that behind it all is a mighty God of great glory and power. Although but little might be known of Him beyond what is expressed in the visible creation, He is the One to bow down to and to glorify and to be thankful to continually, realizing that it is "in him we live, and move, and have our being" as part of His creation. But instead of doing this the foolish people, failing to be thankful and to glorify the Maker of these things, "became vain in their imaginations" and worshiped the things themselves.

Undoubtedly it is a vain imagination which seeks to regard the things made as greater than the Maker. From this beginning their hearts were darkened to all subsequent truth and light. "Professing themselves to be wise, they

became fools," and passed from one object to another in the downward trend of idolatry.

What seems to have been the earliest object of idolatrous worship was the Sun. Temples were erected and priests ordained for its worship; and the Hebrews must have been aware of this worship during their captivity in Egypt, for there were priests of On—a temple erected to the Sun. (Genesis 41:45; compare Jeremiah 43:13, margin.) The moon and the stars also had their places in idolatrous worship of ancient times, and to this day all three are worshiped in some parts of the earth.

In this determination of men to worship the creature rather than the Creator, God ultimately "gave them over to a reprobate mind," or (margin) "a mind void of judgment." That is, He did not seek to restrain them in their downward course. And that in its turn meant a drop into a degradation unparalleled even in the animal creation.

Following the worship of the heavenly bodies men used their constructive abilities in the service of further idolatry, and there followed the worship of Baal and other deities. These all had their images, groves, temples, altars, and priests, and when the Israelites entered Canaan such worship was universal amongst the Canaanites and the surrounding nations.

The God-given ability of men to carve wood and stone and to mold clay into shapes of animals, birds, fish, or men would have been quite a harmless practice if men had been careful to attribute such ability to God, had kept Him only in mind in their worship, and had given Him the glory. But instead they worshiped the images their own hands had made, attributing to blocks of wood and stone marvelous powers having both good and evil things in their control, and being of such uncertain temper that they needed to be propitiated by sacrifices and offerings, often human beings.

It was to idolatrous worship that the Pyramids of Egypt—amongst the seven wonders of the world—owed their origin. They were constructed as the burial places of the kings, for the worship of the heavenly bodies and of the spirits of deceased monarchs. They belong therefore to the vain imaginations and inventions of their day.

Israel being surrounded by all this welter of idolatry were frequently drawn by it away from the worship of the true God, notwithstanding all the evidences they had witnessed of His care over and love for them as children of Abraham. This fact particularly impresses us with the proneness of the human heart to take its own course; of its unwillingness to submit to the Divine will. And the heart of man remains much the same today.

VAIN PHILOSOPHICAL INVENTIONS

ALTHOUGH it is true that idolatry in its grosser forms and the vain imaginings which are so obviously vain have largely passed out of human life, there remain others which have captivated men and held them in bondage and darkness as great as ever. These are the inventions of philosophy. Philosophies are efforts to come to the light and truth, especially concerning the cause and origin of things,

without the aid of Divine revelation.

On the face of it this is impossible. All secrets belong to the Almighty in the first place, and only as far as He is willing to reveal them can they be known. Anyone unwilling to accept the Divine revelation must and will remain in the dark. Philosophy can make no real contribution to the truth. It is therefore a valueless, useless thing. It is no more effective in bringing true wisdom to men than is human self-government successful in bringing life and happiness to mankind.

ANOTHER THING THAT HAS FAILED

HUMAN self-government has failed because it also has attempted to carry on without God and without consideration of His commandments. The human race has now had about eighty centuries of experience and effort at managing its own affairs, and the present state of the world is a complete demonstration of its failure.

But even if human governments had succeeded in solving the one problem of extreme wealth on the one hand and poverty on the other (which they have never done, to say nothing of the thousands of other problems), there still would have been the major problems of sin and death which they can never touch. And indeed there is nothing that men can think out, invent, or do that will effectually remove the universal groaning. They can add to it, and that is about what they have done. The matter is too deep for them.

Men themselves need to be delivered from all their follies exhibited by all their own efforts to go on without God. And that deliverance is coming when the sons of God are manifested. Then will be instituted the kingdom in which these sons will be high officials under Christ to bless the whole creation.—From *The New Covenant Advocate*.

“FOR CHARLEY’S SAKE”

By Rufus A. Curtis

MANY years ago, the writer heard a person relate the following incident, that occurred during the civil war.

One of the soldiers, being so severely wounded that his injuries subsequently proved fatal was tenderly cared for by one of his comrades. As his life was slowly ebbing away, he scribbled the following words on a scrap of paper, addressed to his parents, “Receive the bearer of this paper, for Charley’s sake. He has befriended me in my dying hours.”

After this tragedy of war, the survivor, who had ministered to the pressing needs of his dying comrade, presented the paper, with the brief message it contained, to the parents of the deceased soldier. When they saw the familiar handwriting of their son Charles, they lavished all the comforts of their home, and the deepest affection of their hearts upon the stranger who had befriended their only son.

Any deeds of kindness, any words of hope and encouragement, any look of sympathy and approval, bestowed upon those we love, are the keys that unlock the door to our hearts for the benefactors who have cast their “bread upon the waters,” to be found “after many days”.

The soldier who had so mercifully cared for his wounded comrade and had striven to alleviate his sufferings *without hope of reward*, had cast his bread of human sympathy and compassionate helpfulness upon time’s surging sea, to be, in the providence of God, found “after many days.” When he was *homeless* and *friendless*, the little slip of paper was amply sufficient to secure for him, for the remainder of his days, the comforts of home, the joys of companionship, and the repose so needful, as life’s sunset is reached. All this was done for the sake of another—“for Charley’s sake.”

After thinking over the above incident that happened many, many years ago, and after reading the twenty-fifth chapter of Matthew, the writer thought that it is certainly possible for Christians to do something *for Jesus’ sake*, by ministering unto His suffering and needy people.

“And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one Matt. 25:40.

of the least of these my brethren, *ye have done it unto me.*”

“And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.”

Let all things be done

AS UNTO HIM

“Whatever you think, both in joy and in woe,
Think nothing you would not like Jesus to know.
Whatever you say, in a whisper or clear,
Say nothing you would not like Jesus to hear.
Whatever you read, though the page may allure,
Read nothing unless you are perfectly sure
Consternation would not be seen in your look,
If God should say solemnly, ‘Show me that book!’
Whatever you write with haste or with heed,
Write nothing you would not like Jesus to read;
Whatever you sing, in the midst of your glees,
Sing nothing that God’s listening ear could displease;
Wherever you go, never go where you’d fear
God’s question being asked you,
‘What doest thou here?’”

DELEGATES TO GENERAL CONFERENCE

ON PAGE 663 will be found the delegate blank to be filled out by your church for attendance at General Conference. It is most important that all churches be represented and have a voice in all matters of business, also to have the opportunity of studying spiritual problems peculiar to all sections of the country. Individual members of all the churches are also urged to be present. If you are interested in the work, be in attendance at the **WORKERS CONFERENCE**, August 4 to 16.

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"THE HEAVENS DECLARE THE GLORY OF GOD, AND THE FIRMAMENT SHEWETH HIS HANDYWORK."

THE CHRISTIAN'S FAITH IN GOD

FOR a number of years it has become increasingly evident that many are beginning to doubt the existence of a Supreme Being. Particularly is this true among younger people, especially college students who have been taught all the modern tendencies concerning Christianity.

They demand proof of God's existence; they declare that such a being cannot be and that it is silly to be preaching a God we have never heard, and praying to a God we have never seen.

Their reasoning is about as good as that of a certain infidel in a western town who, in order to prove there was no God, took out his watch and said, "If there IS a God, I defy Him to strike me dead within the next ten minutes." When the time elapsed, he replaced his watch and declared that there was no such thing as God.

From time immemorial the existence of a higher power than ourselves has been recognized and accepted by every nation. This belief varied from the Grecian faith in gods and goddesses and their Elysium, to the Indian's acceptance of the Sun as the Great Spirit and their Happy Hunting Ground. Different though they were, it is significant that even savages should thus recognize a power higher than themselves.

Belief in and knowledge of one Supreme Being must originate within ourselves. We must feel the presence of the Creator in our surroundings. We must have simple, implicit faith before we can recognize a God. As Paul said, "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."

Is there a God? We stroll through the fields and woods, admiring the beautiful flowers and trees on every hand. We see the giant oak, stretching its top into the air; we glance down at a little brook; we see the birds, the trees, the flowers, and the hills in all their grandeur, and we realize as never before the existence of a great Supreme Being. Surely no such organization, perfection, and beauty could have just happened! We know and feel within ourselves the presence of a divine creative power, manifest in very nature itself.

We go out into the starlit sky and gaze into the heavens.

We try to fathom the limitless space above us, but our finite minds become exhausted trying to reach the infinite. An overpowering sense of the weakness and frailty of man steals over us, and again there comes that peculiar humble consciousness of the existence of a living, all-powerful Creator. Surely David rightly declared, "The heavens declare the glory of God, and the firmament sheweth his handywork."

We approach a church and hear the strains of a beautiful song. As we listen, the spirit and sacredness of the service seem to pervade the whole atmosphere, and there sweeps over us again that indescribable feeling of humility and awe of an unseen force.

Belief in Jehovah necessitates faith—faith that withstands adversity and modernism. Not until we experience the grand sublime truth within ourselves can we fully comprehend and accept the Bible as the Word of God. Not until we sense the presence and power of God, emanating from our very surroundings, can we know and believe in Him.

May each of us strive earnestly to acquire that deep-rooted faith so essential to our belief in Jehovah. After all, it is just through faith that Christians live and die in hope of a future life, faith that becomes an integral part of all their actions, thoughts, or deeds. As long as we possess that kind of faith, our belief in the existence of God will never waver.

Harry Goekler, Marshall, Illinois.

NATIONAL BEREAN DAY

NATIONAL Berean Day will be observed on August 10, during the General Conference held at Oregon, Illinois. All Bereans will enjoy this day. Be in attendance and learn what other societies are doing.

BEREAN PAGE CONTRIBUTIONS

Illinois, 23; Ohio, 16; California, 10; Michigan, 8; Indiana 5; Louisiana, 4; Iowa, 3; Texas, 1; New York, 1; Nebraska, 1; South Dakota, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



PHILIP'S MISSIONARY LABORS

IN OUR last story we read how the Christians scattered and went into many other countries, where they carried the story of Jesus. Among these scattered Christians was Philip, one of the seven deacons. He went to Samaria and preached Christ to the Samaritans, also healing and helping them so much that they were very happy.

One day the angel of the Lord spoke to Philip, telling him to go south, out on a lonely, desert road between Jerusalem and Gaza. Now Philip did not stop to find excuses for not going, nor to argue that he could do more good among more people by staying in Samaria. Instead, he went right out, at once, ready to do whatever God wanted him to do.

Coming down this desert road was a man from Ethiopia, riding in a chariot. His office was very responsible and of high rank, as he had charge of Queen Candace's treasures and jewels. We would call him a treasurer. In some way he had become a believer in the Jewish religion; for he was returning from worship in Jerusalem, and as he rode along was very much interested in reading aloud from the fifty-third chapter of Isaiah.

When he came near the place where Philip was waiting, God told Philip to go with the Ethiopian. Philip was so eager to do as God wished that he ran to meet the stranger. Upon hearing what the treasurer was reading, Philip asked him if he understood it.

The man invited Philip to ride with him, and then replied, "How can I, if no one helps me?" He asked if Isaiah was writing of himself or of someone else in the verse: "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth."

Philip explained to him that Jesus was the Lamb that had been slain. He made it so plain about Jesus and what the Ethiopian must do if he wanted to be saved, that when they came to a place where there was water enough the Ethiopian asked why he couldn't be baptized there. Philip said he might, if he believed with all his heart.

The treasurer replied, "I believe that Jesus Christ is the Son of God." Then they stopped the chariot and "they went both down into the water," and Philip baptized the treasurer, who then went on his way rejoicing over his new and more precious treasure.

Now this is what God had brought Philip down to do, and so when this work was accomplished, the Spirit of the

Lord caught him away for some other duty.

Are you ready, like Philip, to obey when you are asked to do things? And are you studying, like the Ethiopian, so that you may be baptized? God wants each one of us, as well as the many to be His children and helpers. His call is to the one, as well as the many.

SOMETHING TO DO

1. Read Isaiah 53.
2. Find Egypt, Gaza, and Samaria on the map.
3. Act out this story.
4. Make a desert in sand.

WE BELIEVE: When Jesus returns He will give to everyone according to his deeds—"To them who by patient continuance in well doing seek for glory and honour and immortality, *eternal life.*" Rom. 2:7.

Jesus will give eternal life.

ROBERT'S PLAN

WHEN Robert and Dick were walking home from Sunday School one Sunday morning, Dick said, "I don't see how our teacher expects us to live up to the Bible. I can't understand a lot of it even when she reads it."

"W-e-l-l," said Robert, "neither can I, all that she reads. But there are so many short verses I do understand, and it keeps me so busy living up to them that I don't think much about the parts I don't understand."

"I don't know what you mean, Robert," said Dick.

"Sometimes it isn't so easy," admitted Robert, "but you can try. Now there is the verse about loving one another. I thought I didn't like James, the new boy, when I first met him. But I tried to like him, and now I do, just because I tried to know him. Then the Golden Rule is easy to understand but hard to live up to. There is, 'Thou shalt not steal,' and 'Thou shalt not tell untruths,' and 'Remember the sabbath day,' and ever so many more. Why, Dick, I am so busy trying to live up to the verses I do understand that I don't have time to think about the parts I don't understand."—*Selected.*

"If little children everywhere

Would be as good to others,
As little children's mothers are
To them and to their brothers,
A very fine world this would be,
It really, truly seems to me."

With Our Sunday Schools

LESSON 5. — August 2, 1931

PHILIP'S MISSIONARY LABORS

Acts 8:5-40

Devotional Reading: Matthew 13:3b-9

GOLDEN TEXT

Therefore they that were scattered abroad went every where preaching the word.—Acts 8:4.

A STUDY OF THE SUBJECT

Topic. The Gospel Breaks Over the Frontier.

Basic Truth. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations."—Matt. 24:14.

Outline. I. Judaism versus Christianity. II. Pioneering for Jesus. III. Beyond the Frontier.

I. Judaism versus Christianity. The Jewish religion in the days of Christ was a pretense of obedience to God's instructions as given through Moses. Israel (of which nation Judah was a member) was by God selected and separated from all other nations to become God's "holy nation". Ex. 19:5, 6; Deut. 14:1, 2; 26:1, 18, 19. For this nation God selected a special land. Gen. 13:14-18; 15:18; 17:8; Deut. 34:4. There the nation was to dwell and worship and serve God. Neighboring nations were invited into their fellowship with God but Israel was forbidden to migrate and mingle with other nations.

Christianity was the reverse. It was built upon the great truth of God to be implanted in and become a part of the life of the individual believer. Its mission was to "GO". It was to be sent into "all the world". Mark 16:15, 16. People of "all nations" were alike offered its truths and its blessings.

Israelitish citizens were urged to abide in their own land. Dispersion was a punishment.

Christians were urged to go to the farthest ends of the world. Dispersion was a duty.

Judaism invited others into its blessings. Christianity went afield to carry blessings to others.

II. Pioneering for Jesus. As the Christians left the gates of Jerusalem behind them and traversed the hills and vales in all directions, they commenced a work which was to extend unto the farthest shores of earth. Like pioneers in other fields of activity, theirs it was to blaze the trails that would lead over the frontiers into hitherto unexplored regions. These Christians went not as visitors and guests; they went as workers and conquerors. Naturally at every frontier they crossed, they were regarded as intruders. It was theirs to correct the religious errors of every people, of Judaism and all forms of idolatrous worship. As in Jerusalem, so in Caesarea, Antioch, Asia, Europe, they were regarded as intruders, imposters, blasphemers. They were witnessing for Jesus, His name, His cause. His work was by them to be planted beyond the frontiers.

III. Beyond the Frontier. Hazardous to life and limb is the work of him who would explore and settle a new field. At this writ-

ing Sir Wilkins is preparing for a submarine exploration to the North Pole. No one can accurately foresee his dangers. And yet he and his crew have considerably accepted the task, be the result what it may—this, too, in a merely human material exploration.

Peter and John and Stephen and Philip and others, led by the spirit of God into labors yet practically new to themselves, went forward in the strength of faith and spirit unto their tasks. They must expect that practically everyone would fall upon the shores of their new enterprises. Such is the price of pioneering. The eunuch of Ethiopia planted the gospel of Christ in the heart of Africa; Philip and Peter established it along the Mediterranean shore. Peter planted its truths in Babylon's soil. 1 Peter. 1:13. Paul traversed Asia, Greece, Macedonia, Rome, Spain, and probably Britain.

Interesting beyond expression is the study of the advance of Christ's truths into the fields of Europe and America. Here, and especially in America, has Christianity established and manifested itself most wonderfully.

It is strikingly interesting to glean from the pages of history the fact that people of ten of the tribes of God's chosen nation, having been removed in punishment from the land of Samaria by the Assyrians, migrated across and around the waters of the Black and Caspian seas, ascended the European rivers into the very heart of barbarian portions of Europe, crossed the seas to the British Isles and from thence the ocean to the continent of the west. Add to this the further important fact that Christianity, breaking the shackles of Rome's fetters, followed in the wake of the migration of chosen national people, revealing to them in the homes of their foreign lands the Messiah of the God of their forefathers and the salvation and blessings that are obtainable through Him.

Gradually the frontier that at first was next to Jerusalem enlarged in an ever widening circle; faithful messengers continued to cross and forge still farther forward with the everlasting gospel in their hands, binding it upon the foreheads and hands of the descendants of God's chosen nation and of all others, that the ends of the earth might know the joys and the blessings and the hopes of God's love and mercy through Jesus Christ, His Son.

PRACTICAL APPLICATIONS

Our lesson today deals with the missionary labors of Philip. Philip was a missionary because the Spirit of God had led him into missionary fields. The gospel of salvation, which has brought salvation to sinners, hope to the

despondent, cheer to the sorrowful, and peace to troubled minds, has been carried by missionaries. All hail! All hail! to the missionaries who have braved the dangers of foreign fields, trusting in God for their daily bread and sustenance. It is they who are really and truly fulfilling the Christ-given commission, "Go ye into all the world, and preach the gospel to every creature". They scatter sunshine in the darkened lands, while we stay at home and enjoy it. They teach God as One who is not a "respector of persons", while we confine our labors as though He were. Surely as a church we will not be able to share much of the joy of spreading the gospel to them "that sit in darkness" in other lands.

Do the following scriptures teach missionary efforts?

"For the Son of man is come to seek and to save that which was lost." Luke 19:10.

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:47.

"Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

Name some of the other great missionaries of the Bible; some of the great missionaries of recent times.—C. E. R.

THE GOLDEN TEXT

"Therefore, they that were scattered abroad went every where preaching the word."—Acts 8:4.

Persecution of the church to the extent that many were driven into other places did not lessen their zeal for the word of God. Through their scattering, the gospel was preached by them in distant places. This was a noble example. So many times when Christians move into a new neighborhood, they hide, as it were, their light under a bushel, instead of telling the gospel message to those about them.

Some of these that were scattered went as far as Antioch and preached to the Jews only. The hand of the Lord was with them, and a great number believed, and turned to the Lord. See Acts 11:19-21. These men were literally driven out of Jerusalem, but they found new fields in which to work. They were not disheartened, but went on bravely preaching the word of God. These must have been true Christians, who had the love of Christ in their hearts, so much so that they were anxious to let others share the good news. Can we do as much?—L. A. R.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

General and Illinois, Oregon, Aug. 4 to 16
 Nebraska, Holbrook Aug. 15 to 23
 Virginia, Maurertown, August 20 to 30
 Iowa, Waterloo, August 22 to 30
 Kansas, Arkansas City, August 23 to 31

ILLINOIS BIBLE SCHOOL

A fine line up of teachers is planned this year for Illinois Bible School. Special consideration has been given the various groups that are expected to be in attendance, and we trust that all will receive much benefit.

Don't forget the dates—August 4 to 16.

FROM HERE AND THERE

We are glad to report that Sr. Alice Crysler, of Golden Rule Home, is able to be out again and was in attendance at church services a week ago.

Word comes from Bro. Austin to the effect that a fine conference was held in Texas with good attendance. However they didn't need overcoats in order to keep comfortable.

Sr. M. A. Woodward is making a two weeks' visit at Rockford, Illinois, with her grandchildren, Bro. and Sr. John Railton and family, and with friends there.

Bro. J. R. LeCrone, who came to Oregon, Illinois, from the Indiana Conference, reported that the brethren were enjoying an unusually good meeting there, with a fine Bible School.

Bro. J. R. LeCrone, of the N. B. I. Training Class, began a series of meetings at Bosworth, Missouri, on July 21 to continue over the following Sunday. We trust these meetings will be of spiritual uplift to the brethren and be the means of bringing others to Christ.

Those in attendance at General and Illinois Conference and Bible School who desire rooms outside the dormitory, write to Miss Elizabeth Ordnung, Oregon, Illinois, and she will take care of your needs.

A good representation is urged from all the churches in Illinois at the coming conference at Oregon. Bear in mind that this is your conference, the place where your problems can be studied and your needs can be considered. Be present to present your own and help solve those of others. Let us work while it is called day. The King's business requires our very best support.

The dates are August 4 to 16.

DELEGATES TO GENERAL CONFERENCE

On Page 663 will be found the delegate blank to be filled out by your church for attendance at General Conference. It is most important that all church be represented and have a voice in all matters of business, also to have the opportunity of studying spiritual problems peculiar to all sections of the country. Individual members of all the churches are also urged to be present. If you are interested in the work, be in attendance at the Workers' Conference, August 4 to 16.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."
 —Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. C. E. Randall, Mora, Minnesota.
 Sr. H. L. Luper, Arkansas City, Kansas
 Sr. J. S. Hindman, Winfield, Kansas
 Sr. Harriet Reed, Arkansas City, Kan.
 Sr. Franklin Moore, Niagara Falls, N. Y.
 Sr. Riley Hoskins, St. Cloud, Minn.
 Wilbur Hagenbush, Argos, Ind.
 Mrs. Alice V. Blakesley, Rt. 1, Bx. 25
 Sumas, Washington
 Bro. and Sr. Chas. Stedman, Miami, N. M.
 Sr. C. Seely, 710 Brown St. Healdsburg, Calif.
 Mrs. Daisy Pietenen, daughter of Sr. Seely.
 Sr. Angeline Harrington, Tring, Alta., Canada

GRAND RAPIDS, MICHIGAN

"Musical Sunday", July 12, passed off with a splendid crowd, and all seemed to appreciate the numbers given. Besides other special features our own orchestra gave two selections which showed wonderful development for the short time they have worked together.

At the close of the services at noon some thirty of us with our baskets drove fifty-five miles to Sr. Cronk's home, where picnic dinner was eaten, and a sermon and communion were joined in to cheer this isolated and lonely sister in her advanced years.

By the time we drove home for the evening service it had been a full, hard day, but all were happy for having served.

The next Sunday to report on will be "Park Sunday."

F. E. Siple, pastor.

ARKANSAS CITY, KANSAS

The class here is rejoicing and giving God glory for the many blessings we are receiving. On Sunday, July 12th, Miss Cornelia Hains was buried with Christ by baptism into death, that she might rise to walk in newness of life, well knowing that if she was planted in the likeness of His death, she shall also be in the likeness of His resurrection. May God keep her in the narrow way which leads to life and immortality.

Yours in hope,
 George A. Waters.

HERALD RECEIPTS

Rosa McCurry; E. W. Johnson; Anna D. Springer; Mrs. W. W. Cooper; L. D. Decker; Mrs. M. D. Newell; J. W. Grimsley; Lydia Mathes; George A. Waters; Charles Suthard; C. E. Randall.

AT BURR OAK

Bro. Sydney Magaw is holding a series of meetings, D. V., this week at the Burr Oak, Indiana, church, beginning July 21 and continuing over the 26th. Bro. C. A. Smead of the N. B. I. Training Class is pastor of the Burr Oak church and will assist at these services.

MEETINGS AT ADELINE

Bro. C. E. Lapp will be with the congregation at Adeline, Illinois, next Sunday, July 26, both morning and evening. All those finding it possible to attend will be benefited and will also encourage the brethren there.

MEETINGS AT RIPLEY

On the evening of Tuesday, July 7, Bro. S. J. Lindsay opened meetings at Ripley, which continued throughout the week, closing Sunday evening. This has been his first visit to the Ripley church for a number of years and many old friends were there to welcome him back.

Bro. Lindsay gave some very fine sermons which were appreciated, not only by the local brethren, but by a great many outsiders. Many of the Camden and Rushville people turned out to hear their old time friend. Sr. Lucille LeCrone gave a short sermon Saturday evening, followed by Bro. Lindsay.

On Sunday morning he gave a splendid discourse on baptism. After the annual picnic dinner Brothers Orville Lynd and Lawrence Robbins were buried by baptism into Christ, that they too might be ready to meet our Savior when He comes. We hope and pray that they will both be firm and true to their confession and be a great blessing to the brethren there.

The Sunday evening sermon was given by Bro. C. E. Lapp to a crowded house. We trust much good will result from these meetings.

DOINGS AT DIXON

The Joy class was entertained recently by their teacher, Mrs. Ford. Games were played, and music added to the amusement of the afternoon. Prizes were won by several of the children also. Refreshments were served and enjoyed by all of the children. Mrs. Ford is a wonderful example for a teacher. The children all love her.

The name of her class tells the story of how she teaches them.

J stands for Jesus; we think of Him first;
 O for others who come next,
 Y for yourself, to come last of all.

Bro. S. J. Lindsay will speak for us next Sunday, July 26.

Bro. M. W. Perrine has been visiting among the church folks here the past week.

Bro. and Sr. Conner are entertaining their daughter, Corinne, of Akron, Ohio.

The Sunday School picnic will be held on July 23, at Lawrence Park, Sterling.

Sr. Reis has been on the sick list for several weeks. Her improvement is not very satisfactory.

Grace Drew.

NEWS FROM LOS ANGELES

The Berean class is studying the epistle to the Ephesians during the vacation season. We were happy to have a number of out of town friends in attendance on the 8th, namely, Sr. Esther Holmes and son Paul of Bodfish, California; Bro. L. M. Finch and Sr. Belle Hartman of Springfield, Ohio; Brothers J. Homer and Howard Overholser, also of Springfield; Sr. Wilda Fletcher and two daughters of Fonthill, Ontario. Sr. Lydia Saylor conducted the lesson and much interest was manifested. Sr. Eva L. Stearns of Rapid City, South Dakota, is spending a few weeks here and has consented to conduct our class lesson next week.

Born to Mr. and Mrs. George J. Rahn of El Centro, on June 30th, a daughter, who will be known as Lois June. The temperature in Imperial Valley at this season keeps around the 115 mark, and Sr. Rahn and three younger children are spending the vacation in Los Angeles.

Mrs. D. B. Jackson, who has suffered long and patiently for several months, fell asleep on June 30.

On the evening of July 10 Mr. and Mrs. S. T. Stantial entertained the church members and their friends at their new home at 2335 S. Highland Ave. The gathering was in the nature of a house warming for the Stantials and a miscellaneous shower for Sr. Nina Blackwell, who is to be married August 2nd to Mr. K. J. Olesen.

A few of the local church members had the unique experience recently of attending a funeral conducted by the Rosencian Society. This is a mystic secret society founded by a German named Roseneranz, about A. D. 1388. They are called also Brothers of the Rosy Cross. A daughter of the deceased woman conducted the services. She first saluted the audience with, "May the roses always bloom on your cross", and they replied, "And on your also." She then read a few Scripture selections followed by the reading of a paper, the essence of which was that mourning should be indulged in at birth rather than at death. She was followed by an assistant, reading a poem entitled, "There is no Death". A period of silence followed for communication with the unseen spirits. No prayer was offered. The entire spirit of the service was that of rejoicing rather than mourning. It was just another phase of the old, old falsehood told in the Garden of Eden, Gen. 3:4, "Thou shalt not surely die."

NOTICE OF AMENDMENTS

Notice is hereby given of proposed amendments to the constitution of the Illinois State Conference of the Churches of God in Christ Jesus. The proposed amendments are as follows:

Amendment to Article III, Sec. 3: "The terms of office shall regularly begin at the close of the session at which officers are elected, said terms to continue for one year, or until successors are duly elected and qualified; excepting that the four extra Board members shall hold office for two years."

Amendment to Article IV, Sec. 2: "Two Board members shall be elected each year at the annual meeting and shall hold office for two years. They shall be elected by ballot, nominations having been made from the floor, and the two receiving the highest number of votes at first ballot shall be declared elected."

Leila E. Whitehead
Ester L. Starbuck
Committee.

ILLINOIS BIBLE SCHOOL

Among the following classes you will find a place of benefit and interest:

Adult Class — teachers, Bros. Conner and Gordon.

Senior Young People — Bros. Austin and Lapp.

Junior Young People — Bros. Marsh and Gordon.

Intermediates — Bro. Thayer.

Primary — Sr. Thayer.

TITHING IN HARD TIMES

This year you can plan a Tithing Campaign with cash savings of \$30 to \$40 in current expense, if your church uses a printed weekly Bulletin.

Twelve New Laymen Bulletins are ready including one specially written for this hour: "Tithing in Hard Times".

The Laymen Bulletins, now 32 in number, are printed in the regular two page church bulletin size, with two pages blank for your own Bulletin material. This saves one-half your printing cost, not counting cost of paper. Here are our Bulletin prices: Sample set, 20 cents; 40 cents per 100; \$3.00 per 1000.

Send for free leaflet, "Teaching the Church to Tithe" and complete list of Bulletins and other Tithing literature.

Please give your denomination, also please mention The Restitution Herald.

THE LAYMAN COMPANY,

730 Rush St., Chicago, Illinois.

A NOTE OF APPRECIATION

Dear Editor and Friends of "A Faithful Messenger: The Restitution Herald of July 7, has come brimful, so to speak, of spiritual food for the inner man. Eph. 3:16; John 2:1, 7, 10. "The Predicted Signs of the Lord's Coming", by Alice B. Curtis, graciously takes the lead, and so nobly answers the inquiry, "Are They in the Past?" "The third day" spoken of in John 2 was an eight day feast. Num. 29:35; Lev. 23:35-39. "The last, the great day of the feast," spoken of in John 7:37, was the eighth day of the feast. Referring to Mark 13:37, as Bro. E. E. Giesler said, we must have passed the "cock crowing and are in the morning watch."

Let us go over now and live with the children on Page 636. The four verses of poetry remind us of Bro. A. J. Chaplin's poem, "Odors and Flowers", written shortly before his death.

Yours in hope of life,

R. A. Humphreys.

THE HOLY SPIRIT

We do right in the study of this quarter's lessons to carefully study the holy spirit. That "Spirit" sometimes refers to God Himself is evident from John 4:24: "God is spirit."—Diag. Spirit is also used of Christ in 1 Cor. 15:45: "The last Adam was made a quickening spirit." Of the angels, Paul quotes in Heb. 1:14: "Are they not all ministering spirits?"

"Spirit" is elsewhere and frequently used of an influence, or rather of an element rising in God and issuing forth from Him. Gen. 6:3: "My spirit shall not always strive with man"; Psa. 104:30: "Thou sendest forth thy spirit, they are created"; Matt. 3:16: "He saw the spirit of God descending"; Acts 11:16: "John indeed baptized with water; but ye shall be baptized with the Holy Ghost". (I. e., with holy spirit. "Ghost" is, in the Revised Version, always changed to "spirit", and in this text there is no article "the" preceding "Holy

Ghost". Holy Ghost is here an element contrasted with water, the element used by John.) Also Acts 2:4; 4:8; 9:17; 13:9, etc: "filled with the Holy Ghost."

HOLY

This word is of frequent occurrence in the scriptures of the following lessons. In the Hebrew and Greek languages it is always the adjective derived from the noun which in English is "saint". The meaning of this word is "set apart, set aside", always for a good purpose. Thus the "holy city" is the city set aside as God's choice; "holy land" is the land set aside for God's chosen nation; the "holy people" are the people set aside for God's nation; the "holy book" is the book set aside as containing God's word; "holy spirit" is that spirit set aside for special God-given service.

The word "holy" modifying a noun always indicates that that which is named by the noun is particularly set apart. It never indicates that the nature of the thing modified is altered or changed. Thus "holy", modifying spirit, in no sense indicates the nature or the meaning of the word "spirit", but rather indicates that "spirit" thus modified is set apart for use in a special way other than God's common use of spirit.

In a manner common to all, God gave of His spirit to all living creation. Without God's imparted spirit no life, vegetable or animal, could exist. But in such usage God's spirit is not holy; it is common.

When God specially empowered Moses and Aaron with added measure of His spirit for the special work of leading Israel, such measure of spirit being for special work was holy. When God gave "not the spirit by measure", John 3:34, unto Christ, i. e., when He gave unmeasured spirit to Him to strengthen Him for His great labors, such increased spirit was for holy use; it then was holy. When God on the day of Pentecost filled the apostles, who already were possessed of a common measure of God's spirit, with holy spirit, He gave them additional spirit, that with additional power therefrom, Acts 1:8, they might have power to do works requiring strength beyond that common to man.

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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 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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VOLUME 20

OREGON, ILLINOIS JULY 21, 1931

NUMBER 42

The Crying Need of Creation

"The earnest expectation of the creature waiteth for the manifestation of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now."

WHEN the Apostle said that the whole creation is waiting for the "manifestation of the sons of God," that was a true statement of fact. It was, of course, necessarily true, for the Apostle was writing under inspiration of God. But, notwithstanding the statement itself and its truth, and the fact that it concerns all men, they have not themselves known that they were and still are waiting for this manifestation.

It is in Romans 8:19 that this information is given us, but besides this the whole chapter makes clear many other things not previously known. Men are ignorant also of another fact, namely, that there could be no manifestation of the sons of God until the only begotten Son of God had been sent on His great mission to give His life a ransom for all. For He was to be "the firstborn among many brethren" (Romans 8:29), who are elsewhere called "sons." (Hebrews 2:10.) Hence the "sons" could not be manifested until sometime after Christ's first appearing.

Men have been "waiting," then, for the whole period before Christ; and are still, at this date, all the "sons" not yet having been selected. No one, however, could lay the charge of idleness against men as a whole, while they have been so waiting. Under the terms of the original curse (Genesis 3:19) necessity has driven them so far as their physical needs are concerned, so in that way they are all alike. But in matters spiritual men have from the beginning divided themselves into two classes.

TWO GENERAL CLASSES AMONG MEN

IN THESE two classes there is nothing like equality of numbers, for one far outnumbers the other. Some few of earth's people took note of the promise that the Seed of the woman should bruise the serpent's head, and ordered their lives in full agreement with that promise. But the lives of the vast majority were not in the least influenced by it. It was not God who made any discrimination: it was men themselves. For when Adam and Eve repented of their disobedience to God's command, having been driven out of the garden, they were given the privilege of worship-

ing God and of bringing up their children to do the same, and to hope in the Promised One who should bruise the serpent's head.

And what does the sacred history tell us regarding the first two sons? That Abel had the true faith, but Cain sought to worship in some other way—a way of his own. But God was gracious to Cain, and rebuked him for his disobedience. If Cain had been exercised by the rebuke, his future would have been very different from what it was.

But from that day to this some, like Abel, have worshiped God according to the mode He prescribed; others, like Cain—the majority—have preferred to follow their own ideas, until today there seems to be not a single unexplored idea left around which there might be gathered another band of devotees.

"God hath made man upright," says the wise man, "but they have sought out many inventions." (Ecclesiastes 7:29.) That is to say, men have sought out many things contrary to the uprightness in which man was created at the beginning.

SOME GOOD AND VALUABLE INVENTIONS

IN GENESIS 4 we read of the invention in those times of some useful things. The tent, the harp, and the organ, besides various unnamed articles in brass and iron, were invented.

In 2 Chronicles 26:15 we are told of clever inventions for the defence of Jerusalem—of engines placed on the towers and bulwarks to shoot arrows and great stones at the advancing foe. Man was endowed of God with the ability to make articles of utility and beauty, and the constructing of such is one of the delightful occupations of humanity. Would it be reasonable to suppose that God would rebuke men for using this ability? No; and we do not hear of it either when his inventions are rightly used.

That is the crux of the whole matter—the right use of his abilities in any and every way, and of everything his inventive mind might construct.

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THE RESTITUTION HERALD

VOLUME 20

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NUMBER 43

WHAT IS PRAYER?

By George B. Alldridge

"Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—First Thessalonians 5:17, 18.

How often my mind is deeply impressed with spiritual fervor after reading the prayers recorded in the Scriptures. Ponder the language employed and the deep spirit of reverence, also the consciousness of the presence and greatness of God!

Romans sixteen is a wonderful chapter. Paul enumerates and even mentions each individual name of his friends and brethren in the truth. In 1 Thessalonians 1:2, 3 he says, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father".

Each week I look over the list of those requesting prayer, and only one of that number I personally know, Brother Patrick. In praying for a brother, it is a wonderful help as his face floats in on your mind, to hold him up before God, and to cleave to and plead with God on his behalf.

What is prayer? It is a humble and sincere desire to worship and praise God, to humbly entreat Him upon our own behalf, to confess our sins, always in this connection remembering that, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

Could we but realize that in prayer we are talking to the ever living God, our Heavenly Father Himself! Read Daniel's prayer, Daniel 9:3-19. How many of us can pray like that? Now note the sequel to such a prayer. "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Open your Bible and read verses 22 and 23. Now read Isaiah 65:24, "And it shall come to pass, that before they call, I will answer; and while they

are yet speaking, I will hear."

How all this illuminates these wonderful texts: "The angel of the Lord encampeth round about them that fear him, and delivereth them", Psalm 34:7. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18:10. Are we conscious of their continued presence and pleading with God on our behalf? Read Malachi 3:16-18; Habakkuk 1:7, 14; Psalm 104:4.

What a wonderful thing the radio is! Recently the world was startled by the exploit of Professor Piccard and his assistant, Charles Pipfer. In their aluminum gondola they ascended up into the stratosphere, nine and nine-tenths miles above the earth. Among many things they reported that the stars are radioactive.

I laugh to myself and think how ignorant we poor mortals would be without a knowledge of God's Word. Psalm 119:97-99 reads, "O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation."

The radio has always existed. Back in Job's day we read, "Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth." Job 37:2, 3. "Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are?" Job 38:33-35. Read also Matthew 3:17 and 17:5.

How often while listening in we say, "There is static

(Continued on page 678)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"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?" — David in the eighth Psalm.

SOME OF DAVID'S REASONS FOR JOY

FOLLOWING are some choice expressions of the Psalmist, selected here and there throughout the book, emphasizing joy in worship:

I will sing unto the Lord, because he hath dealt bountifully with me.

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

I delight to do thy will, O my God: yea, thy law is within my heart.

The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.

Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day.

"As for man, his days are as grass: as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."

But he also reiterated the firm conviction that, "his seed shall endure for ever"; that "the Lord knoweth the days of the upright: and their inheritance shall be for ever" that "the righteous shall inherit the land, and dwell therein for ever." See Psalm 37; 69; 72; 89 and others.

An honest searching of a few of David's psalms alone, to say nothing of the rest of Scripture, will convince one that in himself man has no hope of the future.

"Thou hidest thy face, they are troubled: thou takest away their breath, they die and return to their dust."

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 104:29; 146:4.

And yet David did not believe that death was the end, for he said that God would redeem his "soul from the power of the grave" (49:15, with many more). He also believed that he, himself, his whole being, should be awakened from the sleep of death, changed into "thy likeness", glorified, made perfect.

It was this hope which made David the man that he was—a man of faith in God. Realizing that of himself he was nothing and would eventually return to the dust from which he was formed, he placed his dependence in God. He recognized man's need of a Savior, a Power that could redeem him from the clutches of sin and death.

And this same hope will build us up into faith in God as our Hope of the future, and will give us the joy that David found.—M. G.

DAVID AND THE RESURRECTION

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

DOES it not seem wonderful that David who lived hundreds of years before Christ, anticipated a resurrection? And he voiced this hope many times in his psalms, in expressions similar to the above beautiful words.

The sweet singer of Israel was fully aware of the brevity of man's existence, for he commented upon it over and over again.

"Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee; verily every man at his best state is altogether vanity."

"We spend our years as a tale that is told."

"Remember how short my line is: wherefore hast thou made all men in vain?"

ATTEND GENERAL CONFERENCE

ONE week from today will see the opening of the Conference of All the Churches of United States and Canada (D. V.). It is most important that *your* church is represented by delegate and by the attendance of as many individual members as possible. We hope that as you are reading this you are making preparations to be here. Remember the place and date, Oregon, Illinois, August 4-16.

WHAT IS MAN?

By R. H. Judd

“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. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. 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, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good.”—Genesis 1:28-31.

THERE are several important statements in the above passages of Scripture, which when carefully considered and allowed to have their full force of meaning, give us unerring circumstantial evidence in answer to our inquiry, “What Is Man?” Taking them in the order mentioned and comparing them scripture with scripture, like all other scriptures they overflow with instruction, not only in answering the immediate question of the moment, but pointing the way to other studies of ever expanding interest.

The very first command of God to man was one of blessing, and it is indeed interesting to note what blessing it was that God so desired for him. It was that they might “be fruitful and multiply”. That just as all other life was to bring forth fruit “after its kind” (Gen. 1:24), so God also desired the same of man (Gen. 5:3), but with this notable difference—in the case of man the blessing is not merely implied but definitely stated. The following passages testify to this fact. Space forbids quoting in full, but we hope the reader will for his own interest turn to and read them. Gen. 17:2, 6, 7; 22:17; 28:3; 48:4; 49:25; Lev. 26:9; Deut. 7:13; 28:4, 11, 18; 30:9; Psalm 92:14; 107:38; 127:3, 4; 128.

It is almost impossible to read all these passages with an unbiased mind and not come to the only sound conclusion that man is actually what we see him to be, as are also his descendants after him. And he has qualities such as love and memory and others which go to form his character for good or for evil, which though not discernible to the eye, are nevertheless not found apart from corporeal personality. For they are bound up in the very fabric of his being, part and parcel of it and himself, and of which the Scriptures testify, perish with him on the day of his death.

In the last reference given, Psalm 128, R. V., this fact

of God’s command and blessing to “be fruitful and multiply” is most clearly brought out with the intense human interest that the sweet singer of Israel so often displays. “Thy wife shall be as a fruitful vine in the innermost parts of thine house; thy children like olive plants, round about thy table. Behold, thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children’s children.” Two things are promised him, “thou shalt see the good of Jerusalem all the days of thy life”, and “thou shalt see thy children’s children.” The one is as definite as the other, and as real.

All the beauty, all the reality, and all the joy are robbed from such promises, if during the whole span of our lifetime we are only permitted to see the house that hides our loved ones from us, and if these wonderful bodies are after all not what they have seemed to be—the living personalities of home and kindred, of kith and of kin, by which their kindly acts of word and deed have knit us together, the one to the other, in loving bonds of human fellowship and the happy relationships of home.

“He maketh the solitary to dwell in families” and “the barren woman to be the joyful mother of children”. No wonder David adds the word “Hallelujah”. See Psalm 68:6; 113:9; Job 42:16; Gen. 45:10; Psa. 127:3; Prov. 17:6; Ezek. 37:25.

If the common conception of the “real man” going to heaven at death were true, wherein, may we ask, would be the force of the promise of blessing that if we serve the Lord faithfully we shall tarry to see our “children’s children”? Simeon waited that he might see the Lord’s Christ, and many a time human nature has been sustained in old age to experience the promise and to realize that “children are the heritage of the Lord, and the fruit of the womb is his reward”.

The point next in order is the momentous fact of dominion being given to man. We find this having significant consideration in Psalm 8, and were it not that the words in this Psalm are inspired Scripture comment on Genesis 1, we might well shrink from their weighty and sublime suggestiveness. David, in his amazement, asks the very question that we are asking, “What is man” . . . “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”.

On either side of this question of David’s and the statement that accompanies it—that man was made to have do-

(Continued on page 682)

ABIDE IN ME AND I IN THEE

That mystic word of Thine, oh sovereign Lord!
Is all too pure, too high, too deep for me;
Weary of striving, and with longing faint,
I breathe it back again in prayer to Thee.

Abide in me, I pray, and I in Thee;
From this good hour, oh, leave me nevermore;
Then shall the discord cease, the wound be healed,
The life-long bleeding of the soul be o'er.

Abide in me; o'ershadow by Thy love
Each half-formed purpose and dark thought of sin;
Quench ere it rise, each selfish, low desire;
And keep my soul in Thine, calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

Abide in me; there have been moments blest
When I have heard Thy voice and felt Thy power.
Then evil lost its grasp; and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me, and they shall ever be;
Fulfill at once Thy precept and my prayer—
Come, and abide in me, and I in Thee.

—*Harriet Beecher Stowe.*

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NEW ATHEISTIC PROPAGANDA

THE chief daily paper of Riga, *Jaurakas Zinas*, of March third, stated: "The Moscow Godless Union has introduced a new method of anti-religious propaganda, namely, anti-religious playing cards. . . . The cards have been carefully prepared and are more beautifully finished than the usual playing card, but are sold in the Moscow State Business House at the same price as the others. One side of the cards ridicules some well known faith. . . ."

"It is remarkable that the cards do not in any way portray Protestantism or Mohammedanism. An official of the Godless Union explained that the reason of this was, in Soviet Russia, Baptists, Adventists, also Mohammedans do not play cards. Every person who wants to play cards will be advocating anti-religious propaganda. Otherwise in Russia card manufacture is forbidden."

The *Friend of Missions* states that there are now in Soviet Russia thirty-five anti-religious universities and fifteen anti-religious faculties with over seven thousand students. These are set apart for the training of anti-religious propagandists. All divisions of the Russian army have been provided with anti-religious instructors.—*Selected.*

THE CURE FOR THE WORLD'S UNREST

By *Samuel E. Haney*

"Thou therefore, my son, be strong in the grace that is in Christ Jesus."—2 Timothy 2:1.

THE Apostle is here virtually telling Timothy to be valiant and heroic in administering the Gospel—Good News. He is told to "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.

Timothy was a delicate youth with physical infirmities, yet Paul placed him in a position of responsibility and rigid exactitude second to none. He is not told to be strong in body, but in grace—the love and favor of God in Christ.

Paul, in advising the youthful minister, reflected his own experience, as recorded in 2 Corinthians 12:10, "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."

A Christian is strong in God's grace only to the extent that he is influenced by God's Spirit which imparts strength to his body also. Indeed, man's physical strength, plus his ingenuity, is impotent when compared with the power of God's Spirit: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

The Spirit incorporates life as well as strength to its possessors; and Jesus reveals the channel of its transference (John 6:63), "It is the Spirit that quickeneth ('gives life', R. V.); the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." Were Christians to grasp this fact, there would be more mastication and assimilation of their Savior's words; more mutual help by tongue and pen among the brethren, as Paul explains, "For in doing this thou shalt both save thyself, and them that hear thee."

"The Spirit giveth life," says Paul in 2 Corinthians 3:6. A fact upon which David elaborates (Psa. 104:29, 30), "Thou hidest thy face, they are troubled ('dismayed, suddenly perish,' Roth.): thou takest away their breath ('Thou withdrawest their spirit,' Roth.) they die, and return to their dust. Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth."

Thus we see that to be void of God's Spirit is to be void of what God calls life—1 John 5:12. And to be without this heavenly, spiritual life and strength nothing worth while can be accomplished in God's vineyard, no matter how well a person may be born, bred, and educated. He will be but an automaton creation, making a screechy noise but achieving nothing, exactly as Paul prophesied the case would be with both teacher and layman. "For the time will come when people will decline to be taught sound doctrine and will accumulate teachers to suit themselves and tickle their own fancies; they will give up listening to the

Truth and turn to myths." 2 Tim. 4:3, Moffatt. On the other hand the Christian, actuated by the Holy Spirit and the unsophisticated gospel, "goes from strength to strength, every one of them in Zion appeareth before God." Psalm 84:7.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings of eagles; they shall run, and not be weary, and they shall walk, and not faint." Isaiah 40:31. David goes a step further: "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's". Psalm 103:5. Many Christians are enjoying this blessing.

Viewing the subject from another angle, we cannot fully realize how "strong" we are in this grace that is in Christ Jesus. To use Paul's words, "We, for Christ's sake, are fools—To this hour we are treated as the scum of the earth, the very refuse of the world." 1 Corinthians 4, Moffatt.

While this is as true with us as it was with Paul and his coworkers, this grace enables us to see things that the wisest men of the world cannot comprehend nor fathom.

We see the nation's ablest statesmen at their wits' end, striving to avert an inevitable wreck of civilization. Obviously they are either ignorant or oblivious of Holy Writ's edict, namely, that both prophecy and chronology are being fulfilled by the dilapidated condition of all nations, as exemplified by daily current events. There are no nation's rulers, nor the combined rulers of all nations, regardless of governmental systems, who can thwart God's Word. Read again Jeremiah 30:11; 46:28.

The more that the rulers struggle to extricate their nations from the dilemma, the deeper into the quicksand of God's plan of the ages they sink. "'Off with his diadem, away with his crown!' says the Lord the Eternal; turn things upside down, up with the low, down with the high! I lay all in ruins, ruins, ruins; everything shall be overturned, till the right man arrives—and I will give Him everything." Ezekiel 21:26, 27, Moffatt.

The peoples of all nations are hoping for a Moses to appear on the nerve racking scene to rescue them from the slough of despair. But they must wait the due time for a greater than Moses to arrive—Jesus Christ, the King of kings and Lord of lords.

The intricacy of the deplorable state of affairs, as it pertains to the individual's status, is made clear to the "strong" in grace. He knows why the wage earner, the housewife, and the merchant are being affected.

The unemployment question is the nation's nemesis. And there is but one source of infallible information, namely, God's Word—"Thus saith the Lord of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in, because of the affliction: for I set all men every one against his neighbour." Here we have prophetically described the

(Continued on page 680)

THE SECOND EPISTLE OF PETER

By Lyman Booth

THE writer of this epistle calls himself "Simon Peter, a servant and an apostle of Jesus Christ." He calls it his second epistle; and he speaks of his "beloved brother Paul" (3:1-15). It must therefore be the work of Peter, or of someone who impersonated him; but LeClere says, "It is a thing of the worst example for any man to forge the name of another or pretend to be the person he is not." More so to forge the name of an Apostle and to personate him in order to give one's own opinions credit on matters of such importance!

The epistle is remarkable for the energy with which the writer inculcates holiness and the solemn, yet affectionate manner, in which he testifies against the delusions of those who neglect it. It has been urged that the style differs greatly from the style of his first letter. But this is by no means true, except in respect to a part of the second chapter, which seems, upon its face, to have been taken from some writing which described in very strong language the false prophets of that or of former ages, which was at that time extant and well known, but which has been lost.

Jude seems to have taken some things from the same source; for part of his epistles agrees well with the second chapter of this. But we observe that in all other respects the internal evidence of authenticity is very strong. However in the primitive church some doubts were mildly entertained in this regard, which Jerome ascribes to the dissimilarity of style in the writing. But it is probable that it was written only a short time before the Apostle's martyrdom; and yet, having been so publicly published by him and commonly known to be his during his ministry, the scrupulous members of the church hesitated about admitting it into the sacred canon, till the internal evidence finally convinced the most competent judges that it was entitled to so high a distinction.

It is supposed to have been written about four years after the first epistle and addressed to or intended for the same parties. It was intended to put Christians upon their guard against false apostles who perverted the truth of it. It is replete with wholesome instructions on the most important subjects.

Peter reminds his readers of the high privileges which they enjoy in the gospel and enumerates the virtues which they are to cultivate and which will insure them an "entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." He states that he is soon to put off his earthly tabernacle, assures them of the truth of the gospel, testifies that he was a witness of the transfiguration of Christ, and directs them to give heed to the prophecies of the Old Testament (Chapter one).

He describes a class of arrogant, licentious, covetous heretics who are to appear in the church, and he sets forth the certainty of their doom from God's punishment of sin

in the past history of the world. He also describes the dreadful state of those who once being saved from sin through Christ have again turned to their iniquities (Chapter two). Then he tells of a class of scoffers who will appear in the last days who will ask, "Where is the sign of his coming?" He says their conduct is attributed to their wilful ignorance. We find such people now, which is one of the signs that we are in the "last days". While he testifies that all these things shall be dissolved, he states that new heavens and a new earth shall be ushered in, wherein dwelleth righteousness, and in view of these things he exhorts his readers to diligence and steadfastness.

Summary: After the greeting (1:1-2) he exhorts the Jewish Christians to grow in holiness and to strive to attain more and more knowledge of things divine (1:3-11). He offers this in great earnestness, knowing that his end of life is near. As a witness of Christ's transfiguration he could testify to the reality of Christ's glorification then, as the one perfect Man, accepted by God, His Father, and the Messiah long foretold by prophets (1:12-21). He then warns his readers of the absolute certainty of punishment of sinners by referring to past history, as shown by the flood and the destruction of the cities of Sodom and Gomorrah (2:1-6).

Peter warns them of false teachers by calling their attention to the example of Balaam (2:15). He then calls attention to the certainty of judgment and exhorts his readers to patient endurance and longsuffering, based upon the teaching of Paul, the difficulties of whose epistles had been perverted by many. Then he ends as he began, by exhorting his readers to grow in grace and knowledge (3:1-18).

WHAT IS PRAYER?

(Continued from front page)

or interference somewhere in the air." Ah, brethren, did it ever occur to you that dear old Jeremiah had this same trouble in his day? Let us read together Lamentations 3:44, "Thou hast covered thyself with a cloud, that our prayer should not pass through." Read also verse 8: "Also when I cry and shout, he shutteth out my prayer."

Brethren, I cannot help but love God when I think of His love and mercy. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." Micah 7:18.

So, reverently speaking, God, knowing His love (see Isaiah 49:15, 16; Jeremiah 31:3) for His chosen people Israel (Deuteronomy 10:15; Romans 11:28) prevented their prayers coming up before Him. He knew that if their prayers came through, His great heart of love would respond to their appeal, and so for their own good, He caused a cloud to come between Himself and them, that their prayers might not pass through.

How often our prayers seem to stop against a barrier and will not pass through! Ah, beloved, that is the time

you want to recall Deuteronomy 8:2, 3 and 13:3, 4. So many gods are calling us away these days. Do you know, when I read Luke 6:12-16, I become fascinated? I repeat to myself, "All night in prayer to God." Then a reminiscent mood seizes my mind, and I recall Daniel 6:5, especially verse 10.

I go back to Luke 6:13-16 and read over the list of His chosen ones. Who inspired Him to make this selection? My mind answers, "All night in prayer to God." How many of us would have chosen John and James, the sons of thunder? Mark 8:17; Luke 9:54. But read also John 13:25. What brought this change from a sun of thunder, to lying with his head upon His Master's breast? Ah, brethren, "All night in prayer to God" is the answer.

And then Peter—would you have chosen him? How many of us would have left the boat to walk on the surface of the water to meet Jesus? He did, though he began to sink. I recall the words of Luke 22:32, "I have prayed for thee, that thy faith fail not." Read also Luke 22:24, "And there was a strife among them, which of them should be accounted the greatest." Note that this was after the supper. Now read John 8:4-13. Oh Jesus, where did you obtain this blessed spirit of humility? Again the answer, "All night in prayer to God." Dear brother Paul, how real to me now are your words in Philippians 2:1-11.

Do we realize the significance of talking to God? Do we realize His presence? Do we realize God's presence as David did, recorded in Psalm 139?

Suppose I had the honor of being permitted to interview President Hoover, presenting to him a petition upon some friend's behalf. Would I mumble my words? Would I permit my mind to rove all over the United States? Would my mind be filled with thoughts of success or failure of a real estate deal back home? No sir, you know it would not! My words would be well chosen; my enunciation would be as near perfect as I could make it, my diction beyond criticism. The President would readily comprehend my meaning. Suppose that I was so full of egotism and my own self-importance that in conversation I would tell him how to run the government, and point out the faults of senators and congressmen. Well, you know what would happen. The usher would soon escort me to the outside and advise me not to return.

How often in our prayers we do this. We tell God so much about His affairs and forget our own. I wonder if He does not know as much about the elder's failures as we do, especially the preacher. I often think, brethren, that when our prayers assume this spirit, God causes a cloud to intervene so that our prayers shall not pass through. If we desire to tell God something, let us tell Him of His continued love and mercy to us and to the brethren.

Let us quote freely Psalm 104:1, 2. Never mind if you are accused of being a plagiarist. Remember that God is the Author and will delight to know you are so familiar with His words. See Isaiah 66:2; Colossians 3:16; Psalm 119:9, 11. How can we plead with God, unless we recall His promises? Hebrews 11:13-16; 2 Peter 1:4-8.

And when God hears our prayers, how does He look upon us? Read Ephesians one, the whole chapter, and Ephe-

sians 2:7-10; Romans 8:17, 22, 38, 39; Hebrews 4:14, 15, 16. In prayer, shut your eyes, and with this everything else except the thought that you are in the presence of God Himself. Read Matthew 12:34-36 and remember He reads our heart, and when we ask anything, be sure, like David of old, God will say, "Thou didst well that it was in thine heart."

THE WORTH OF A PRINCIPLE

By M. W. Lyon

"MILLIONS for defense, but not one cent for tribute!" was the battle cry that thrilled the American colonists into a staunch resolve to stand firm for their liberties and rights. It must have been some such passion which caused Henry Clay to exclaim, "I'd rather be right than President!"

Principle is the thing involved here, and beside it, all other issues are dwarfed. Not for all the wealth of the world, not even at the price of life itself, would they surrender those principles they thought were right. It is related of Lincoln that he once walked miles to repay a few cents that he had inadvertently overcharged a customer. Here were men of character, men of principle!

Our civilization is perishing for lack of principle. The man who commits perjury on the witness stand and corrupts the processes of justice, probably as a boy thought it "smart" to lie to his mother and playmates. The filling station bandit, it is a safe bet, began his career of dishonesty by cheating on his "exams" in school. It is just as wrong in principle to attempt to have a parking ticket "fixed", when one knows he has violated the law, as it is to accept a bribe in office. And the individual who helps himself to hotel linen, and walks away with it, is in the same class with the common thief and the bank robber.

This is the terrifying thing about our crime wave. The most alarming fact is not that law violations exist, but that the American people as a whole seem so unconcerned about it. It is no small matter when a man no longer cares whether truth is preserved, justice done, honesty practiced, or law observed.

In this age of iniquity, when insidious and powerful temptations are beating constantly upon a man, there is but one thing that can save him from selling his soul into corruption, and that is his principles; and woe to that man who has none! He is like a ship in a tempest without an anchor.

The church stands for principle above all else, and those who follow her are men of principle. They can be trusted. Now is the time you need that indispensable source of strength. Don't go with the unthinking crowd. Be true to your convictions, for better is that man who loses all his material possessions, who is deserted by all his friends, who is even scorned and condemned by men, than he who forsakes his principles, the things that he knows are right.

—Editorial in *Golden Rule News*.

THE SIZE OF YOUR HOUSE

"THE measure of a home is not the size of the house that provides the shelter. Some houses are larger than others, but the true measure of a home is the amount of moral character and spiritual insight that the parents get across to the children. No home is small wherein children are taught to tell the truth, to work and play fair, and to pray. If these processes are going on in your home, do not despair if your walls are not far apart and the furnishings less than regal."—*Sunshine Magazet*.

GENERAL CONFERENCE REPRESENTATION

Extract from Constitution and By-laws:

VIII. (13) The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board fifty percent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty percent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 percent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote, but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present have voice and vote in any conference session.

The names of members, and if possible, the address of each member so represented, shall be furnished and certified by the proper officer to the Secretary of the General Conference before the session at which their votes shall be cast. (As amended August 12, 1926.)

The General Conference,
F. L. Austin, Secretary,
Oregon, Illinois:

This is to certify that have been appointed delegate... to represent the church conference at the General Conference to be held at Oregon, Illinois, August 4 to 16, 1931. The church conference has members which the above delegate is authorized to represent.

(Signed)

..... Chairman
..... Secretary

Dated, July, 1931.

Names and addresses of members follow:

CALLED ASIDE

From the glad workings of thy busy life,
From the world's ceaseless stir of care and strife,
Into the shade and stillness by thy heavenly Guide,
For a brief space thou hast been called aside.

Called aside!

Hast thou no memories of that "little while",
No sweet remembrance of thy Father's smile?
No hidden thoughts that wrapped thee in their hold,
Of Him who did such light and grace unfold?

Called aside,

Perhaps into a desert garden dim,
And yet not lone, when thou hast been with Him,
And heard His voice in sweetest accents say,
"Child, wilt thou not with me this still hour stay?"

Called aside!

O, knowledge deeper grows with Him alone,
In secret oft His deeper love is shown,
And learnt, in many an hour of dark distress,
Some rare, sweet lesson of His tenderness.

Called aside!

We thank Thee for the stillness and the shade;
We thank Thee for the hidden paths Thy love hath made,
And, so when we have wept and watched with Thee,
We thank Thee for our dark Gethsemane.

Called aside!

O, restful thought—He doeth all things well—
O, blessed sense, with Christ alone to dwell;
So, in the shadow of Thy cross to hide,
We thank Thee, Lord, to have been called aside.

—Selected.

PHILIP'S MISSIONARY LABORS

"IN THE Sunday School lesson of August 2 there are many interesting points of contact between Philip and the Ethiopian. The Oriental is accustomed to reading aloud, and Philip, passing nearby, heard the words and easily discerned the content of the portion of Scripture under observation. The life and purpose of the Christ were proclaimed by Philip from this very passage found in Isaiah being read by the treasurer. The proselyte to Judaism entered upon a knowledge of the larger truth and accepted the Christ of the Cross as his Savior. Action followed understanding. They went down into the water, both Philip and the eunuch, and Philip baptized him. Philip proceeded northward, reflecting as to why he had been taken from his fruitful ministry in Samaria. A national leader—the Ethiopian—was now an evangelist for Christ as he went back to his people."

THE CURE FOR THE WORLD'S UNREST

(Continued from page 677)

"strong" in Christ Jesus, the time—or place—in God's plan in which we are living, reference to the unemployment question, and the self-centeredness of the human race.

We see automobiles supplanting houses and machinery men. The horse has become a novelty on the streets. A child operates a machine that displaces several adults. Excavations for skyscrapers and smaller buildings are made in a short time by a few men operating machines. Then the buildings, consisting of steel and concrete, are virtually erected by machinery, thus almost entirely displacing carpenters and painters. Rich merchants and manufacturers contribute a pittance for the unemployed, and then plan for remuneration by a readjustment of their employees so as to bring about a lessening of help. There are other reasons, too numerous to enumerate, as contributories.

How absurd it seems to the enlightened Christian to see wise (?) statesmen deliberating over the unemployment "distress of nations" questions! And how accurately Paul describes the obscurity of the world, particularly the rulers, in trying to envisage the cause and effect of civilization's chaos: "Let no one deceive himself about this; whoever of you imagines he is wise with this world's wisdom must become a 'fool', if he is really to be wise. For God ranks this world's wisdom as 'sheer folly'. It is written, He seizes the wise in their own craftiness, and again, The Lord knows the reasoning of the wise is futile."—1 Cor. 3:18-20, Moffatt.

While humanity is despairingly floundering in this world's bog, let us sit at the feet of Jesus and hear Him say, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." I prefer Moffatt's version of the last clause, "Let not your hearts be disquieted or timid." How timid we become when we momentarily lose sight of Jesus, our Source of strength and peace—this Jesus who is soon to return for His faithful.

The Christian's paramount self-interrogations are: Am I prepared to meet my blessed Redeemer by having complied with all His requirements? Am I fully appreciative of my Lord's announcement of the penalty for unpreparedness?

"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken: the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

The Place of Prayer in Our Lives

By Mary A. Gesin

"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".—First verse of Mark 11.

PRAYER is that which makes God seem real to us. We worship an unseen God, One who is infinite, beyond our power to comprehend of ourselves. For finite mind cannot apprehend the Infinite. That man might understand Him, God sent His Son, to live on earth, a man outwardly resembling other men.

We can comprehend Christ, for we have the record of His life. We know just what He did under certain circumstances; we know how He reacted to certain influences. We can judge what His method of dealing with us would be by the manner in which He dealt with those among whom He moved.

Jesus said of God that He "manifested thy name unto the men which thou gavest me". Thus they could comprehend the Father through the Son. God seemed more real to them after their association with His Son. And so, as they began to sense their need, they cried,

LORD, TEACH US TO PRAY

WE MEDITATE upon the life of God's Son. We realize that He was upheld by an unseen power. We sense an unbroken connection between Him and His Father. And as we ponder the Savior's ability daily to do God's will we, too, cry, "Lord, teach us to pray."

The prayers of our beloved Master seem so *availing*. Never do we find that He asked in vain. The power of His Father, the Source of all power, was at His disposal. He knew that God had no limitations, and He knew, too, that God was ever ready to bestow upon Him that limitless energy.

But the reason for this perfect confidence between Father and Son was the fact of the Son's complete accord with His Father. He knew His Father's will for Him. He knew His Father's will for others. When He prayed to His Father, He asked for nothing that would not be entirely and completely

IN HARMONY WITH HIS WILL

FOR EFFECTIVE, availing prayer, then, we must seek to know the Father's will for us. This can best be done by a thorough study of the Savior's instructions concerning prayer. The assurance that our prayers are heard is one of the first requisites. This we gather from Christ's sermon on the mount.

He says, "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 find-

eth; and to him that knocketh it shall be opened." We must *expect* an answer to our prayers if we would receive one.

The first thing we must "ask" for is a more complete knowledge of God. If we "seek" God, He will reveal Himself to us. If we "knock" He will admit us into companionship with Him. Thus we grow into accord with Him, and we begin to learn what things are pleasing to Him.

As we become more thoroughly conversant with His will, we cease to ask for those things that are not in accord therewith. We learn that the reason we "ask, and receive not," is because we "ask amiss", for our own selfish benefit. We search our hearts and lives. Then we learn to ask in faith believing, and

WE RECEIVE THE ANSWER

THROUGH DEFINITE prayer, we learn our own needs; we cleanse our hearts of the things that are displeasing to God. Asking God for a definite benefit leads us to study that special request, leads to a heart-searching revelation of our lives. Definite prayer aids us to eliminate those things in our lives that hinder the granting of our requests.

True, God knows what we need before we ask Him, but He wants us to ask Him, for the good resulting to us. Read the interesting story of Bartimaeus, as told in Mark 10:46-52. The Savior knew before He asked, just what was the great desire of that blind man's heart. But He said, "What wilt thou that I should do unto thee?"

Until we form the request in definite terms, we do not receive the answer. Thus definite prayer leads us to await a definite answer. It builds us into faith toward the Giver of every good gift. And as we receive the answer to our prayer, let us never forget to thank the Giver. Indeed, gratitude should be more the purpose of our prayers than continual asking, thankfulness more than supplication.

Hardly was this finished when the excellent article, "What Is Prayer?", by Bro. Alldridge arrived, which is found on the front page. His thought coincides with the writer's, and he brings it to our minds in a most interesting and instructive manner.

The place of prayer in our lives? It is a "place apart" from busy activity and yet an all-absorbing place. It is that which, through Christ, draws us closely to the God we worship, makes us know that He is not imaginary, but an actual, genuine God. It is only a part and yet all of our life.

WHAT IS MAN?

(Continued from page 675)

minion over the works of God's hands—we have set forth what these works consist in. Add to the statement preceding the question, the following, "The heavens declare the glory of God, and the firmament sheweth his handywork" Psalm 19:1. "The sea is his and he made it, and his hands formed the dry land." Psalm 95:5. "Lift up your eyes on high and see; who hath created these that bringeth out their host by number?" Isa. 40:26.

Granting that primarily it is the earth that God has given to the children of men, can we evade the suggestion that God intends that our knowledge of these wonderful spheres above will not be limited to merely lifting up our eyes to see, for are not they said to be "the works of his hands"?

As we shall see in our next item of thought, man like the rest of the animate creation on this earth is limited by the span of his natural life, yet it would almost amount to irony too deep for words should either David or Isaiah, who gave utterance to these sublime passages, never get beyond the common knowledge of even men of this day. The Scriptures assure us that both these saints are dead, and that "the dead know not any thing", hence if these aspirations are to find fulfillment in them, another life by resurrection becomes a necessity.

If we are justified in this contemplation of man's future activities in relation to the "works of God's hands" with this earth as his basic home, John 17:3 becomes to us not a definition of eternal life, but a definition of the objective purpose of that life in an ever expanding knowledge of God through His works, and no other definition would seem to so well answer the requirements. The statement that the fear of the Lord is the *beginning* of wisdom also seems to have added interest, for Scripture never says anything about the end, for man will never reach it. What is sunset here, is sunrise beyond.

Sometimes the writer gets wearied in body and mind and would not be sorry to take his rest. But when he forgets these things and begins to meditate upon the marvels that surround us in myriad forms, both animate and inanimate, and the abundance and variety with which God has supplied those that love Him even now, to say nothing of the promises of the world to come, then with joy does he begin to draw water out of the wells of salvation.

Again we ask, how far, as yet, has man had dominion over the works of God's hands in relation to this earth? Man's dominion over the animal kingdom alone, to say nothing of the command to subdue the earth, can scarcely be said to be the dominion originally intended, for has it not up to the present time consisted largely of wasteful destruction even among those particularly suited for purposes of human food and clothing, not to mention the wholesale extermination of species for the mere pleasure afforded in the hunt?

Is it not at least remarkable that the gift of animal life

for food for human need was not given until Noah's time, a period of over one thousand years from Adam? And only then was it given under conditions which showed that animal life as well as the life of man was sacred in God's sight. The blood was not man's to use. There would at least seem to be suggestive thought in these facts that some higher purpose was originally intended for the animal kingdom than that of supplying man with food. It certainly was not provided for in Genesis 1:29, though the sacrifices of Adam and Abel may possibly indicate its use. That the animal creation will join with man in the peaceful possession of the earth in the age to come, seems to have support in various scriptures, some of which even suggest their resurrection. For how else could the lion eat straw like the ox? Neither his digestive organs nor his teeth would permit of it now.

The nature of any living thing is so closely allied to the nature of the food that keeps it in existence that a competent naturalist is able to tell with considerable accuracy by the teeth and by the intestines both the nature of the animal and the kind of food that sustains it in life. A comparison of the food provided for man in Genesis 1:29, and that provided for the beast of the field in Genesis 1:30, shows them so strikingly similar as to prove to any unbiased mind that both are subject to the same principles of life, sustained by practically the same foods, and when deprived of these, they suffer the same pangs of hunger and death. Both in Scripture are designated under the common term of "flesh". Many Scriptures teach this, among them the following, Gen. 6:3; Psa. 78:39; John 3:6; Gen. 6:13; 7:21; 9:15; Lev. 17:11, 14.

CHRIST THE FAULTLESS ONE

IN A meeting of twelve hundred men the preacher gave the men an opportunity to give their objections to Christianity.

The first objector said: "Church members are no better than others. Their lives are inconsistent." "Yes," said the preacher, "that is true! Church members are not what they ought to be." "The ministers are no good," said another; "they are not like they used to be." "Unhappily that is true, too," admitted the preacher, "we are a poor lot."

And so objections were mentioned one after another, and the pastor wrote them down: "Hypocrites in the church," "Christians don't believe in the Bible any more,"—twenty-seven in all.

When they were through the pastor read off the whole list, then said, "Boys, you have objected to us pastors, to the church, to church members, to the Bible, and other things, *but you have not said a word against my Master!*" And in a few simple words he preached Christ to them as the Faultless One, and invited them to come to Him.—*Bulletin of Bates Street (Grand Rapids) Christian Reformed Church.*

National Berean Department

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I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME. — PHILIPPIANS 4:13.

A WIDE AWAKE CLASS

AS THE Bereans of Marshall, Illinois, realized that the members of the class had lost interest in their Bible study during the winter of 1930 and 1931, they felt that they should create more enthusiasm and regain the old spirit that they used to have in times past.

Wednesday night of June first they held a meeting and elected new officers. They are: Miss Edna Wood, president; Mr. Ivan Veach, vice president; Miss Edith Hendrix, secretary and treasurer; Mrs. Ruth Veach, assistant secretary and treasurer; and Miss Ruth Goekler, pianist.

We know that we can have better interest in a class if we have a large number present. Therefore the Bereans have decided to have a contest. Choosing sides, they elected as captain of the "Hustlers", Miss Edith Hendrix, and of the "Loyal Workers", Mr. Harry Goekler. The purpose of each captain and his team is to invite each and every one to come as his guest at Berean. The side bringing in the largest attendance during each month is given a picnic by the losing team.

Last Wednesday night we had eleven present and this Sunday night there were twenty-three. This shows that our class is beginning to regain its former membership.

Edith Hendrix, Sec.

THE RIGHT SPIRIT

FROM Sr. Anna D. Springer, Lancaster, Ohio, we receive the following communication:

"We are in the midst of hot weather and hard times, but I trust and pray that soon everything will be accomplished that I have prayed for. I am trusting our heavenly Father for everything. He is able to answer my prayers.

"Two years ago I did not know that there was a Berean society in the Church of God. One year ago I began to study the Berean department. Now in all that time I have made up my mind to join. I sent for a card and in two weeks I will send in my name and fee for membership. Then I am starting a Berean class here at Lancaster, Ohio."

We pray with Sister Springer that her efforts to organize a class at Lancaster may be successful, and that the seed sown there may be abundantly fruitful.

MICHIGAN

ON FRIDAY afternoon, June 26th, the Michigan State Bereans held their annual meeting. Our secretary, Mrs. Doan, being quarantined for scarlet fever, could not be present. The usual reports of the secretary, treasurer, and committees were given.

Since we have only one society in Michigan, we feel that the state organization is almost unnecessary. But in view of the splendid work of our isolated committee we feel that it is well worth the effort. The letters written to the isolated and the sick are greatly appreciated.

If any isolated ones in Michigan wish to join our society we will be glad to have you. The dues are used almost entirely by our isolated committee. If any of you know of anyone who needs a "cheery" letter please notify Sr. Ada Huff, 2134 Horton Ave., S. E., Grand Rapids, Michigan.

Officers elected for the coming year are as follows: Mrs. Ada Simpson, president; Mrs. Clara Phenix, vice president; Mrs. Lyle Doan, secretary; Mrs. Hazel Pixley, treasurer.

Mrs. Wm. Hanson, Sec. pro tem.

THE THREE FORCES

IT IS a fact well known to science that it takes three simultaneous influences to make a seed germinate in the soil. It must have heat, moisture, and air; when these three things come at the same time, the long dormant seed instantly springs to life and fulfills its destiny. If one of these is lacking, the grain will never become a plant.

So it is with man in his threefold being—spiritual, mental, and physical. The possibilities of greatness are latent in him, but if one of these forces is missing, he will remain as a seed in desert soil, packed with superb possibilities but barren and fruitless.—*Sunshine*.

BEREAN PAGE CONTRIBUTIONS

Illinois, 24; Ohio, 17; California, 10; Michigan, 9; Indiana, 5; Louisiana, 4; Iowa, 3; Texas, 1; New York, 1; Nebraska, 1; South Dakota, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



SAUL CONVERTED AND COMMISSIONED

TWO OF HIS LETTERS

PAUL was the greatest Christian preacher and teacher we have ever had. His letters to the Christian churches furnish us examples upon which to pattern our lives. Yet, Paul, or Saul, was not always a Christian, nor a preacher.

He was a Jew, born in Tarsus, a city of Cilicia. He was well educated in the subjects all Jewish boys were taught, and especially so because one of his teachers was the great lawyer, Gamaliel. He believed very earnestly in God and the Scriptures as he had been taught, and he worked hard to do away with the Christian church.

You see, he did not believe Jesus to be the real Son of God. He was so much in earnest that he went to the High Priest and asked for letters of authority to take to the synagogue in Damascus, that he might arrest any Christians, men or women, he found there, and bring them to Jerusalem for punishment.

But God had a better use for so zealous and hard-working a man as Saul. As he came near Damascus a light shone from heaven, and as he fell to the earth, he heard a voice saying to him, "Saul, Saul, why persecutest thou me?"

Saul said, "Who art thou, Lord?"

And the Lord said, "I am Jesus, whom thou persecutest."

Saul was trembling and astonished, but he said, "Lord, what wilt thou have me to do?"

The Lord told him to go into Damascus, and there he would be told what to do. When he arose, his sight was gone.

Now, the men with Saul were so surprised they couldn't speak, for they heard the voice of the Lord, but saw no one. However, they led Saul into Damascus to the house of one named Judas. Here he remained three days without sight, food or drink.

By this time Saul must have understood the kind of darkness in which he had been living, for he began to pray. Then the Lord told Ananias, a disciples in Damascus, to go to the street called Straight, and ask for Saul at the home of Judas.

Ananias, having heard that Saul was coming to do evil to the Christians, hesitated until the Lord said that He had chosen Saul to bear His name before the Gentiles, kings,

and the children of Israel. Then he went to Saul, put his hands on him, and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost."

Immediately Saul could see. He arose, was baptized and remained many days with the Christians at Damascus.

Later, Paul wrote a letter to Timothy. In this letter he thanked Christ Jesus our Lord, for considering him a faithful person and putting him into the ministry. He gave all the credit to the Lord. Nor did he spare himself—he called himself blasphemer, persecutor, and injurious. But the Lord knew he had done it ignorantly, and so He forgave him. He was so grateful for the Lord's grace and mercy and love. And we, too, must pray for all that.

In another letter, this one written to the Galatians, Paul gave worthy advice. He said if they saw one doing wrong they ought to help that one change his way back to the right, but give their help in meekness because they might be weak some time too.

Each person must bear his own burdens, but Paul said they should help bear one another's burdens, thus fulfilling the law of Christ. Those who were educated were to teach others. They were not to think too well of themselves, however, nor could they deceive God.

Our lives are like grain—whatever kind of seed we sow, that kind of grain we shall reap. That is, if we do good deeds we shall be happy and receive good things. But if we do wrong deeds, we shall be unhappy and receive punishment.

Paul ends this part of the letter: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

SOMETHING TO DO

1. Read Galatians 6:1-10 and Titus 2:1-8.
2. Read V. C. T. for Lesson 7.
3. How is Lesson 7 a temperance lesson?
4. Learn the last verse of this lesson.

WHAT ANIMAL

1. Is "greedy of his prey"?
2. Makes its house in the rocks?
3. Eats "of the crumbs which fall from their master's table"?
4. That is "little" and spoils the vine?
5. Did Abraham's servant take when seeking a wife for Isaac?
6. Devours the sheep?
7. Was Elisha plowing with when Elijah cast his mantle on him?
8. "Is a vain thing for safety"?—*Selected.*

With Our Sunday Schools

LESSON 6. — August 9, 1931

SAUL CONVERTED AND COMMISSIONED

Acts 9:1-31; 22:3-21; Galatians 1:11-17; 1 Timothy 1:12-17

Devotional Reading: Isaiah 6:1-8

GOLDEN TEXT

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.—Acts 26:19.

A STUDY OF THE SUBJECT

Topic. A Vision and a Response.

Basic Truth. "I was not disobedient unto the heavenly vision."—Acts 26:19.

Outline. I. Vision. II. Response. III. Conversion and Commission.

I. Vision. From the beginning of time finite man has been unable to visualize in his own strength purposes and plans like unto those of God. By his own ingenuity, by his own power of invention man has been unable to devise, or to foresee, or to perceive anything like unto that which God has provided. Such is the teaching of Isaiah 64:4 and 1 Corinthians 2:9.

Thus if left to his own finite powers of research and of perception, mankind is largely blind as concerning the things of God.

But God gave a vision to Adam. He placed him in the midst of local completeness and harmony. He gave him a vision of an untainted and unspotted creation.

God gave Abram vision, pre-view, Gen. 15:12-18; He gave Moses vision, testimony, Ex. 3:3-19; He gave David foresight, understanding, 2 Sam. 7:12-17. He gave the prophets; He gave the apostles; He gave many, vision of His world-wide, age-lasting truths. God has given His word and the gospel to record upon the retina of man's mind visions of God's purposes, of His plans, of His certainties. No mortal being has power in himself to foresee or fore-imagine these God-given truth visions.

II. Response. God made the first move: He gave Adam a vision. God looked to Adam to make the second move: Adam was to respond.

God looked to Abraham to respond to the vision given to him. Abraham did so. By works he showed himself a man of faith.

David's duty was to respond.

Throughout the human race man's responsibility, placed upon him by God, has been to respond to the God-given visions. God has bestowed mental and physical power and opportunity for such response. Having placed His vision before all mankind, He requires of all a response.

"He that believeth and is baptized", Mark 16:16, is responding to the God-given picture and insight. The three thousand who on the day of Pentecost repented and were baptized responded to the vision given by God through Peter. The two thousand others who before the day ended likewise repented and turned to the Lord, responded to the vision of truth. Saul, at Damascus, when he arose and received baptism, gave physical response to the vision of the words received.

You, fellow brother, sister, young or old, will fulfill your obligations unto God and to Christ only as you respond and serve Him according to His revealed Word.

III. Conversion and Commission. Conversion is Heaven's work. Man's work is to respond, to actively engage in service to God. That does not make him Christian. Saul zealously endeavored to serve God, but he was not Christian. Rather, he regarded himself as having been greatest of sinners.

The apostles truly responded to Christ's teachings, and Christ on the day of Pentecost delivered God's spirit upon them. He filled them therewith. That spirit had from the beginning filled Him. It enabled and developed His life. In filling the apostles with that spirit, Jesus filled them with His own life-power and vitality. He Christianized them.

Likewise, after Saul truly repented and responded, he became Christianized from above.

A Christian is one in whom the Christ life has been planted. He is then a converted man.

Every Christianized person is immediately commissioned of God for service. Witness the apostles, Saul, those appointed in Acts 6:5.

Men are made Christian not only that they may rejoice in sharing the blessings of God, but also that they may become commissioned laborers for and with God.

PRACTICAL APPLICATIONS

Conversion: Paul observed and kept the law, and after "the most straitest sect of our religion I lived a Pharisee", was the testimony he gave before Agrippa. Yet he was a sinner, for he hadn't accepted Christ. God considered him a sinner. God cannot use an unconverted person.

Every person is a sinner.

"The sacrifice of the wicked is abomination." Prov. 21:27.

Before we can be used of God, we must be converted. If we are not, our offerings will be "vain oblations", and our prayers of incense, abominations.

Forgiveness of Sins: Paul upon confession and acceptance of, and obedience to Christ was forgiven his sins. There isn't any salvation for a person in sin. Forgiveness of sins is necessary to salvation. Man cannot, by any ACT or MEANS of his own, free himself from sin. Freedom from sin can only come through the blood of Christ. "Without shedding of blood is no remission".

Commission: Paul was commissioned after his peace had been made with God. It was a divine commission. There was one purpose in the commission—the salvation of the unsaved, especially among the Gentiles. The work

started by Paul is still being carried on. It is just as much of a divine commission for us to "seek and save the lost", as it was for Paul.

**Conversion and Forgiveness
always necessary
for a
commission**

—C. E. R.

THE GOLDEN TEXT

"I was not disobedient to the heavenly vision."—Acts 26:19, Diag.

Paul had a rare experience; one that was so convincing that it was impossible for him not to take notice of it. Paul called himself the chief of sinners, a persecutor and a blasphemer; but he felt that he obtained mercy because he did it ignorantly. He thanked Jesus Christ that He counted him faithful and put him in the ministry. See 1 Tim. 1:12-15. Paul declared that the gospel which he preached was not received from man, but he was taught it "by the revelation of Jesus Christ." Gal. 1:12.

After Paul's conversion, instead of getting in touch immediately with the Apostles, he went into Arabia and was gone about three years, seemingly to receive his training direct from the Father. How different from most persons! Usually when one wants to do something he gets in touch with others of the same vocation and learns of them. Not so with Paul; he wanted and received first-hand information, and by getting it in that way, he was fully prepared for the task before him.

—L. A. R.

SENIOR AND ADULT CLASSES

A Vision and a Response

Saul saw Jesus in the heavens and was converted. It was then that he consecrated a powerful life unto God. Paul had a magnetic personality, a trained mind, and a zeal that could not be thwarted. These became instruments of service unto God.

Paul swallowed his pride and returned to the people that had witnessed his misdirected zeal, telling them he had been mistaken. The persecutions that followed caused him to rejoice and praise God that he was accounted worthy to suffer for the truth.

Roman soldiers were branded as were slaves of those days. These brands were considered, in many instances, marks of honor and distinction. Paul wrote: "I bear in my body the marks (Gr., brand-marks) of the Lord Jesus." Gal. 6:17. Jesus, once despised, was now the ruling passion in this remarkable life.

Conversion is truly the turning point in anyone's life.—H. A. S.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

General and Illinois, Oregon, Aug. 4 to 16
Nebraska, Holbrook Aug. 15 to 23
Virginia, Maurertown, August 20 to 30
Iowa, Waterloo, August 22 to 30
Kansas, Arkansas City, August 23 to 31

GENERAL CONFERENCE NOTES

The coming General Conference is YOUR Conference. Do YOUR part to make it all it should be.

Bro. and Sr. Wm. Hanson, of Grand Rapids, Michigan, have written ahead for a room during General Conference, and one has been marked, "Taken".

Save me a room, writes Bro. C. E. Randall of Fonthill, Ontario, and Niagara Falls, N. Y.; and Miss Elizabeth Ordnung, who has this matter in charge, has made necessary reservation for August 4 to 16.

Sr. Ida Orem, of Redlands, Calif., while sending a generous check for the N. B. I. work, writes that she prays God's blessing on the coming Conference and that she will be with us in spirit. Sr. Orem, who is a sister of our Sr. Ordnung at Oregon, was privileged to attend General Conference last year.

May none of the churches or conferences overlook appointing delegates for the General Conference or providing them with the proper credentials. Credentials may be mailed, if desired, to F. L. Austin, Secretary, Oregon, Illinois.

Time is now short. These things should be attended to at once.

FROM HERE AND THERE

Bro. and Sr. E. O. Stewart and family departed on Monday morning, July 20, from the Texas Conference, for the Arkansas Conference where Bro. Stewart will be busy.

The Lindsay, Wood, and Logsdon families of Kewanee, Illinois, were at the Dixon church for services on Sunday, July 26. In the afternoon they made a brief visit to Oregon.

We are very glad to receive word from Sr. Fannie LeCrone, of Helena, Oklahoma, that she is gaining after her operation of last spring and is almost herself again. Many of us were privileged to make the acquaintance of Sr. LeCrone last year when she attended General Conference. She says that Bro. LeCrone has been under the doctor's care, but is now improving. This worthy brother and sister are the grandparents of Lucille and Richard LeCrone of the Training Class.

Bro. Austin reports the best Texas Conference, according to his thinking, that it has been his to enjoy—and he has enjoyed several. The brethren of Riviera and vicinity only emphasized the hospitality that is found everywhere throughout that great state.

Riviera is located within a large vegetable, fruit and cotton growing section of southeastern Texas, and Bro. Austin reports that, owing to the general business depression the market demands for some of the perishable items has been very small. Enough and to spare—but little sale—he noticed everywhere.

We are still hoping that Texas will send one of their number to the General Conference.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

Sr. C. E. Randall, Mora, Minnesota.
Sr. H. L. Luper, Arkansas City, Kansas
Sr. J. S. Hindman, Winfield, Kansas
Sr. Harriet Reed, Arkansas City, Kan.
Sr. Franklin Moore, Niagara Falls, N. Y.
Sr. Riley Hoskins, St. Cloud, Minn.
Wilbur Hagenbush, Argos, Ind.
Mrs. Alice V. Blakesley, Rt. 1, Bx. 25

Sumas, Washington
Bro. and Sr. Chas. Stedman, Miami, N. M.
Sr. C. Seely, 710 Brown St. Healdsburg, Calif.
Mrs. Daisy Pietenen, daughter of Sr. Seely.
Sr. Angeline Harrington, Tring, Alta., Canada
Bro. Stephen Cronkhite, Brantford, Ont.
Bro. and Sr. H. S. Lasher, Deerfield, Fla.

Sr. Lynn Leighty of South Bend, Indiana, sends this encouraging word to the Prayer Column: "Prayer has been answered. Little Wilbur Hagenbush is walking now and gaining in weight. Please continue praying for him."

This word will rejoice the hearts of all who have sent up their petitions to God on behalf of this little suffering one.

Bro. and Sr. H. S. Lasher write asking us to continue to remember them in prayer to God. Sr. Lasher's health has improved and she says, "I know it is in answer to the prayers of so many who have prayed for me. We praise God for everything and we know that He will open up the way for Bro. Lasher to find work."

FROM EDEN VALLEY, MINNESOTA TO BRUSH CREEK, OHIO

The past four years have been filled with rich experiences that bind us to the Eden Valley congregation. It was hard to say, "Good bye." Words, kind as they might be, cannot tell the love we hold for the faithful ones at Eden Valley; and, should the day of returning sometime come, it will be a glad day for us.

However, we are glad now to turn our faces to a new work into which we believe God has led us. In our pastorate at the Brush Creek Church of God in Ohio we trust to be knit to other lives; and we know that being led of God our experiences there will be happy ones.

Your brother and sister in Christ,

Mr. and Mrs. Sydney E. Magaw.

ILLINOIS BIBLE SCHOOL

We have just received word from Bro. A. G. Townsend, superintendent of the thriving Grand Rapids Sunday School, that he expects to be on hand for the opening session of our Bible School and Conference on Tuesday, August 4.

Bro. Townsend has consented to be superintendent of the Bible School for the ten days that it is in session. We know that he will carry on the school in an interesting way.

Among the following classes you will find a place of benefit and interest:

Adult Class—teachers, Bros. Conner and Gordon.

Senior Young People—Bros. Austin and Lapp.

Junior Young People—Bros. Marsh and Gordon.

Intermediates—Bro. Thayer.

Primary—Sr. Thayer.

NIAGARA FALLS AND FONTHILL

Bro. and Sr. Charles Simpson, and granddaughter, Ruth Anne, of Grand Rapids, Michigan, were welcome visitors at the Sunday morning service, July 19. We were very glad to have them, and hope they will remember us the next time they are in the vicinity of the Falls.

Bro. Randall recently visited Bro. and Sr. Cronkhite, at Brantford, and was pleased to find Bro. Cronkhite able to sit up. Bro. Cronkhite would greatly appreciate the continued prayers of the brethren.

At the time these items go to print, Bro. Holland and myself will be enjoying a short holiday in Muskoko, with Mother and Father Weldon.

A TRIP TO ANDOVER, SOUTH DAKOTA

On July 10 we had the pleasure of visiting a few faithful brethren at Andover, South Dakota. Through Bro. Austin we learned of the C. E. Mills family and that there were some of this family who wished to be baptized.

The trip from Eden Valley to Andover was made on July 10, with Bro. Howard Hamilton driving. Sr. Magaw, Bro. and Sr. W. F. Hoskins, and Sr. Shala Hoskins also accompanied us. At about 5:30 p. m. a sermon was delivered at the Mills home, after which the three oldest children were baptized, one daughter, Bethel, now in normal school and two sons, Arthur and Glen, of high school age. Another sermon was given in the evening at which a number of friends were invited in.

We wish to thank Bro. and Sr. Mills for their kindness to us in their home and pray God's blessings upon their family.

Sydney E. Magaw.

MEETINGS AT ST. CLOUD, MINN.

Bro. Jas. A. Patrick of Ashland, Ohio, held a week's meeting at the St. Cloud church, beginning June 28, ending July 3. These meetings were much enjoyed by us all. The heat was so terrible at times that we went to the basement where it was much more comfortable. Bro. Patrick spoke of "The Signs of the Times," "The Day of the Lord," and other Bible truths.

Mrs. T. M. Savage, Sec.

ROCKFORD ACTIVITIES

On Friday evening, July 24, the regular evening for Berean class, we met at Ingersoll Park and enjoyed a steak fry and a short social hour, after which we gathered at our regular meeting place and held a very interesting Berean session. This will be our last Berean meeting until September.

We are glad to welcome all visitors at our regular services: Sunday School at ten every Sunday morning, sermon by Bro. Thayer at eleven. Our congregation is growing both in interest and in numbers, and we feel greatly encouraged.

MEETINGS AT ELDORADO, ILLINOIS

On Tuesday, June 16th, Bro. C. E. Lapp arrived at Eldorado and began a short series of meetings, continuing over the following Sunday up to Thursday night, at which time he left for services at Casey and Marshall. While he was away we took heart and reorganized Sunday School. He returned for services here over Sunday, July 5th. For the 4th Bro. Lapp, with a bunch of church folks, went to Shady Rest for a fish fry which was very much enjoyed by all.

We hope to have Bro. Lapp with us again soon. While there were no additions to the fold, we were greatly blessed and strengthened by these services to carry on in our humble way the work of the Master. The conditions here seem to be growing worse, and at times everything looks dark from a human standpoint. We rejoice in the hope of the soon return of our Lord to speak peace to the troubled earth.

Fred Shain.

INDIANA REPORT FOR THE PAST YEAR

Services, Sermons and Bible Lessons: Salem, Ohio, 1; Brush Creek, Ohio, 2; Font-hill, Ontario, 5; Brumfield, Kentucky, 3; Welcome, S. C. 2; Guthrie Grove, S. C., 13; Dana, N. C., 16; Holbrook, Neb., 9; St. Louis, Mo., 1; Blush, Mo., 22; and at the following points in Indiana: Lucerne, 1; Kokomo, 22; Pleasant View, 22; Rensselaer, 22; Plymouth, 10; North Salem (including Bible School), 18; South Bend, 11; Hillisburg, 26; Burr Oak, 8. Funerals, 4. Marriages, 3. Baptisms, 41.

Money received in Indiana: Pleasant View, \$225.20; Rensselaer, \$300.00; North Salem, \$48.00; Plymouth, \$120.00; Burr Oak, \$90.00; Hillisburg, \$222.33; South Bend, \$33.00; Conference Board, \$142.30.

Note: In our report in the business meeting at North Salem we made a mistake. In drawing off the report we overlooked the money paid us by Bro. Snodgrass before his death. Later we found the amount on the book and the above is correct.

J. H. Anderson.

A LETTER OF APPRECIATION

Sr. I. E. Brown of Tacoma, Washington, in remitting for her paper writes:

"Please find enclosed \$2.00 for my subscription to the best church paper I ever owned. It is a real educator unto eternal life. Even our young preachers preach like Pauls and Peters to a dying world the blessed words of God's promise of eternal life when our Savior comes to give to His what the Father gave to Him—eternal life and eternal possessions. I do believe that the sinless popes and the doctors of divinity are to blame for the inherent immortality error. The word immortal soul is not found in the Scriptures. The happiness in knowing the truth is beyond describing. I can sing, 'O happy day, when Jesus washed my sins away.' Will close with love and good wishes,

"Mrs. I. E. Brown, "5340 North Bristol, Tacoma, Washington."

NOTICE OF AMENDMENTS

Notice is hereby given of proposed amendments to the constitution of the Illinois State Conference of the Churches of God in Christ Jesus. The proposed amendments are as follows:

Amendment to Article III, Sec. 3: "The terms of office shall regularly begin at the close of the session at which officers are elected, said terms to continue for one year, or until successors are duly elected and qualified; excepting that the four extra Board members shall hold office for two years."

Amendment to Article IV, Sec. 2: "Two Board members shall be elected each year at the annual meeting and shall hold office for two years. They shall be elected by ballot, nominations having been made from the floor, and the two receiving the highest number of votes at first ballot shall be declared elected."

Leila E. Whitehead
Esta L. Starbuck
Committee.

The purpose of the above proposed amendments is to provide for a portion of the Executive Board to hold over from year to year so that there will always be someone who is familiar with the work that has been done in the previous year.

MRS. HUGH LOGAN

Sr. Eva L. Logan, wife of Bro. Hugh Logan, born in Ohio, in 1863, fell asleep in Jesus in her home near the North Salem Church of God, on July 17, 1931. Sr. Logan was baptized into Christ by Elder Zilmer about thirty years ago. She leaves her husband and one son, Glenn, of South Bend.

Sr. Logan was an earnest Christian, a deep student of God's Word, a lover of the truth. Many friends and relatives will mourn her loss. Funeral services were held in the home by the writer, on July 20, 1931.

J. H. Anderson.

OTTO HUFFER

Otto Huffer, son of Andrew Huffer and May Huffer, was born in Kirklintown, Indiana, on June 24, 1895, and fell asleep in Jesus at his home in Michigantown, Indiana, on July 17, 1931. He and Bessie Finney were united in marriage in 1916. Six children were given them. They lost two. The wife and four children are left, also one brother, eight half brothers, two half sisters and a host of friends. He was baptized several years ago by Elder VanVactor. Funeral services were held in the Hillisburg Church of God, on July 19, by the writer.

J. H. Anderson.

SIDNEY GLENN KNIGHT

Sidney Glenn, son of Mr. and Mrs. R. S. Knight, was born December 12, 1919. On Tuesday, July 21, he was accidentally shot by his cousin. An ambulance was called and the child was rushed to the Kleberg County hospital, where he immediately underwent an operation. Seven holes had been shot in the intestines, and the doctors said there was no hope for recovery. He died in the hospital on Thursday morning, July 3.

The deceased is survived by his parents, Mr. and Mrs. R. S. Knight, four brothers, Tommy, Cecil, Paul, and Robert, all of Kingsville, Texas, one sister, Mrs. Delilah Cullillinan, of Harlingen, Texas, a number of other relatives, and a host of friends.

Funeral services were conducted in the Allen Funeral Parlor by Rev. A. H. Clark, pastor of the Kingsville Baptist Church. After these services the body was laid to rest in

the Chamberlain Burial Park to await the coming of the Master.

The many friends extend their heartfelt sympathies to the bereaved ones in this hour of sadness.

MRS. JOSEPH SCHELLENGER

Victoria Holcomb was born in Dalia County, Ohio, September 2, 1845. She was married January 7, 1871 to Joseph Schellenger. To this union there were born three daughters: Mrs. Harry Tritabaugh and Mrs. E. M. Kirkpatrick of Paynesville, Minnesota, and Mrs. George Daily of Carver County, Minnesota.

Sr. Schellenger joined the Church of God at Bergen, Minnesota, at an early date, to which faith she remained true.

Death came on Sunday, July 12, after a brief period of illness, and funeral services were held from the home and Church of God at Eden Valley, on Wednesday afternoon, July 15.

Besides the husband and three daughters, Sr. Schellenger is survived by two brothers, Reuben Holcomb of Detroit, Minnesota, and Moody Holcomb of Sugar Lake, Minnesota; and two sisters, Mrs. McPhillips of Los Angeles, California, and Mrs. Henry Parks of Yoncalla, Oregon. She is also survived by twelve grandchildren, many other relatives and friends who will long remember her quiet and peaceful life.

Sydney E. Magaw.

HERALD RECEIPTS

Mrs. Etta Brown; Mrs. Lynn Leighty; B. N. Berry; Martha Field; Jesse Robbins; Mrs. A. Nichols; May S. Todd; Wesley Stephenson; C. H. Horton; Delos Andrew; Mrs. Bess Kasper; Mrs. Mildred Somers; Mrs. I. E. Brown.

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THE RESTITUTION HERALD

VOLUME 20

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THE TIMES OF RESTITUTION

By F. L. Austin

PETER was addressing Jewish people who were familiar with prophetic declarations of God's promises that the kingdom was to be restored to Israel, that the earth was to be recovered from the curse of sin, and that man and the world were to rejoice in a day of great restitution. But when God had sent His well beloved Son into the world to begin such a restitution, Peter's hearers had been zealous to oppose the Savior and the Savior's effort. They had crucified Him whom God by miracle and deed had approved. But God had raised Him from the dead. After His resurrection Jesus had been called away to the heavens. All the apostles bore witness to the event of the ascension of the Lord.

Peter now declares that Heaven must hold the Savior till it becomes time for this restitution work to again be taken up. According to his statement, there is no possibility that the Savior will return to earth until the proper time for Him to proceed with the work of restitution.

Peter further indirectly assures man that the return of the Messiah is for the direct purpose of restoring all things predicted by the prophets.

That it was not necessary for the Savior to return in order to restore the individual of faith in Christ was made manifest by the restoration which through Peter had been accomplished for the lame man at the beautiful gate. He had been fully recovered, restored from certain evil effects that had been upon him during his lifetime of forty years. But the restitution of the earth and its fullness awaits the return of our Lord and Master.

THE KINGDOM

TIME AND AGAIN the prophets had declared that the kingdom, which was taken from Israel and given to Nebuchadnezzar and his Gentile successors, was to be finally restored to Israel. Ezekiel 37:21 reads, "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather

them on every side and bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . ." Very positively did Ezekiel reveal that Israel would yet be restored to the kingdom status which God had assigned her and given her under David.

Jeremiah the prophet, 23:5-8, declares and enlarges upon the same great truth. "I will raise unto David a righteous Branch, and a king shall reign and prosper, . . ."

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS . . ."

Isaiah, at 9:6, declares the same great truth. Zechariah in the fourteenth chapter prophesies of that reestablishment. Hosea, Amos Joel, numerous prophets frequently refer to this restitution of the kingdom. But Peter declared, Acts 3:21, such a restitution cannot take place until Heaven shall liberate and send forth the Savior who was called to the right hand of God.

GENTILE NATIONS

NOT ONLY does the restitution refer to Israel's kingdom; it also refers to the kingdoms of the world. Isaiah tells us, 2:2-5, that Gentile nations will turn to the Lord, will learn of His ways and will walk in His paths. As a result "they will 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."

Nations themselves are to be restored to the earliest condition of life when, new from the hand of God, there was no war, no combat, no strife between God's creatures. Micah emphasizes this restored condition by adding, 4:4, "They shall sit every man under his vine and under his fig tree; and none shall make them afraid."

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EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"For this cause we also . . . do not cease to pray for you, giving thanks unto the Father . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins".—Paul's words to the Colossian brethren.

BELIEVE ON THE LORD JESUS CHRIST", was Peter's answer to the all important question, Acts 16:31, "What must I do to be saved?" So brief an answer might at first be considered to indicate that the steps unto salvation are very simple indeed. But he who studies well God's Word comes ever more and more to realize that to "believe on the Lord Jesus Christ" in fullness is to mold every thought and every deed of life in agreement with the words of God's beloved Son.

REPENT YE THEREFORE", were the words of Peter's straightforward exhortation to a gathering of Jewish people whom he had just censured in love for having "killed the Prince of life, whom God hath raised from the dead." Acts 3:15.

Without question Peter was instructing these people of God's chosen nation to the end that they might be saved, even though they had committed gross sin and offence against Him who was the appointed Savior of the world.

Earlier in the day "about three thousand souls", 2:41, had been baptized as a result of Peter's impassioned charge against them for having, v. 23, "by wicked hands" "crucified and slain" Jesus of Nazareth. His charge was followed by the outpouring of his love toward them, as he urgently exhorted them, v. 38, to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Though three thousand promptly made proper reformation, there were still others. There were still many as yet unrepentant. Peter now, 3:19, equally anxious, urges them also that they should repent from their way of horrifying wickedness and blasphemy, and turn to Him whom they had endeavored to overthrow.

AND BE CONVERTED", was Peter's added and urgent instruction unto them.

Here Weymouth's New Testament in Modern Speech reads, "And reform your lives." Commenting on this, the footnotes explain, "Literally 'turn back;' not merely turn aside from your evil way, but go straight back in the precisely opposite direction."

Such return, such reformation, conversion, was by Peter indicated as a necessity, if they were to obtain salvation through Him whom they had purposely endeavored to destroy.

THAT YOUR SINS MAY BE BLOTTED OUT", were the wonderful words of Peter which immediately followed the foregoing.

This word "blotted out" means everything that it at first suggests to the mind. It means that those sins should become erased; expunged; obliterated. They should be as though they had never been.

This can be done only by Heaven. No human being can blot sins from the record of life. And when Jehovah and His Son blot them out, they have been completely erased.

What a wonderful truth! How almost incomprehensible it first appears to the sinful human mind! How important it is! What untold measure of benefit it presents! And yet, how sublimely simple has the way been made by God.

SO THAT SEASONS OF REFRESHING MAY COME", are added words of Peter, as he reveals to his listeners more of the greatness of Him who "is love".

The word, "when", which is used in our common King James translation, is by practically every other translation replaced by one or more words which mean "in order that". The latter is the true meaning of the Greek word as given by the Lexicons. That is to say, their repentance, and their conversion, and the blotting out of their sins were all to the end that times of refreshing might immediately come to them. Just as the blotting out takes place with the obedience of the individual, so also the refreshing or renewing takes place immediately and continues. The Critical Greek Lexicon defines the Greek word for "refreshing", which is found no other place in the New Testament, as meaning "a relieving and recovering (from toil and all evils)".

Peter had just performed a most amazing miracle. He had done this in the name of the Lord Jesus. A man about forty years of age, who, being crippled, had never been able to walk, was recovered to full strength of limb. Peter had revealed a refreshing to that man from the bondage of evil that was undeniable and also inexplicable by any but Peter himself. His explanation was, Acts 4:10, "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 before you whole."

Not only had the record of sin been destroyed, but a visible "refreshing" had been returned to that man.

FROM THE PRESENCE OF THE LORD". Two words in this little phrase when made clear add much of beauty and of appreciation. The word "from" is that Greek word which refers to anything as coming forth, or away from, beside a person or thing; like an army marching from before a city. The word "presence" instead of suggesting God's presence with man, is a word referring to something in the presence of or before the face of another, in this instance before the face of God. The same word occurs in verse 13, "Denied him in the presence of Pilate, when he was determined to let him go."

The whole expression then points to times of refreshing that come forth from the Lord. Peter is instructing them that the Lord God would bestow of His blessings then and there upon those whose sins should become blotted out; that they would experience personal uplift, and betterment, and benefit, and blessing, as a result of the erasure of their sins.

THE WHOLE OF PETER'S WONDERFUL INSTRUCTION is to the effect that sin which brought to earth all of its misery, and pain, and squalor, and death, when blotted out from the life of the individual because of faith in God's beloved Son, would not only be blotted off the record of Heaven, but that the erasure thereof would be attended by direct blessing and benefit from God.

A national result would be that the individual, thus receiving blessing and refreshing beyond the power of man to give, could but realize that he had been accepted and received of the Father for His Son. Such acceptance could but be a testimony that he was an heir of salvation.

To him the further injunction of Paul, Rom. 6:4, should stand foremost at the top of every day's page of life—"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". And again, Col. 3:1, "If ye then be risen with Christ, seek those things which are above."

GOD'S TIMES

By C. W. Dean

THERE is so much scriptural truth contained in the article by Brother F. L. Austin, with the above title, which appeared in the January twenty-seventh issue, that the writer will ask for the privilege of presenting some scriptural thoughts on the seventy sevens of Daniel 9:24. I heartily agree with Bro. Austin that Gabriel was to speak to Daniel in plain words, words of ready understanding. And what Gabriel said needs no interpretation by finite man. By comparing scripture with scripture God's calendar of the ages is definite and accurate. But concerning the seventieth seven, we should not look for a given year, nor month, nor day, but for incidents as pointed out by the Scriptures.

Seventy sevens (*heptads*) are determined upon the people of Daniel. We should read no others in the text. The sixfold blessings decreed in the twenty-fourth verse follow the seventieth seven. In the twentieth year of Astyages (Artaxerxes) Darius the Median, the Ahasuerus of the book of Esther and the husband of Esther—Astyages issues "the commandment" to Nehemiah to restore and to build Jerusalem. Nehemiah pays 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 Daniel 9:25 begin and end with the dedication of the temple in 405 B. C. (Ezra 6:15).

The sixty-two sevens begin in 405 B. C. and end in 29 A. D., when Prince Messiah rode into Jerusalem on the

colt as their King (Luke 19:32-44; Zech. 9:9). In the following week Messiah was "cut off", for the prophecy stated, "After threescore and two weeks shall Messiah be cut off" (Dan. 9:26). This leaves the entire one seven, the seventieth, yet future, for Messiah was cut off after the sixty-two sevens, that is, the sixty-ninth and seventieth seven.

There is no use making any comparison with the dates 33 and 29 A. D., for the difference comes about by following Usher's chronology. In order to get a clear understanding we have to dismiss chronology of finite man from our mind. Turning our thoughts to incidents in Scripture we should read carefully Daniel 9:26. Then compare Daniel 9:27 with Matthew 24:15. This will give us a better understanding of the one seven, the seventieth seven, yet future.

The desolator, of Daniel 9:27, will empower a covenant with many of Israel in the land of Palestine for "one seven" (seven years), and in the midst of these years he will break the covenant, causing their sacrifice and gift offerings to cease and inaugurating a time of trouble such as never was since there was a nation, up to that time (Dan. 12:1; Matt. 24:15-22; Mark 13:14-20).

The most helpful point to remember is that all time measurements relative to the unveiling of Christ, the deliverance of watchful Israel, the resumption of the offerings, the resurrection of the faithful in Israel, and the dedica-

(Continued on page 695)

HOW CAN I KEEP FROM GIVING! THE GOSPEL OF THE KINGDOM

Over against the treasury
Emmanuel was sitting;
The rich cast in of their great wealth
What seemed to them befitting.
A widow came and gave two mites,
Which then was all her living.
She did the most of all the host—
How can I keep from giving!

I have received a precious gift,
No mortal tongue can speak it;
The like is ready now for all
Who diligently seek it.
I can but sing the praise of Him
From whom I am receiving;
And, as He gives Himself to me,
How can I keep from giving!

To love the Lord with all my heart,
And as myself my neighbor,
I mean to strive with all my might,
And to this end will labor.
And may I never faithless prove,
But always be believing;
For while I think of Thy great love,
How can I keep from giving!
—Robert F. Skillings.

“GIVE not from the top of your purse, but from the bottom of your heart.”

QUESTIONABLE AMUSEMENTS

“I THINK a Christian can go anywhere,” said a young woman, who was defending her continued attendance at some very doubtful places of amusement.

“Certainly she can,” rejoined her friend, “but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide of the party.

“‘Can’t I wear a white dress down into the mine?’ she asked petulantly.

“‘Yes’m,’ returned the old man. ‘There’s noth’ to keep you from wearin’ a white frock down there, but there’ll be considerable to keep you from wearin’ one back.’”

There is nothing to prevent a Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him wearing white garments afterwards.—*Selected.*

By Alta King

“The following, written especially for the Berean Page, being too long for that page, is given here. The Bereans, and others as well, will find it well worth reading.”

WHILE Jesus was among men His mission was to preach the gospel of the kingdom and bring it at hand. Therefore, the gospel of the kingdom is embodied in the daily teachings of Jesus and in the works by which He brought the kingdom at hand, within the experience of man.

Jesus’ talk with the woman of Samaria was one of His daily fulfillments of His mission. It, therefore, embodies the gospel of the kingdom. Through the written record of that talk we may hear the gospel of the kingdom from Jesus’ own lips.

Jesus met the woman, a stranger, one of a people held as outcast by His nation and in reality an outcast from good society, living a loose, immoral life. By all the conventions of Jewish morals and good society, Jesus should not have spoken to her. But His close sympathy with human needs, through His own humanity, and His consciousness of the Father’s power to meet those needs, because the Father was meeting them so fully in Himself, caused Him to see in the woman not an outcast, whose contact with society was dangerous to the wellbeing of the community, but a fellow being, ignorant of the fulness of the life that He Himself was enjoying through fellowship with the Father and His life. And because He wanted her to have this fulness of life for her own sake and for the glory of His Father, He spoke to her as a weary traveler whom she might serve and refresh with the cool water she was drawing from the well. Having thus broken down social barriers, He directed her thinking away from His personal needs toward the Father and His gift and her need of them, a need of which she herself was not conscious.

She was dull of hearing. She had no conception of His meaning when He spoke of living water as the gift of God, and she did not seek the meaning. She sought only to uphold the greatness of the ancestor who had left her people the well. To her there was no water other than the water of the well, and no giver of water greater than the ancestor who gave it.

When Jesus said that the water He had to give would become a well of water springing up into everlasting life, preventing all recurrence of thirst, the woman thought only of physical thirst and asked only for its satisfaction. To her the fulness of life lay in the full, and unlimited, and easy satisfaction of physical needs.

Though this consciousness of need was far different from the consciousness of need that Jesus wanted the woman to have, He made her request the starting place from

(Continued on page 698)

THE FIRST EPISTLE GENERAL OF JOHN

By Lyman Booth

THE writer clearly sets forth the design of his writing. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (5:13). When he wrote this epistle, it is barely possible that he had in mind some of the corrupters of the true doctrine concerning Christ, such as Corinthus, who appeared in Asia Minor in the last part of the first century and taught that "Jesus was not born of a virgin, but was the son of Joseph and Mary, born like all the rest of men, and became more just and wise than they." He also taught several other wild ideas too absurd for me to repeat.

This epistle has been received from the earliest ages; and the similarity of sentiment and expression between it and his gospel is full confirmation that he was the writer, though his name is not prefixed to it. From two expressions in the first chapter, "because ye have known him, that is, from the beginning", and "it is the last time", several learned men have concluded that it was written just before the destruction of Jerusalem, exclusively to the Jewish converts.

A more general opinion is that it was written much later and not long before the Revelation. The texts on which the former opinion is founded do not seem to admit of such an interpretation, and there is not the least intimation of Jewish or Gentile converts in the whole epistle. It is more than likely that it was written near the close of the writer's life, after the death of all the other apostles; and that it was intended as a general or circular letter, addressed to all the Christian churches. The authoritative and affectionate manner in which the writer addresses his children favors the conclusion; and the heretics and others, whom he evidently intended to oppose, came forward more boldly at this time than at any earlier period.

It is generally admitted that they who denied the paternity of Christ, they who explained away His proper origin and the reality of His sufferings and death as an atoning sacrifice, and they who taught their followers that believers, being saved by grace, were not under obligations to obey the commandments of God, were the principal members of the antichrist. These were branched out into several subdivisions and called by different names, such as, Ebionites, Corinthians, Gnostics, Nicolaitans and others, which later writers have multiplied greatly.

The Apostle did not name any of them, but his language was well suited to refute and expose all such teaching, both of ancient and modern times, and because of this feature the epistle is highly interesting to us. He presents to us more fully the love of God, as shown in the glorification of His Son. Again and again he exhorts all believers to exercise love for each other. This we suppose is the rea-

son why he has been considered of a most loving disposition, even more so than any of the other apostles.

Our Lord called him and James his brother, Sons of Thunder, and the plain, sharp, and painful manner in which he speaks of hypocrites and false teachers illustrates fully the reason why that name was given to him. He then mentions certain marks or signs by which Christians may be distinguished from self-deceivers and hypocrites. This epistle differs exceedingly in style and manner from those of the other apostles; but it is in perfect harmony with them in doctrine and practical instruction.

This epistle bears a close relation to John's gospel. Though it is the most independent of all the epistles as to place, time, and circumstances, it is clearly related to the gospel by the same writer. Apart from it, it could not be so easily understood. The writer appears to assume that his readers are somewhat acquainted with many expressions or words found in it, such as "light," "life," "the truth," "the word." In the gospel we find the original fountain of many and various thoughts which are carried a little further in this epistle and given a practical application. Bishop Westcott has said, "The theme of the epistle is that Christ is Jesus; the theme of the gospel is that Jesus is the Christ."

As to the date when this epistle was written, it is a matter of uncertainty. Some would place it before the destruction of Jerusalem. Others with a greater probability would place it within the last decade of the first century. As the last years of John's life were spent in Ephesus, it may reasonably be supposed that it was written there.

The following summary will give the chief lines of thought: First, the Apostle presents the true nature of fellowship with God, who is *light* and *love*, and requires purity and holiness in the Christian life (Chapter One). He next describes the blessings and duties of sonship and contrasts the children of God and of the Evil One and the rival powers of truth and error (3 and 4:6). He enlarges on the bond of Christian fellowship and sonship, which is love, both to God, the Father, and to one another.

PAUL'S TRIUMPHANT BOAST

Who shall condemn us or oppose
When God is matched against our foes?
Shall tribulations sad and sore;
Shall angry floods that round us pour;
Or persecutor's cruel hand,
That bears the torch and flaming brand;
Shall torturing pain and deep distress;
Shall famine, sword, or nakedness;
Shall peril on both land and sea—
Shall anything sufficient be,
In earth below, around, above,
To intercept our Savior's love?
In this conviction firm and sure,
I know His mercy will endure.

—Selected.

NOTHING BUT THE TRUTH

MAN is a mortal creature (Job 4:17), called a living soul (Gen. 2:7), and through sin is under the sentence of death (Rom. 5:12). He lives by the breath of life, which God breathed into his nostrils; but when God takes away that breath, he ceases to live (Job 34:14, 15; Psa. 104:29; 146:4). We are told that the life (soul) of the flesh is in the blood (Lev. 17:11), and the soul of the Lord Jesus was made an offering for sin, and poured out unto death (Isa. 53:10, 12).

The soul is never once, in the Bible, spoken of as being immortal (i. e., not subject to death). God is the only "One" who has immortality (1 Tim. 1:17; 6:16). The Lord Himself, also all the inspired writers of the Bible, never once taught that there is an "immortal soul," or "never-dying spirit" dwelling in man, with all the same faculties and senses that the body possesses. They all knew quite well that if a person were limbless, he had no limbs; if a person were armless, he had no arms; if a person were sightless, he had no sight.

Nothing can possibly live without an organism. Life never lives by itself. Every creature has life in a body and cannot live without it. It may lose some member of the body, but it cannot replace it. It has not an "immaterial soul" within, having the corresponding member. If someone loses his limbs, there is no such thing as another person dwelling in his body with another pair of limbs; and yet this is practically what thousands of people are led to believe through the traditional teaching of orthodox preachers in almost every religious denomination in these last days.

They seek to tell us that the soul cannot die. That the souls of the righteous are already in heaven, standing without limbs; praising the Lord without organs of speech. That the souls of the wicked are in hell, suffering torment without any brain, or nerves, to feel pain. It would be far better if people accepted the plain teaching of the Bible, which most emphatically declares—"The soul that sinneth, it shall die" (Ezek. 18:4, 20), and that a soul can be saved from death (James 5:20).

It seems rather strange when we learn that *the soul* is never once spoken of either as going to a so-called heaven at death, or to the traditional hell of orthodoxy. It is always said in the Bible to go to *the grave*, or to be delivered from *the grave* (Job 33:22; Psa. 16:10; 49:15; 89:48; Hosea 13:14).

Neither is "the spirit" (breath of life) ever said to go to heaven or hell. It returns unto God who gave "it" (Ecc. 12:7; Luke 23:46). It was not merely a *part* of man that sinned, but the complete man; and it is upon the man himself that the sentence of death was passed (Rom. 5:12). It is the *man* (not a case he lives in) who returns unto dust (Gen. 3:19), with the exception of the breath (spirit, Job 27:3), which returns unto God who gave "it" (Psalm 104:29).

Death is called a "sleep", and those who are dead "know not any thing" (Job 14:12; Psa. 39:13; Ecc. 9:

5, 10). Man would have remained dead, had God not provided a *Lifegiver* (John 5:26, 40; 10:10). The One who died for our sins, and rose again from the dead (1 Cor. 15:3-5, 17-19).

How can men who are only mortal (Job 4:17) live forever, unless God bestows *Eternal Life* upon them as a free gift? Paul says, "Lay hold on eternal life" (1 Tim. 6:12). He knew that men do not possess it, not in any part of them; and that it could not possibly be given to "immortal souls" or "never-dying spirits," because they would already have it. He also says, "The wages of sin is death (*thanatos*: extinction of life), but "the free gift of God is eternal life in Jesus Christ our Lord" (Rom 6:23, R. V.).

This eternal life is not in men, but in the Son of God (1 John 5:11). "For as the Father hath life in himself; so hath he given to the Son to have life in himself." And that He should give eternal life to as many as He gives Him (John 5:26; 17:2). "Ye will not come to me that ye might have life" (John 5:40). Just the same as men and women come to the table for daily food to sustain life, so must all come to Christ, if they want to inherit eternal life. He says, "I am the bread of life: he that cometh to me shall never hunger" (John 6:35). This is the bread of God, which came down from heaven "to give life" unto the world.

There is *ample* provision for every man, woman, boy, or girl of Adam's race, but they must partake of it "to live," for we read, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). Every individual must appropriate Him by faith as his own personal Savior. He says, "If any man eat of this bread he shall live for ever" (John 6:51), and we also read, "He that doeth the will of God *abideth for ever*" (1 John 2:17). Jesus says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way which leadeth to destruction, and many there be which go in thereat. But strait is the gate, and narrow the way which leadeth unto life, and few there be that find it" (Matt. 7:14).

The way which leads to destruction is a *way of death* (Prov. 14:12). If we accept all that men seek to tell us, we will have to believe that Jesus means that the *broad way never ends in destruction and death, but everlasting life in torment and misery*; that it is "a death" which "never dies;" that in the first death, one still continues to live as a disembodied soul or spirit; but in the second death, in literal fire, the unsaved must live forever with a body. Such is the traditional belief of so-called orthodoxy today; it is far worse than heathenism, and turns a God of love and justice into a tyrant.

They also tell us that death only means separation, and that the dead are more alive and conscious than when they were alive in the body. I wonder how much longer intelligent men and women are going to allow themselves to be deceived by men who claim to know the Bible? Death causes separation, but never means separation. The definition of death is "to cease to live," the "absence of life," "to be extinct." It is impossible for flesh and blood to

exist five minutes in literal fire, let alone for all eternity.

"It is a fearful thing to fall into the hands of the living God." "For our God is a consuming fire" Heb. 10:31; 12:29). The ungodly are going to be taken and destroyed, and shall utterly perish in their own corruption (2 Peter 2:12). The broad road ends in "not seeing life," "losing the life," "soul (life) and body destroyed," "burnt up root and branch," in the lake of fire, the second death; from which there is no hope of resurrection (John 3:36; Mark 8:36; Matt. 10:28; Mal. 4:1; Rev. 20:14, 15). This is the everlasting "cutting off" (*kolasis*, Matt. 25:46). Not an everlasting process of punishing, but everlasting in its effects — "Destruction," not "Preservation" (2 Thess. 1:9).

The narrow way leads unto *Life*. How can we know the way? Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." "I am the door; by me if any man enter in, he shall be saved" (John 14:6; 10:9). We can only enter in through Him alone.—From *Words of Life*.

WHAT a great blessing is a friend with heart so trusty that you may safely bury all your secrets in it, whose conscience you may fear less than your own, who can relieve your cares by his conversation, your doubts by his counsels, your sadness by his good humor, and whose very looks give you comfort.—*Seneca*.

GOD'S TIMES

(Continued from page 691)

tion or anointing of a holy of holies in the millennial sanctuary, is computed from the beginning of the covenant in the middle of the seventieth seven.

Now let us read carefully 1 Thessalonians 5:1, 2. Then, dear readers, let us read the third, fourth, and fifth verses of that same chapter. When they are saying, peace and safety, to Israel in the land of Palestine under the covenant of the desolator, sudden destruction cometh upon them. "But ye, brethren (the ecclesia which is His body), are not in darkness that that day (Lord's day) should overtake you as a thief." (Why?) "For ye are all the children of light, and the children of the day."

The Lord will have come to some point in the air and snatched away the ecclesia, which is His body (1 Thess. 4:16-17). Then that which restraineth now will be taken out of the midst (2 Thess. 2:8-9). Therefore the ecclesia, which is His body, will be with their Lord before the covenant will be empowered with many in Israel in the land of Palestine. And his presence is according to the working of Satan with all power and signs and lying wonders (2 Thess. 2:9; Rev. 13).

The cry today is "Federation" or "League of Nations" to end war and declare peace. In Daniel's vision (7:7) the western beast had ten horns; hence the ten horns stand for

ten western military powers in Christendom. In a federation of many governments it is easily seen how they could temporarily delegate their powers to the head of the world league. And the head (prince) of the world league would have the power and authority to empower a covenant with the Jews and give them the land of Palestine and their right to the "ancient order of worship". This is what the Scriptures plainly teach will be done.

The time period from the breaking of the covenant to the unveiling of Christ is three and one-half years, and is designated in the Scriptures as a time and times and the dividing of time (Dan. 7:25), and a time, and times, and half a time (Rev. 12:14), and forty and two months (Rev. 11:2 and 13:5), and twelve hundred and sixty days (Rev. 11:3 and 12:6). This period refers to the last half of the seventieth seven of Daniel's prophecy.

At the end of the twelve hundred and sixty days (Matt. 24:22), Christ will be unveiled from heaven with power and much glory, bringing deliverance to awaiting Israel (Rom. 11:26-27; Heb. 9:28). Of this same event the angel Gabriel tells Daniel: "And at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).

We are next presented with a period of twelve hundred and ninety days with reference to the resumption of the offerings, which were made to cease at the breaking of the covenant by the desolator. But we are not to add these days to the twelve hundred and sixty, but to compute them from the middle of the seventieth seven, when the covenant was broken and the offering taken away.

Let us read it: "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate (Matt. 24:15) set up, there shall be a thousand two hundred and ninety days." Daniel 12:11. This carries us thirty days beyond the unveiling of Christ from heaven, to the time when the offerings will be resumed and Israel's ancient order of worship established again.

In Daniel 12:12, we are given a statement of great importance concerning the faithful in Israel who died in the faith, not being requited with the promises. It is the better resurrection. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Daniel will stand in his lot at the end of these days (12:13).

Remembering our point of computation—the breaking of the covenant in the middle of the seventieth seven—the thirteen hundred and thirty-five days carry us two and a half months, or seventy-five days beyond the unveiling of Christ to the first or former resurrection and the beginning of the glorious reign of the thousand years. Hence, the purpose of this scripture is to console the saints in Israel of that era, suffering martyrdom at the hands of the desolator, with the happy expectation of the "better resurrection".

The resurrection of the saints in Israel (John 5:29; Luke 14:14; Rev. 20:6; Dan. 12:2), marks the beginning of the millennial kingdom, for we are told that those who are resurrected "live and reign with Christ a thousand years".

SHALL I SEE HIM?

By Alice B. Curtis

Shall I see Him in the morning,
When all clouds have rolled away,
And the glory of His presence,
Brings the endless, perfect day?
When the mountains shall be leveled,
And the vales exalted be,
When old ocean's voice is silent,
For there shall be no more sea.

Shall I see Him when the angel,
Has proclaimed time is no more,
And we stand upon the reaches,
Of eternity's vast shore?
Sin and death shall be abolished,
Sorrow shall be unknown, too,
When the sun with increased splendor,
Shines upon the earth made new.

What a happy throng will gather,
Round His rainbow circled throne,
To ascribe to God all honor;
There to know as they are known.
God will freely love His people,
Over them He will rejoice,
And with rapture they shall hear Him
Lift in song His wondrous voice.

Shall I see Him in His glory,
In His majesty and might,
Lord of lords and King eternal,
Dwelling in supernal light?
Not unless my sins are covered
With Christ's robe of righteousness
Shall I see Him in His beauty,
And know unmixed happiness.

THE MEANING OF "HIS PEOPLE"

"A LIGHT to lighten the Gentiles, and the glory of thy people Israel." The Rev. Leon Tucker tells an interesting incident that occurred in one of his meetings. A Jew was asked to read in Hebrew, and translate, Matthew 1:21, "Thou shalt call his name Jesus: for he shall save his people from their sins." He proceeded as far as "his people," and paused. Mr. Tucker urged him to proceed, but he hesitated to do so through modesty. Being further pressed, he rendered the language thus: "He shall save his own relations from their sins." How odd, yet beautiful as odd! Is it not also true? For the united testimony of the Old and New Testaments is expressed in the words, "to the Jew first."—*The Christian Workers' Magazine*.

IS THIS A MERE COINCIDENCE?

Under the above caption one of our readers has sent in an interesting clipping on Daniel 5:25. We are sorry that we cannot give proper credit to the periodical from which it was taken, as the sender forgot to inform us; but, with apologies to the publisher, the suggested numerical analysis of this prophecy follows:

IN THE palace of King Belshazzar of old Babylon, appeared the following cryptic words, written by the finger of a man's hand, on the wall of the palace: MENE, MENE, TEKEL, UPHARSIN (Dan. 5:25). The original word for "Upharsin" is PERES.

These words were explained by Daniel (God's prophet) as follows: MENE, "God hath numbered thy kingdom and finished it." TEKEL, "Thou art weighed in the balances and found wanting." UPHARSIN, "Thy kingdom is divided and given to the Medes and Persians."

MENE is the translation of the Chaldean or Hebrew MANEH, or *mina*. The Babylonians used it as a standard of weight in gold. It was called the Royal Mina, and was cast in the image of a lion. The lion represented in symbol the Babylonian empire of Daniel 7—in Daniel's vision. In those times the mina was equal to fifty shekels in value.

Next is TEKEL. It is from the primitive and Hebrew root, SHAQAL. It means to weigh. In terms of weight it is translated SHEQEL or shekel.

PERES, to divide. While for a long time they didn't seem to know the origin of the word, it was at last found. The French investigator, Cleremont-Ganneau, identified it from the Talmud as being equivalent to the Hebrew PERAS. The Jews, during the Babylonian captivity, used PERAS to denote the half-mina. It was equal to twenty-five shekels.

Now let us reduce these words to terms of weight. We then find: Mene (1 mina), Tekel (1 shekel), Peres (1 half-mina).

The shekel was the same as fifty gerahs. Now, a bit of arithmetic. The mina is equal to fifty shekels. 50 x 20 equals 1000. There are here two minas, or 2000 gerahs. This then makes 2000. There is also a half-mina (500 gerahs). This then totals 2500 gerahs. The shekel contains 20 gerahs. The total meaning in terms of gerahs would be 2520.

Now, is this a mere coincidence? Or, did God give us this to show that there would be just 2520 years of Gentile domination? Begin the Gentile domination 606 - 587 B. C., and the years run out A. D. 1914—1933.

It should be beneath the dignity of prophetic students to turn prophet, as some have foolishly done, and predict the year of the second advent, or the exact time. The exact time or year isn't given to us. But we should study the prophetic Word and show a desire to find evidences of soon-coming glory.

"The tithe is mightier than the drive."

THE RESTITUTION OF ALL THINGS

(Continued from front page)

ANIMAL LIFE

THE PROPHETS did not limit their prophecy merely to the restoration of nations. They also spoke very plainly about the restoration that God purposed with reference to animal life. In Isaiah 11:1-9 we learn that, when the Branch of Jesse, clothed in righteousness, shall take control, then, v. 6, "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . ."

"They shall not hurt nor destroy . . . for the earth shall be full of the knowledge of the Lord. . ."

The condition of all life is to be restored to those conditions which prevailed when all was "good and very good."

EARTH'S CURSE REMOVED

THE EARTH ITSELF is to receive a restoration. "The desert shall rejoice, and blossom as the rose." Isa. 35:1. "The parched ground shall become a pool", v. 7, "and the thirsty land springs of water." No "ravenous beast shall go up thereon"; "sorrow and sighing shall flee away".

Indeed, John upon the Isle of Patmos, who in spirit had been called forward unto the great day of the Lord, saw as the conclusion of the whole matter, "a new heaven and a new earth". The restitution, which John saw in its completion, presented to his vision a condition where "there shall be no more death, neither sorrow, nor crying. Neither shall there be any more pain: for the former things have passed away." These former things had all been present on and through the earth, not in the heavens. The restitution shall result in the obliteration of these things from those places where they had prevailed. Indeed John continued looking and beheld that, Rev. 22:3, "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." Wherever the curse had been, there it should be no more. All was restored to that condition in which it was previous to having been cursed.

GOD'S HAND NOT SHORTENED

BUT PETER, in Acts 3:21, assured that heaven must receive Christ until the times of restitution should arrive. That restitution work is the work of Jesus, God's Son. They, in crucifying Him, had denied Him the privilege of engaging in that great labor of refreshing. However, Peter assured them by word and by act that their denial of the Messiah and their denial of His great work of restoration could not stay God from blotting out the sins of the individual believer in His Son; nor from granting that believer proper and commensurate blessings today. He re-

vealed this by the miracle at the beautiful gate.

The Apostle further revealed that there are two principal phases to God's great plan of salvation. The one phase of salvation being to live in and with Christ. The other phase embracing restitution by and through Christ. The three thousand, yea, the five thousand who on the day of Pentecost were baptized into Jesus Christ for the remission of sins were pointed forward by Peter and other apostles to a day of salvation which would constitute them, Romans 8:17, 18, "heirs of God and joint heirs with Christ." They would be "glorified with him." Or as Paul wrote to the Philippians, 3:20, 21, they would become "fashioned like unto his (Christ's) glorious body."

Not so those who might become recipients of the great restitution. Theirs is to be restored to all the goodness and blessing and joy of life as it burst forth from the hand of God, when as yet there was no sin in the world. It was God's great burst of assurance when He declared, Numbers 14:21, "As truly as I live, all the earth shall be filled with the glory of the Lord."

NONE OTHER THAN CHRIST

ALL RESTS upon Christ. He alone is Savior. He alone is Redeemer. Peter's words to his hearers, in Acts 2:38, are still words of great moment to each and every individual: "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."

AVERAGE FICTION VERSUS GOSPELS

IN THIS age of rush and hurry there are those who make excuse for the lack of study of their Bibles, which they seem to feel belong to a slower, quieter age. Yet, if we make a very few simple calculations, we shall see that the very foundation of our faith is all contained in less pages in the four gospels of the New Testament than the ordinary novel of the day.

The gospel of Matthew has twenty-eight chapters; Mark, sixteen; Luke, twenty-four; and John, twenty-one. A book people easily read through in one day's journey or in a couple of evenings at home averages three hundred pages of printed matter. The majority of the readers of fiction today will cover one hundred books in the year, and yet how many people have read these wonderful, inspired narratives twice in that year?

We would ask our readers how deeply and permanently have these books that they have read inspired or molded their lives? How many of them have so lived in their memories that they have found themselves stronger and better and more useful in life through their perusal? while it is an acknowledged fact that the whole life-spring of millions has been vitally changed and eternally benefited by the message of these four gospels.—*Selected.*

THE GOSPEL OF THE KINGDOM

(Continued from page 692)

which He led her into consciousness of her need of the Father's spiritual life. He left off symbolical terms and went straight to the heart of her living. He made her realize the kind of living she had been led into by that thinking which takes into consideration only the physical needs and their present full satisfaction, regardless of God and His laws.

She attempted to turn the conversation away from herself by asking about such impersonal topics as the place and form of worship as commanded by the fathers. But Jesus kept the line of thinking directed toward herself until He made her realize all things that she had ever done, and realize them in the light of the Father and of the true worship that He requires of His people. Thus the woman received, for the first time, of the living water that becomes a well of water springing up into everlasting life.

Humbled before the stranger's honor for womanhood, even for her womanhood soiled by ignorant living, wondering at His deep insight into her life, and at His wisdom concerning the fulness of life, she went back to the men of the city where she lived, with this question on her lips, "Is not this the Christ?" And hearing her say that Jesus had told her all things that she had ever done, and seeing in her face and hearing in her voice the joy and wonder of a life cleansed by contact with the purity, and wisdom, and love of Jesus, they believed on Him before they saw Him. Then coming to Him, they believed not only because of her word, but because they heard Him themselves.

And out of this personal contact with Jesus came the overpowering conviction—"This is indeed the Christ, the Savior of the world." This is the good news that dawned on the woman and her companions, because Jesus had been able to turn one life to the Father and His ways. They not only heard, but they saw the good news—Jesus Himself, a man who understands man and his needs; who also knows the Father's wisdom and love and how to bring them to bear on man's living, meeting all its needs! who knows the fulness of life and knows it is the source of living water that nourishes life everlasting; a man anointed with the Father's power, love, and wisdom, Jesus, the Savior of the world. This is the gospel of the kingdom that Jesus preached and brought at hand during His first appearance among men.

Like Israel we may believe in the restoration of the kingdom of Israel. We may know every detail of its organization and establishment, the time, place, rulers, subjects, scope of dominion. We may long for the King to take the throne. We may desire a place of honor and rulership under Him. We may be anxious to place the crown on His head and to have Him place one on ours.

But not until we hear the good news that the woman of Samaria heard when Jesus talked to her, not until we thrill to the conviction that Jesus is indeed the Christ the Savior of the world—not only thrill to this good news, but hold it

deep within our hearts so that we feel and live its spirit toward all about us, whether or not we understand how and when it is all to be accomplished—not until all this takes place in our consciousness, have we heard the GOSPEL of the kingdom.

There is a vast difference between the kingdom and the GOSPEL of the kingdom. Israel knew much about the former and believed it thoroughly, but she knew nothing about the latter, and because she failed to get it when Jesus preached it to her, she crucified the King of kings, and rejected the kingdom. We, too, are rejecting the King and His kingdom unless we accept at its face value the *Gospel* of the kingdom—Jesus the Christ, the Savior of the world.

GENERAL CONFERENCE REPRESENTATION

Extract from Constitution and By-laws:

VIII. (13) The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board fifty percent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty percent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 percent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote, but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present have voice and vote in any conference session.

The names of members, and if possible, the address of each member so represented, shall be furnished and certified by the proper officer to the Secretary of the General Conference before the session at which their votes shall be cast. (As amended August 12, 1926.)

The General Conference,
F. L. Austin, Secretary,
Oregon, Illinois:

This is to certify that have been appointed delegate... to represent the church conference at the General Conference to be held at Oregon, Illinois, August 4 to 16, 1931. The church conference has members which the above delegate is authorized to represent.

(Signed)

..... Chairman
..... Secretary

Dated, July, 1931.

Names and addresses of members follow:

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"FOR THE WAGES OF SIN IS DEATH; BUT THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD."—ROMANS 6:23.

ACTIVITIES IN CLEVELAND

THE Berean Society closed its year of work with an enjoyable picnic at Squire's Castle, in Metropolitan Park, on June 27. The senior classes participated, the juniors having been assigned a different date for their party.

The junior classes closed their semester with written tests on the lessons studied during the term. Many of the children did remarkably well, answering correctly questions that would often "stump" some of their elders. They are really learning something, and that speaks well for their teachers.

The average weekly attendance for the whole year has been 43, the average in the junior division being 26, and in the senior, 19. It has been a highly successful year. The record attendance for the year was 69, on March 6.

The semi-annual election of officers was held on June 19, the following officers being chosen: President, J. O. Conrad; Vice president, W. J. Halls; Secretary, Miss Mary Milburn; Treasurer, Miss Ethel Stadden; Pianist, Miss Eunice Hawkins. That gives us plenty of new blood in office, so we are hoping for fresh ideas and another forward movement in the fall. Our new president is already hatching up plans for the coming term, and we are looking forward to another year even more successful than this past one has been.

NO MAN CAN SERVE TWO MASTERS

"NO MAN can serve two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other." Matt. 6:24.

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Matt. 6:25. If we have our thoughts on these things we will be serving the world.

We should seek first the kingdom of God, and all these things shall be added unto us. For our heavenly Father knows that we have need of all these things.

Which, then, is the wisest and happiest person, he who follows the world, or he who follows God?

Mrs. Pauline Klepinger, Brookville, Ohio.

JACOB'S DREAM

ONE day Isaac called his son Jacob to him and said, "Jacob, I do not want you to marry a wife from this land of Canaan. I want you to go to the land of Pa-dan-ar-am where your grandfather lives and marry one of your uncle Laban's daughters." Isaac told Jacob that God would make him promises, as He did to his father Abraham.

Jacob started on his journey. After a while he came to a place where he decided to stay for the night. Gathering some stones for a pillow, he lay down and went to sleep.

While sleeping, he had a strange dream, in which he saw a ladder set upon the earth and the top reached to heaven. He saw angels running up and down this ladder and God was above it. God said to Jacob, "I will give you this land on which you are lying, and your seed shall be as the dust of the earth."

Jacob arose early in the morning, and taking the stone which he had used as a pillow, laid it down and poured oil on it. Then he called the place Bethel.

Starting on, he came to a well where a girl was watering her father's sheep. She told him that her name was Rachel. After he had taken the sheep and watered them, they went together to the home of her father. Here Jacob told Rachel's father that he would be willing to work for him for seven years if he would give him Rachel for his wife. Her father promised to do this.

After seven years were up Rachel's older sister was brought to Jacob instead of the one he loved. But Jacob promised to work seven more years for Rachel, and after the time was up she was given to him.

Mable Kathleen Hendrix, Age 10, Martinsville, Illinois.

Remember National Berean Day—August 10—at Oregon, Illinois. Be sure to be present.

BEREAN PAGE CONTRIBUTIONS

Illinois, 25; Ohio, 19; California, 10; Michigan, 9; Indiana, 5; Louisiana, 4; Iowa, 3; Texas, 1; New York, 1; Nebraska, 1; South Dakota, 1; Missouri, 1; Arkansas, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



A GOSPEL FOR ALL MEN

THE apostles preached to the Jews only at first, but the good news was to extend to the Gentiles too. Peter had to learn this lesson. He was a Jew and had been taught that God was the God of Israel, and so God had to teach Peter that He is the God of all who will accept Him. And this is the way God did it:

Peter was in Joppa, living in the house of Simon, the tanner. One noon he went up on the housetop to pray. He became very hungry, but while waiting for his food to be prepared, he fell into a kind of sleep. Then God sent him a vision—a sort of dream.

He saw the heavens opened and a great sheet let down from heaven by the four corners. In this sheet were animals of all kinds and creeping things. A voice told Peter to kill and eat these animals, but Peter said: "Not so, Lord."

You see, the Jews were very particular, according to their laws, about eating certain foods or animals, especially pigs. So, to Peter, this lot was very unclean. However, the voice said, "What God hath cleansed, that call not thou common." This was done three times, and then all was drawn up into heaven.

God was teaching Peter that people of other nations were not unclean if God cleansed them; and that if He willed it so, all nations were to be welcomed into the church, "even as many as the Lord our God shall call."

Then Peter was prepared to receive three strangers, who arrived as the vision ended. These three were the servants of an Italian (Gentile) centurion named Cornelius, who had come to believe in God and served Him. He, too, had been shown a vision in answer to his prayers, and an angel told him to send for Peter, that Peter might tell him what he ought to do to be saved. So he sent for Peter.

In the meantime, Cornelius called together all his relatives and friends that they might hear all things that were commanded Peter of God. Peter, with six brethren, soon arrived, and when Cornelius would have worshiped him, Peter would have none of that, for he said, "I myself also am a man."

A strict Jew would not have entered the house of a Gentile, and many would have refused to live in the house of a tanner, who worked with the skins of animals. But Peter had learned differently. After Cornelius explained to him about the angel telling him to send for Peter, Peter began

to preach to those assembled. The first thing he said was, "I perceive that God is no respecter of persons", that He would accept the righteous out of every nation.

Later Paul said, "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."

Let us then, be kindly to all with whom we come in contact, regardless of their color or race. Let us try to make them feel at home with us, and let us make our lives so happy and attractive that they will want to be one of us.

DO WE THINK that we are a little better than other people or other churches and that we are all right while others are all wrong?

SOMETHING TO DO

1. Learn Galatians 3:28, 29 — "Abrahamic Faith".
2. Illustrate Peter's dream.
3. Read Romans 1:8-17; John 5:14; Acts 13:46-49.
4. Read V. C. T. in the Quarterly.

WE BELIEVE that we have eternal life in Jesus— "And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11, 12.

"He that hath the Son hath life, and he that hath not the Son of God hath not life."

SOME PEOPLE WHO COULD NOT BE TRUSTED

ONE morning Stephen's teacher had to leave the school-room. She said, "I do not want anyone to talk while I am out of the room."

The teacher was gone a long time. After a while, one of the boys said, "I'm tired of sitting still. Come on, let's play."

So some of the boys began talking, and laughing, and pitching books to one another. But Stephen sat quietly at his desk, and did not speak a word.

That night Stephen told Daddy all about it. "I wanted to talk, too," he said, "but I knew the teacher was trusting us to behave."

"That's right," said Daddy. "I'm glad to know that you are an honorable boy who can be trusted. Would you like to hear about some people who could *not* be trusted?"

"Who were they?" asked Stephen.

Next week we will learn about these people who could not be trusted.

With Our Sunday Schools

LESSON 7. — August 16, 1931

SOWING AND REAPING

Galatians 6:1-10

Devotional Reading: Isaiah 5:11-15

GOLDEN TEXT

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.—Galatians 6:7.

A STUDY OF THE SUBJECT

Topic. Intemperance.

Basic Truth. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

I. As to Alcohol. (A) As to the User. There is no question but that the Bible teaches that fermented wine may sometimes be needed. When Paul said, 1 Tim. 5:23, "Use a little wine for thy stomach's sake", he spoke of "fermented juice of the grape."—Crit. Lex. Like many other items fermented wines are distinctly injurious except when, and as, absolutely needed.

To use liquors merely to please the taste or to satisfy one's cravings is to sow to the flesh. The injurious effects may not all be seen immediately. But, as the egg, deposited in the open blossom becomes a worm that destroys the fruit of the blossom, so the habit of feeding the body injurious elements to satiate the tongue's craving, injures life, both for the present and for the resurrection age.

(B) As to the Dispenser. With few exceptions, alcohol is dispensed as a business, for no other purpose than to provide financial revenue. The "love of money" by the dispenser of alcohols, or tobaccos, or narcotic drugs, induces him to sell to his fellow men that which exposes their joys and comforts to destruction and which blights their eternal harvest—all to please and satisfy his own inordinate, ungodly, unchristlike love for gain. If possible, he is worse than a Judas; he is a most untrustworthy, unreliable citizen among men.

He mars the beautiful landscapes of mountain and vale with his deceptive and destructive advertising posters; he allures by smile, by music, by jollification the choicest sons and purest daughters of all families, that he may satiate his unnatural greed for lucre with the honest earnings which rightfully belong to his fellow citizens.

Alcoholism reveals unspeakable destructiveness to both user and dispenser.

II. As to the Pleasures of the Flesh. There is scarcely any great evil that does not consist of using honored, normal, flesh-pleasure in excess:

Eating is necessary. The process gives righteous pleasure. But to eat in excess merely to satisfy taste, lust, is a terrible offense.

Drinking is required by human nature. It is a law of God. It properly gives pleasure. But to drink to excess, to drink of injurious elements, is wholly sinful.

The same can be said of nearly everything practiced in life. The reason for doing any particular thing habitually is that nature demands the doing of that thing normally. In-

temperance therein is always productive of the harvest to the flesh.

PRACTICAL APPLICATIONS

Sowing: Now is the seeding time. Everybody is sowing some kind of seed. Some are using good seed. Some are sowing bad seed. Others are planting both kinds. BUT ALL are sowing for eternity.

Some are sowing truth—others, error.

Some are sowing righteousness—others, sin.

Some are sowing morality—others, immorality.

Some are sowing love—others, hate.

Some are sowing kindness—others, bitterness.

Some are sowing peace—others, trouble.

Some are sowing smiles—others, frowns.

What are you sowing?

Reaping: The reaping time is the harvest. Scripture terms it the "end of the world", Matt. 13:24-30, 36-42. Temporary effects from the sowing are realized now. But the harvest comes when the Judge of all the earth rewards every man, according to his works or the fruit produced by his sowing. Bad seed cannot produce good grain. Evil thoughts will not bring forth good thoughts. Wheat is not grown from tare seed. We reap what we sow and sow what we reap. Most all farmers treat their seed before they sow it, in order that they may have a good harvest. If you want a good harvest, treat the seed you sow with the cleansing blood of Jesus Christ.

—C. E. R.

THE GOLDEN TEXT

"Do not mistake: God is not to be derided, for whatever a man may sow, this also will he reap."—Gal. 6:7, Diag.

Men do not gather grapes from thorns, nor figs from thistles. In the beginning the trees, the grass, the animals and all nature produced after their own kind. It has been the same all down the ages, and it is still the same way. If we want to produce something good, it has to come from a good seed or sprout. If we want cotton, a cotton seed must be planted, not a seed for a tree or a vine.

As with seeds, so with deeds. Just as surely as good deeds are done, the result will be good; but a single bad deed leaves its impression for life. We may deceive others and even ourselves at times, but the Father has an all seeing eye and is never deceived, though we may try ever so hard. It is of no avail to try to deride the Father, for He is so great, and we are so insignificant.

As with deeds, so with actions. The old saying, "Actions speak louder than words", is a true one. For the Father sees every action and knows our hearts, regardless of what we

say to Him or try to make Him believe. Our actions are always telltales, and we must expect rewards according to what we do. If we drink, we must expect the curse that goes with it; if we refrain from it, we may reap the blessing.—L. A. R.

SENIOR AND ADULT CLASSES

"For whatsoever a man soweth that shall he also reap" is a law of God that will bring richest blessing or untold misery. Without this law we could not sow the seeds that will produce life. The joys of life follow the sowing of the seeds of industry, love, charity, temperance, etc.

We cannot sow the wind and not reap the whirlwind; intoxication and not reap physical ruin; physical ruin and not reap moral and spiritual ruin; the carnal and not reap destruction. A Christian cannot compromise with strong drink. Drunkenness is forbidden, and no drunkard can inherit the kingdom of God. (1 Cor. 6:10.)

Paul warns: "Let us not sleep, as do others; but let us watch and be sober (not drunken). For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober". 1 Thess. 5:6-8.

Jesus warns: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting (excess), and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth."—Luke 21:34.—H. A. S.

JUNIOR CLASS

One lesson from each quarter is always called a temperance lesson. In these lessons we are usually taught one of two things: (1) never to drink strong drinks; (2) to be temperate in our eating, working and playing. Both are very good rules and should be followed by all boys and girls.

You say, "I should do as I please about those things. They harm no one but me, if I use them." But is that really true? How do you know how many boys or girls are following your example? You cannot just harm yourself; you surely harm all who are associated with you.

What a splendid example we have to follow in the life of Daniel. He refused to eat and drink the things he knew would be harmful to him.

What can there be in the life of a drunkard that one would care to follow? Therefore we must be careful not to start things that we know will end in only harm to ourselves and others. "Sow well," and "reap well". What does that mean?—V. C. T.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

General and Illinois, Oregon,	Aug. 4 to 16
Nebraska, Holbrook	Aug. 15 to 23
Virginia, Maurertown,	August 20 to 30
Iowa, Waterloo,	August 22 to 31
Kansas, Arkansas City,	August 23 to 31

ILLINOIS BIBLE SCHOOL

As this issue goes into the mail, Illinois Bible School is opening. Bro. A. G. Townsend, of Grand Rapids, Mich., is acting as superintendent of the school, and under his energetic supervision, we are assured of harmonious workings in all classes. Several from a distance are on hand for the first session, and the dining hall commences to look natural again. Classes and teachers are:

- Adult Class — teachers, Bros. Conner and Gordon.
- Senior Young People — Bros. Austin and Lapp.
- Junior Young People — Bros. Marsh and Gordon.
- Intermediates — Bro. Thayer.
- Primary — Sr. Thayer.

Bro. Jas. A. Patrick requests us to state that he is open for evangelistic or supply work at any time except the last two Sundays in August. He may be addressed at, Orange Road, Ashland, Ohio.

A faithful isolated sister at Clyde, N. C., Mrs. R. A. Robinson, when sending in her pledge, writes: "I will send my dollar, knowing that the dear Lord will provide as He always has . . . Pray for me that I fail not in these dark days, for it is a trying time. My only comfort is my Bible and The Restitution Herald."

Do not overlook our Subscription Campaign, full particulars of which will be found on back page. There are several fine offerings of maps which will aid you greatly in your Bible study. Look them over; select the one which will fill your needs; and go to work. The vacation season is the time to enlist the cooperation of the Sunday School scholars.

Our hearts are filled with rejoicing and yet with a deep sense of responsibility as we realize that faithful ones over the land are daily petitioning the Father in behalf of the work and the workers at headquarters. Sr. Abbie H. Fiske of Baltimore, Md., is one such faithful sister, who takes pleasure in assisting financially for the work of the Training Class and in asking God's guidance in our labors together.

Messages from Nebraska, Minnesota, Michigan, New York, Ohio and elsewhere tell of numbers who expect to arrive early for the Illinois Bible School and for the conference. Not only are the local people anxious for a large gathering, but all are praying that much good will be done which shall be returned to the various communities from whence these visitors and delegates attend.

As man's world becomes more and more depressed and as sin and crime increase, those who believe in Jesus our Lord have increased

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." —Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Others will be gladly added upon request.

- Sr. C. E. Randall, Mora, Minnesota.
- Sr. H. L. Luper, Arkansas City, Kansas
- Sr. J. S. Hindman, Winfield, Kansas
- Sr. Harriet Reed, Arkansas City, Kan.
- Sr. Franklin Moore, Niagara Falls, N. Y.
- Sr. Riley Hoskins, St. Cloud, Minn.
- Wilbur Hagenbush, Argos, Ind.
- Mrs. Alice V. Blakesley, Rt. 1, Bx. 25
Sumas, Washington
- Bro. and Sr. Chas. Stedman, Miami, N. M.
- Sr. C. Seely, 710 Brown St. Healdsburg, Calif.
- Mrs. Daisy Pietenen, daughter of Sr. Seely.
- Sr. Angeline Harrington, Tring, Alta., Canada
- Bro. Stephen Cronkhite, Brantford, Ont.
- Bro. and Sr. H. S. Lasher, Deerfield, Fla.

incentive to press forward toward the mark for the prize of the high calling of God which is in Christ Jesus. The more difficult the times, the more necessary it is for a Christian not to forsake the assembling of themselves together. They need that strength and encouragement and moral support which comes from frequent association and from frequent prayer and study.

A telegram from Texas informs us that their delegation is on the way to General Conference.

GRAND RAPIDS, MICHIGAN

Work at our church here is moving along in real good shape through the summer weather. Bro. VanPortfleet was in charge for "Park Sunday", and it was inspiring to have such a splendid crowd of children and older people gathered under the beautiful trees, and have them so quiet and orderly and attentive. The day was very well handled.

The following Sunday, July 26, was "Father's Day", in charge of Sr. Doan. A special musical feature was given, and Sr. Doan paid a beautiful tribute to fathers and presented an appropriate poem.

On Monday night, July 27, a business meeting was held at the church and plans made for the coming year's work. In spite of hard times and discouragements our group is going to hold true. They are bending every effort for success.

Eight or ten from our church are planning to attend General Conference. Bro. Townsend was chosen church delegate.

F. E. Siple, pastor.

ARKANSAS AND OKLAHOMA ANNUAL MEETING

The annual meeting is drawing near, and we anticipate a good meeting at this time. It is no little effort for the church folks at Arkansas City to arrange from year to year for these meetings, but they do it gladly and willingly that those isolated ones of like precious faith may have this yearly opportunity of listening to the gospel message and coming together in fellowship. We should lay aside all things that will hinder the flow of Christian love and fellowship.

Remember that one of old said, "I was glad when they said, Let us go into the house of the Lord." Are you really going to be glad of this opportunity? We need these gatherings together. Oh, how much we need them! And how earnestly we should strive to be one of those who will meet at this yearly meeting. Ominous clouds are gathering; blacker and blacker grows the darkness. We need to meet together to strengthen and encourage one another as we see the day approaching. We are not to meet together to criticize, but take heed to ourselves lest we are a stumblingblock in our brother's way.

Bro. Sydney Magaw will be with us. He needs no introduction; he has been with us before, and with his zeal and enthusiasm he will put life into our services. He is a God-fearing man, one who needs your hearty cooperation. I am sure he will have it.

Dora Morgan, Sec.

PASTORATE DESIRED

Being doubtful lest the Iowa brethren are so loyal to my personal welfare that they will not change to some other evangelist, if it should be thought best, because of my long service in this state, till I am located elsewhere in ministerial service, I take this way of making such a change easier for them, by announcing that I will correspond with any of the brotherhood where my services are acceptable.

J. W. Williams, Gladbrook, Iowa.

CONFERENCE AT HOLBROOK

Our conference will convene from August 16 to 23, with Bro. L. E. Conner as leader of the Bible class and Bro. Grover Gordon to lead the young people. Bro. E. E. Giesler and Bro. Chas. Hornaday will have charge of the singing. We hope to have a good attendance and a good time. Meals will be served in the basement of the church. Come and let us have a splendid feast of spiritual food.

Elma Wilson, Cor. Sec.

ATTENTION!

On Page 698 will be found an extract from the Constitution and By-laws, together with Delegate Blank, for use in General Conference Representation. Those who have not as yet appointed their delegates to represent them at the Conference now in session, should do so **AT ONCE**. This is your last opportunity.

ILLINOIS BUSINESS MEETING

The business meeting of the Illinois State Conference of the Churches of God will convene at 3:15 on the afternoon of Friday, August 14. A good representation from all the churches of the state is desired so that definite plans may be outlined for the work of the coming year.

Paul C. Johnson, pres.

OUR TRIP TO MINNESOTA

By Jas. A. Patrick

On June 5 Mrs. Patrick, Ione, and I left Ashland for Minnesota. The first night we stayed with Bro. and Sr. Conner. To say that we enjoyed it is putting it mildly. We also had a few pleasant minutes with Bro. Austin who drove down from Oregon to visit with us. The next night we staid in Minneapolis with old friends who used to live in Foley. The next day we reached Eden Valley about one o'clock.

This trip was one of the most enjoyable of the many we have taken. The principal reason, of course, was the spiritual blessing in the results of the meetings. Thirty were baptized by Bro. Magaw and myself. We enjoyed the conference at Eden Valley more than any other we have ever attended, not only because of the spiritual blessings, but because we saw more of the old friends than at any other one meeting we have ever attended.

The conference and meetings have already been reported, and so there is nothing to be said, except that the results of the meetings were due largely to the excellent pastoral work done by Bro. Magaw. The church was in a healthy spiritual condition which was a large factor in producing the results.

I held a week's meetings at Bergen and a week at St. Cloud. There were no visible results. The one baptism at St. Cloud was not a result of the meeting, for the sister had been waiting an opportunity to be baptized. The attendance and interest were good at both places, when we take into consideration the fact that the thermometer ranged around the hundred mark most of the time and went as high as one hundred three several days. Most of those that attended were members of the church, and they were very faithful.

The morning of the fourth of July we left St. Cloud for Cass Lake and Blackduck, where Mrs. Patrick has a sister and brother. On Sunday evening it was suggested by someone that we have a service at the White Pine school house near Bro. C. A. Matheny's. So we had a service that night, and I preached on the Signs of the Times and the Lord's Coming. An invitation was given at the close of the service, but no move was made. After the service was over, two or three said they wished there had been time for a baptismal service. I said to one of them, "Do you want to be baptized?" He said, "Yes." I said, "We will go to the lake now and I'll baptize you." After some consultation with parents it was arranged, and we drove about two and a half miles to one of the beautiful Twin Lakes where four were buried in the likeness of Christ's death, burial, and resurrection. After this we drove about thirty miles to Cass Lake over the worst roads I ever drove a car over, and we arrived there about twelve o'clock, tired, but happy at the results of the meeting.

On Wednesday morning we left Cass Lake for Graytown, Wis., where we had an appointment that evening. After much detouring and driving about three hundred miles we arrived at Bro. Elliott Goodwin's in time for supper and the meeting that followed. Services were held until the next Wednesday evening through another hot spell. At the close of the last service we repaired to the river, and three were baptized. These three will be of much help to the work there. Bro. Zeimer is a young married man, Sr. Goodwin, wife of Bro. Howard Goodwin, has been a teacher, and Ross Hilman is just budding into young manhood. He is the son of Bro. Ora Hilman, elder of the church.

The names and addresses of those baptized are, Harold Kirkpatrick, Claremont; Ivan Mills, Eden Valley; Gordon Thoms, Glenn Bennett, Richmond; Marjorie Ruhn, Lynn Green, Eden Valley; Norma Kirkpatrick, Cass Lake; Mrs. Arthur Otto, Mrs. Miles Trita-

baugh, Paynesville; Lola Skinner, 920 21st Ave., N., St. Cloud; Clarice Matheny, Blackduck; Roland Olmstead, Chas. Olmstead, Jr., Lois Olmstead, Hines. These are all in Minnesota. Willis Zeimer, Glenwood City, Wis.; Ross Hilman, Downing, Wis., Mrs. Ellen Goodwin, Downing, Wis.

Here is some material for our Berean social correspondence committees to work on, especially those at Hines, Blackduck, Cass Lake and Claremont, because these are away from any of our church services.

Jas. A. Patrick.

GRAYTOWN CHURCH

An unusual blessing has recently come to the Church of God at Graytown, Wis., during a series of meetings held by Bro. Patrick. Members and friends enjoyed the pleasure of having Bro. Patrick in their midst again and hearing the word of the gospel, after an absence of eleven years.

These meetings began on July 8 and continued through July 15. Fair attendance and interest were manifested throughout. We were also glad to have the opportunity of meeting Sr. Patrick and daughter, Ione, who accompanied Bro. Patrick. We were sorry to see them leave.

We have been greatly blessed and strengthened by these services to carry on in our humble way the work of the Master, and we hope to meet Bro. Patrick again soon. On Wednesday evening after our last series of meetings, three were baptized in the name of the Lord Jesus, in the river on Bro. Thomas' farm. It was a lovely night. The lights from the cars were cast upon the waters, which made a lovely scene. Those baptized are, Mrs. Howard Goodwin, Ross Hillman and William Ziemer. We pray that these may remain in the fold of Christ.

We were all glad of having the pleasure to see Bro. Magaw again, who was on his way to his new home. He stopped at Bro. Hillman's on Thursday night and left again Friday afternoon.

We all gathered at the Thomas home for a few moments to see them. They were making the trip by car, and word has been received that they made the trip as far as Chicago just fine. We hope the remainder of their journey was a success, too. God be with them until we meet again.

Mrs. Howard Goodwin, Ass't Sec.

CARD OF THANKFULNESS

The brothers and sisters of the Fonthill, Ontario, ecclesia and elsewhere will kindly accept our sincere thanks for the kind letters sent to us during my prolonged illness. Bro. C. E. Randall and Sr. Haines, of Fenwick, called on us and broke bread with us, bringing the emblems with them. Many thanks for this manifestation of fraternal love toward us.

We also received kind letters of comfort from sisters across the line: Sisters L. M. Hogarth, Detroit, Mich.; Lydia Railsback, South Bend, Ind.; Hanna Barber, Pueblo, Colo.; Mary E. Elton, Cleveland, Ohio; H. H. Kent, Pueblo, Colo.; Lottie E. Young, Seattle, Wn. If we don't meet each other in this age, may it be our lot to greet one another in God's kingdom.

Mrs. and Mrs. S. Cronkrite,
120 Mary St., Brantford, Ontario.

HERALD RECEIPTS

Mrs. Valura Karnett; Mrs. Wm. Canode; Ida F. Orem; Margaret Lyon; J. M. Owens; Mrs. Frances McCroden; Abbie H. Fiske; Stephen Cronkrite; Elizabeth Louise May; Mrs. I. L. Wood; George Graves.

HELPING FUND

For sending The Herald to others.
Alice Emerson \$1.00

MEETINGS AT BOSWORTH

Bro. Richard LeCrone closed a series of meetings at Rockford Church, near Bosworth, Mo., July 28th. Sr. Lucille LeCrone accompanied him and spoke to us on Friday and Monday evenings. Fair crowds attended regardless of sickness among the membership. We pray for their speedy recovery. Fine attention was given and much interest shown.

On Thursday afternoon, Isaac N. Sturgeon applied for baptism and was immersed by Bro. LeCrone. We are indeed thankful for this added member into the body of Christ.

We enjoyed the messages which these young people brought to us. We heard many complimentary remarks on their work. We hope the good seed sown will bear fruit.

Azalia Winfrey.

MRS. CLARA E. SMITH

The family and friends of Sr. Clara E. Smith of Adrian, Michigan, were greatly shocked on Monday evening, July 27, 1931, when at ten o'clock, after about six hours of sickness, Sr. Smith succumbed to death. About four o'clock in the afternoon she had an attack of high blood pressure, which rendered her unconscious in a short time thereafter. It had been known that she was thus afflicted, but under the circumstances the doctor had urgently advised that she continue in her daily activities.

Sr. Smith was born to Mr. and Mrs. Albert D. Mudge in Lenawee County, Michigan, on September 25, 1858. She was the older of two daughters, her sister having died in early life.

She was united in marriage to Franklin E. Smith on January 20, 1878. To them were born three children, Merton E., Mabel A., and Bertie E. Her husband preceded her in death on March 1, 1918. She is survived by her son, Merton E., of Adrian, Mich., and by nine grandchildren, besides a host of other relatives and true and dear friends.

Sr. Smith had been a member of the Church of God at Raisin Center, Mich., for many years. Her faith in Christ her Lord remained strong and deep unto the end. Her gentle and retiring life was admired and respected by all neighbors and friends.

After brief services in her home, she was laid at rest by the side of her companion in the cemetery but a short distance from the house. She awaits the call of Him who is "the resurrection and the life".

F. L. Austin.

P. S.—It should perhaps be noted that the youngest child of Sr. Smith, Bertie E., later became the wife of Bro. F. E. Siple, and whose decease so shocked her many friends in December 1929.

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 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 20

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Gems of Truth from General Conference Speakers

“THAT I MIGHT SAVE SOME”

BRO. G. ELDRED MARSH, president of the General Conference and pastor of the Los Angeles church, gave a stirring address at the opening of the Conference on Tuesday evening, August fourth, at Oregon, Illinois. In forceful words, he declared that “in these days of depression, the world’s greatest need is not more prosperity, but more poverty, not more confidence, but more calamity, that the world may see its need of a Savior, may realize its utter helplessness in its own strength. And if the world needs a scourging, how much more do we, the church, to awaken us to the importance of our mission, to stimulate us to more activity that we might ‘save some’.

“We gladly reach down into our pockets to buy bread for starving children, only to prolong their lives a week, a month, a year. How much better if we would reach down into our hearts and give them the Lord Jesus Christ and thus prolong their lives even for eternity! God, the Father, Jesus, the Son, and the apostles all were stirred with the same deep desire, looking over a dying world of fallen man steeped in sin, that they might ‘save some’.

“If God gave His Son, if Jesus offered His life, if the apostles sacrificed all comfort that they might ‘save some’, ought not we, His church, devote every energy at our command, every avenue of opportunity, every means provided that we, too, might ‘save some’?

“Let us go out into this new conference year better qualified because of being here, resolved that we will proclaim to dying men and women and children all about us the blessed gospel of the Lord Jesus Christ that we might ‘save some’”.

ONE HUNDRED YEARS OF ADVENTISM

ON WEDNESDAY evening, August fifth, Bro. M. W. Lyon, of Cleveland, Ohio, caused us to hold up our heads in self-respect because of our “adventist” belief, and to glory in our faith in the personal return of our beloved Master.

He said in part, “It is a sleeping condition in which we find the church one hundred years ago. Christ’s prom-

ise to personally return to earth had been spiritualized until it had completely lost its power. But modern adventist belief received an immeasurable impetus in the work of William Miller, one hundred years ago this year. Adventist faith has been restored, and belief in the soon and personal return of the Master has once more come into favor.

“Along with this new enthusiasm for adventist doctrine has come also the death blow to many old errors. The post millennial theory has lost in favor, and thinking men now realize that no longer is the missionary the hope of the world, but the personal return of the Christ. Revival of belief in the reestablishment of the kingdom of God on earth has also been noted. The doctrine of conditional immortality has at last become, if not popular, at least respectable, and it is making very serious inroads into the old school of inherent immortality. More than all these, the fundamental teaching of the resurrection is once more being established, and that God dishonoring doctrine of hell fire is now falling into disrepute.

“An appreciation that adventist teaching has accomplished all this in the past century should cause us to lift up our heads and rejoice in our faith. The millennium is just ahead. Soon it will burst upon the world. Each conference brings us one year nearer to the realization of our fondest hopes. Let us be found with our lamps trimmed and burning, so that when we hear the call, ‘Behold, the Bridegroom cometh’, we may go out to meet Him with joy.”

GOD, ALL IN ALL

BY WAY of renewing faith in God in these times of depression and distress, Bro. L. E. Conner, pastor of the Dixon (Illinois) church, on the evening of August sixth, directed our minds to God’s promise, not only to restore, but to develop the earth to even a higher plane of beauty and harmony than it possessed when creation was new.

In meeting the objections of scientists to the Bible account of creation, Bro. Conner said, “In the beginning God
(Continued on page 714)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." The Apostle James.

GO TO, YE RICH MEN

UNDER the increased power of God given spirit, James the Apostle, in his epistle, 5:1, refers to the rich men. That he was referring to conditions pertaining to the future from his date, is very evident from the fact shown in verse 8—the fact that "the coming of the Lord draweth nigh."

James was not speaking concerning a condition of the world relative to his own day; he was speaking of things that should take place in later times, in the closing days of the Gentile dispensation, in the days approaching the coming of the Son of man.

One wonders again and again how any man living nineteen hundred years ago could foresee the conditions that might prevail in the closing days of the Gentile rule. But God's spirit was sufficient. God, through His spirit imparted to James, empowered him to foresee mentally some of the great things that should take place midst the affairs of man in these latter times.

A GREAT VISION OF OUR DAY

SPeaking commercially and financially the world today is a vastly different world than it was fifty years ago, yea, than it was twenty-five years past. Something has taken place. The various interests of industry and effort have apparently been banded together, allied into groups, factions.

As knowledge began to increase, according as foretold by the prophet in Daniel 12:4, man gradually invented new equipment for labor, new machines. These extra machines and extra equipment increased the cost of setting one's self up in business; increased the cost of investment. Accordingly men began to arrange for others to go in with them as partners.

Gradually other methods followed, until we have in the present day vast financial industries, made financially strong and possible because of newly invented systems of selling shares of stock to various individuals. Some of our large enterprises issue thousands and even millions of shares of stocks in a given enterprise. The officers of that enterprise manipulate and direct the activities. The owners of that enterprise are numbered by thousands or more. They are scattered throughout the country. They consist

of the school teachers, the preachers, the farmers, the merchants, who have a little extra to invest in some outside interest.

Such big endeavors, big systems of capitalization have been perfected until we have what many are pleased to call the great money power.

But there have been other group formations. We have what is called the labor union, bringing all the laborers in given fields under one common union, managed by one leader or president. These unions are counted by thousands. They are so conducted and managed that a board, or a number to whom the responsibility has been given, can determine whether ten thousand laborers shall discontinue work or whether they shall continue.

Many interests have thus banded themselves together, until in large measure the whole country side is divided up into financial or industrial or commercial groups, as the case may be.

SOME OF THE EFFECTS

AT THE present time the world is apparently going through a period of business depression, a repetition that seems to come to us more or less periodically. These depressions, whether we consider the one through which we are now passing, or whether we go back into history and review some of the others—each one of them brings to us some of the difficulties of the organizations that have developed.

Following the daily press we discover conditions something as follows:

Those who are shouldering the great responsibility of properly operating with the money received by the sale of the thousands of stocks to the people throughout the country, have a plenty of money with which to work. But the conditions of business, so they claim, are such that they cannot receive enough for the sale of their goods to warrant them in paying more than stated wages. On the other hand, the laborers have banded themselves together, and they claim that rather than to work for a reduction of wages, they would rather not work at all, but have the government raise money by taxes and defray the cost of living unto them.

This condition is apparent in very many lines of busi-

ness. The result is that capital is more than abundant with which to operate, and operate on a large scale. But because of class working against class, each looking at self interest, none looking at the interest of all, the financier finds it very difficult to keep his capital profitably occupied.

JAMES' PICTURE

JAMES portrays a time when the riches of the rich will become corrupted, when the rich will be in dire distress.

Is it possible that the very advancement which man has made in the way of segregating the various interests of the land into corresponding groups may result in a condition that will bring distress unto one and all, especially unto the rich?

The wonderful inventions and perfections of machinery whereby man can travel around the earth in a few days, whereby he can speak to his friend upon the other side of the earth in a few minutes, have brought the entire world close together. The opposite side of the globe today is perhaps closer to the individual in his business home than was his neighbor, only five miles distant, a hundred years ago. That is to say, man can reach him quicker with his voice, can consult him more easily and more ably and can get results much more quickly.

Thus the entire world is becoming more and more organized as one. The leading powers or officers in any particular line or unification of effort are becoming more and more able to control the activities in that line, as those activities operate throughout the world.

We have undoubtedly reached a period of time when, in any one or several different lines of human activity, one man could step to the phone and in less than an hour he could direct that all action in the line of his particular business throughout the world should be discontinued im-

mediately. And he would get results. It would be discontinued. Though the whole world would be thrown into commotion and uproar, yet that one man could direct such a result.

Not only could this be directed in one particular field; it could be the result in any one of several and numerous fields.

Such things were impossible a few centuries ago. Especially were they impossible in the days of James, the Apostle. Today they are not only quite possible, but quite probable at various times and in various lines.

To the writer we are rapidly entering deeper and deeper into that condition which marks out the closing end of the Gentile period. It appears to him that it cannot be long until the cry shall go forth from the throne of the Father that He Himself is taking back unto Himself the rule of the Gentile powers of the world.

To do this, we must expect, *according to prophecy*, that He will soon send His Son who now is at the Father's right hand; send that Son into this world that the Son may take unto Himself His righteous reign and rule and exercise dominion throughout the regions of earth.

The writer feels like shouting—Soon He that is to come, will come and will not tarry. He feels like urging every reader of these words, not particularly to accept these words as authentic and as undeniably the whole truth, but to look at the thoughts contained therein and, with the Scriptures at hand, study, and pray, and endeavor to prepare himself to meet Him whose coming is after the power of God, for the purpose of beginning the great work of restoration and reestablishment of the earth and its fullness into that great, beautiful condition of righteousness, as foretold by God through the mouths of His various prophets.

SOURCES OF PROSPERITY DEFINED IN SCRIPTURE

THERE have been many suggestions of various values concerning the business depression that has overtaken Canada and the world nations, the latter, perhaps, to a much more serious extent than our own beloved land, and the reasons are obvious.

This momentous problem of individual and national success was never faced more squarely than it was over three thousand years ago, and the conditions of prosperity were never more clearly defined than at that remote period. That they have been amply verified is not a matter of conjecture, but can be definitely brought to the test of accomplished history.

Written then, as it were, by the finger of God, through Moses, they still stand, never having been revoked, but, instead, having their force multiplied a million times by the printed page, and as if God would implore us to put His

promises to the test, they are reiterated time and time again in the sacred volume.

Let our people and our governments read with sincere minds the following scriptures, and they will not fail to realize that in these sublime passages containing unfailling guarantees of abundant and peaceful supply, and warnings of the most terrible kind, we have the one and only guarantee of a solution that will bring the desired results: Lev. 26; Deut. 8; 11:13-17, 26, 27; 17:18-20; Josh. 1:1-9.

—R. H. Judd in (Toronto) *Globe*.

WE BELIEVE that the dead shall be raised to die no more, and those alive shall be changed so that they shall not die, *when Jesus comes*.

“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.

WHAT IS PRAYER?

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try,
Prayer, the sublimest strains that reach
The majesty on high.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And cry, "Behold, he prays."

O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod:
Lord, teach us how to pray. Amen.

—Selected by Louise E. May.

"A MOTHER told her son to be quiet, as she had some letters to write. He said he would if she would give him his *drum* to play with.

"Isn't that a very fair picture of some of God's children? We are willing to be quiet if God will give us our 'drum', and when we have that, then God and others will hear more noise than ever! No child of God can please God and TALK incessantly, or too much. It is as wrong as it is to eat or drink too much. We MUST be quiet before God, before He can do much for us."

THE SECOND EPISTLE OF JOHN

By Lyman Booth

THIS epistle is addressed to "the elect lady, and her children," which is thought by some to refer to the church, or to the Lady Eclecta, a person so called for her eminent piety. But whatever may be the correct interpretation, the greater part of the letter is addressed to more than one person.

The writer expresses his love for the elect lady and her children, as possessing the truth, and his joy in finding them abiding in the truth and doing the commandments of God. He warns them against deceivers, who do not acknowledge that Christ has come in the flesh. He states that

the only way to possess the Father is to abide in the doctrine of the Son. He warns against receiving into their house, or imploring God's favor upon those who teach a different doctrine. While he had much to write, he preferred to speak face to face with her, as he expected to visit her shortly.

This epistle is held by many writers of the second and third centuries to be the work of John, the disciple of the Lord. Others contend the first is genuine and the other two doubtful; while still others say the first is doubtful and the other two acceptable. But it was evidently written by John as it bears the impress of his writing. The fact that the writer speaks of himself as "the elder", does not militate, in the least, against his authorship.

Irenaeus quotes verse eleven, with the prefix, "for John, the disciple of the Lord says." Clement of Alexandria quotes 1 John 5:16, 17 with the remark: "And John is seen to show in the larger epistle that there are different kinds of sins." I suppose he means all sins are evil, but of different degrees of guilt. He shows by this remark that he acknowledged at least two epistles of John as genuine.

This short epistle and that which follows it, being written not long before the writer's death, and neither by name nor by the churches at large, were in the earliest times not so generally and unanimously known and accepted as written by him, as the preceding epistle was. But their coincidence with it in sentiment, manner, and language, at an early period satisfied all concerned that they were written by the same person.

Mill observes that of the thirteen verses in this epistle, eight may be found in the first, either in sense or in expression. The expression, "The Elder," might probably be applied to John after all the other apostles were dead, as a title of honorable distinction; for undoubtedly he was the senior of the whole church; or he might modestly assume it on this particular occasion.

Some have contended that the church at Jerusalem was figuratively intended, by the expression, "The elect lady," and that of Ephesus, where John is supposed to have resided, by "her elect sister". But it has been more generally held that an eminent and honorable Christian matron, well known in the church, was addressed by the term, "elect lady," and that some other honorable Christian, closely related to her, was intended by "her elect sister."

It is thought by some that the writer intended to put those to whom he wrote on their guard against heretics, who taught that Jesus was not really a man, but only appeared to be one, and appeared to do and to suffer those things which the apostles and evangelists recorded of Him. This heresy was subversive of Christianity, which accounts for the writer's decision against teachers who held such vague ideas.

While this epistle contains only thirteen verses, eight of which, in substance may be found in his first epistle, yet it is full of meaning in advice and exhortation. It contains direct intimation as to when, or where it was written. But it seems to belong to the same period of the Apostle's life as the first epistle, and it was in all probability written from Ephesus.

PERTAINING TO MARRIAGE

"Marriage is honourable in all."

IT IS not good that man should be alone. Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh."

"House and riches are the inheritance of fathers, and a prudent wife is from the Lord."

"Thy wife shall be as a fruitful vine by the sides of thine house, thy children like olive plants round about thy table. Behold that thus shall the man be blessed that feareth the Lord."

Such are some of the scriptures which commend a union ordained by God at the beginning of the world, sanctioned by His command, regulated by His precepts, signalized as the occasion of our Savior's earliest miracle, and selected as the type of the present and eternal union of the Redeemer and His elect church.

And if it is commended of God, it is also hated of Satan. When men give heed to seducing spirits and doctrines of demons, they forbid to marry. So every evil and devilish system of faith and practice from the beginning down till now, strikes its deadliest blow at this divine arrangement. And from the remotest scenes of heathenish worship down to the latest orgies of the votaries of free love, evil demons by their teachings have assailed the sanctity of marriage, thus degrading woman and debasing man, and filling the world with licentiousness and sin.

And worse than this, marriage itself, though designed as a blessing, is often perverted to be a curse. The arrangements and appointments of the Lord are disregarded, and the laws of nature and the dictates of common sense are ignored, and all the sweetness of marriage is turned to strife and bitterness; the silken tie becomes a galling chain. Instead of the wedlock of united souls, it is the padlock binding discordant bodies in a bondage which is sometimes endured in sorrow to the grave, sometimes sundered by the arbitrary enactments of men, and sometimes thrown off as an accursed servitude by persons who rail at God's appointed ordinance because that they, while *disobeying* His precepts, failed to gain the blessing of *obedience*, and reaped the natural fruit of their own misguided course.

They who would share the blessings which God appoints to attend this state, must enter it advisedly and follow the divine precepts concerning it. They must remember how Solomon, with all his wisdom, was turned to idolatry by his heathenish wives. And they must remember that while the Apostle gives counsel that the younger women should marry, bear children, guide the house, and give none occasion to speak reproachfully, he says, most emphatically, that their marriage must be "*only in the Lord*".

If persons disregard this divine admonition, they take a step in a thorny path, a step which they can never retrace. Henceforth, in all probability, their course is destined to be one of trial and tears, and its end no man can foresee.

But if persons are really joined together by the Lord,

if they dwell together according to knowledge, the husband giving honor to the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that their prayers be not hindered; if the wife reverence her husband, and the husband love the wife as his own body, and even as the Lord hath loved the church, then indeed will marriage fulfill its high intent, and will, in its blessed sympathies and heavenly consolations, give true token, not only that it is almost the sole relic of the paradise that is lost, but that it is also a type and foretaste of the paradise to come, when the eternal union of Christ and His people shall take place, when it shall be said that the marriage of the Lamb is come and His wife hath made herself ready. Blessed shall they then be who are called to the marriage supper of the Lamb.—*Selected by R. A. Curtis from the writings of H. L. Hastings.*

"I have been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid up with sickness only one or two came to see me. I was shamefully neglected."

"My friend," said the pastor, "in all those years how many sick have you visited?"

"Oh," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them."—*Selected.*

SMALL IN NUMBER — GREAT IN ACHIEVEMENT

THE latest Jewish Year Book, just issued, tells you that there are but 15,050,000 Jews in the world, of whom 4,288,000 live in the United States and 1,765,000 in New York City.

Great Britain has but 300,000. She might be more prosperous if she had a few more.

Certainly the part played by Jewish thrift and business ability in making America the wealthiest nation, and New York its wealthiest city, would be hard to overestimate.

The British empire, by the way, would not have got far without the aid of Jewish bankers, from the days of Edward 1, to those of George V. They helped England defeat Napoleon, for example, though history, which says much of Wellington and Nelson, says little of that.

They have also furnished England with some of her most eminent statesmen—Disraeli, who bought the Suez Canal, and Reading, a viceroy of India, to name but two.

A mere speck among the population in all great countries, the Jews contribute many times their share in brains and energy to every country's assets. Nations that persecute them do not prosper.

Spain, at the height of her glory, banished them. Had Spain welcomed them, as Britain and America have done, the map of the world would be different today.—*Chicago American.*

BE NOT ASHAMED

By Lydia Railsback

SOMETIME in life, perhaps many times, we, ourselves, some member of our family or some of our friends say or do something for which we have reason to be utterly humiliated and ashamed. The thing said or done may have seemed trifling to the one doing it, and yet to finer sensibilities it touched a chord which caused great shame.

However, there are times when we should be ashamed. If at any time we should forget our Father, who has done so much for us, or in any way profane His name or complain of what He has done for us, we should hang our heads for shame, for we know that it is "in him we live and move and have our being".

Job at times was a complainer and was severely reprimanded for it. See Job 10:1 to 11:3. David, the opposite type, said, "O my God, I trust thee: let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause." Psalm 25:2, 3.

To transgress without cause or forsake the Lord is great reason for being ashamed. Such did the Israelites, and they were punished for it. Isaiah writes concerning them, 65:11-13, contrasting their doom with the blessings of the righteous, saying, "Behold my servants shall rejoice, but ye shall be ashamed."

Coming down to the gospel age, Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." And Paul had great reason for not being ashamed, for Paul had a hope, and "hope maketh not ashamed".

Christians, too, have a hope. This hope carries them along from day to day, brings them through every trial, and comforts them in time of trouble.

Again, we find in the Roman letter, "For the scripture saith, whosoever believeth on him shall not be ashamed". It is impossible to be a Christian and not believe on Him who died that we might live. So Christians need not be ashamed.

As "faith without works is dead", so there is something for the Christian to do besides believe. Paul told Timothy to "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. To me it seems just as important for Christians to study to show themselves approved unto God as it was for Timothy. Timothy was a human being the same as the rest of us, and it is just as necessary for us to "rightly divide the word of truth" as it was for him, for are we not all workers together with Him?

"Yet, if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." 1 Peter 4:16. Regardless of how much we suffer as Christians, we will not suffer to the extent that the Master did. Why not be willing to endure a little, when He endured so much? Let us not be ashamed to suffer and work for Jesus. If we

do not want Jesus to be ashamed of us when He comes to claim His own, we must not be ashamed of Him now.

These are the Master's own words: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8:34-36.

LET NO MAN DESPISE THY YOUTH

By D. G. Harvey

AT THE Indiana Conference this year, the young people of the state organized a young people's Berean Society. It is understood that their aim is to form classes in each of the churches of God in the state. The plan is surely worthy of consideration. By this organized work of the young people of Indiana, cooperating with the National Bereans, they will be training themselves to be teachers and conducting their own affairs, thus fitting themselves to carry on the work, if the Lord tarries, as the older brethren fall asleep in death.

Therefore we have chosen Timothy's life as an example for the young people of Indiana, using as our text 1 Timothy 4:12, 16: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Let us consider Timothy's life. He was a young man, yet he was the assistant and companion of the most devout apostle, Paul. Timothy had been trained in piety and in the law by his Jewish mother and grandmother. 2 Timothy 1:5; 3:14, 15. He was converted by Paul. As we search the Scriptures, we find Paul depended much upon the younger man, Timothy. Paul sent him to the Corinthians to remind them of Paul's teaching and to teach them also. (1 Cor. 4:17; 16:10, 11.)

Paul mentions Timothy as a fellow worker in Romans 16:21. We find Timothy with Paul in Thessalonica (1 Thess. 1:1) teaching them while Paul remains in Athens (1 Thess. 3:2-6), and left by Paul with the Ephesians while he went to Macedonia (1 Tim. 1:1-3). Timothy joins Paul in writing to the Philippians (Phil. 1:1), to the Colossians (Col. 1:1-3), and also to Philemon (Philemon 1), showing that Timothy was with Paul during the time Paul was a prisoner in Rome. Notice Paul's call to Timothy, when Demas deserted him (2 Tim. 2:9, 10, 21).

Paul depended upon Timothy in all things. We find

(Phil. 2:19, 20) Paul expressing the hope that the Lord would send Timothy to the Philippians shortly, for he (Paul) had no man (no other) likeminded to care for them. This proves without doubt in our mind that while yet young, Timothy held great responsibility.

Young people of Indiana, that same responsibility comes to each of you. Do you intend to hold fast to your faith or fail in your part of the work? You will make mistakes (we all do), but let those mistakes be a help. We learn by them. Let us consider one another, and help one another. We need each other at all times.

That this new organized work of the young people of Indiana may grow and draw them together into one family, that they may be made strong to carry on the work of the Master, is my prayer.

PATIENCE

By George B. Alldridge

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scripture might have hope." Rom. 15:4.

IT is written in First Corinthians 10:11: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4.

How often the thought comes to me, if, as of old, angels would come and talk to me, what a wonderful influence this would have upon my life and conversation. As I read Genesis 18:1-15, my heart is touched with the naturalness of the narrative. How simply and naturally Abraham conducted himself.

But does not God speak still? He surely does! Read the Psalms, "I sought the Lord, and he heard me, and delivered me from all my fears". Psalm 34:4.

"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.

Please read again Psalms 91 and 96, and after reading Psalm 40, can you not say, surely these are my daily experiences!

Jesus sighed deeply in His spirit at the unbelief of those around Him, but our sighs are caused by the horror of seeing ourselves as God sees us. Sometimes we are distressed, even doubting the truth; sometimes we are morose and our spirit is filled with gloom, dreading the thought of death and the cold and silent tomb. Heb. 5:7; Deut. 26:39. But suddenly a verse of Scripture or a well known hymn floats in upon our mind, "And there appeared an angel unto him from heaven, strengthening him." Luke 22:43.

Faith again triumphs; joy thrills your being. For it is God speaking to you and you feel that Psalm 34:7 is re-

alized in your life: "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Suppose today history repeated itself, and you heard the multitude exclaim, "Jesus of Nazareth passeth by." Luke 18:37. Oh, beloved, how quickly you and I would abandon everything and follow Him!

My brethren, Jesus does indeed still pass by. The gospel restores Him to us. As you read, you feel that His sweet face gazes upon you. You recall John 20:16 and hear Him say, "Mary," or your first name. His hand seems to touch yours, and as He speaks, the words are so full of life and power, moving and touching your heart, that you feel His very presence is with you. You try to think of words to express your reciprocation of His love and presence. Instantly the words of Canticles 5:16 are on your tongue, and as the warm blood of your love for Him glows in your face, you croon, "His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughter of Jerusalem." "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love." Cant. 2:3, 4.

Now as the waiters (angels) bear in the rich viands, the flood gates of my new mind swing open. The words of Isaiah 40:31 rush in, "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; they shall walk and not faint." The Host signals for the courses to be removed and the dessert to be brought in.

My mind is all aglow with love and happiness, and as I recline my head upon His bosom, my love says to me, "Taste these; they will strengthen your heart." And I partake of their wonderful sweetness: "Who redeemeth your life from destruction, who crowneth thee with loving kindness and mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles." And now the wine is passed, and as I sip the nectar made only for the sons of God, the reed instruments of the orchestra softly play the harmony, as the angels seem to sing the sweet melody, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee".

Beloved, after an hour's sweet communion with Jesus, as I have tried to describe, Paul's exhortation to Timothy comes to mind, "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

In conclusion, brethren, let us be natural with God, as we would toward a man of power and influence, who may hold our future in suspense. We would be patient and wait until the day his favors would be bestowed upon us. Even so, let us with ever more persistence trust upon and in God, never relaxing our hold, for it is this tenacity that God requires from us; and, beloved, the joy, love, and happiness He has to bestow is well worth it. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eyes seen, O God, beside thee, what he hath prepared for him that waiteth for him."

OUR HARVESTS

The river's valley and the plain
 Are rich with field of golden grain,
 The corn rows flaunt their sword-leaves green—
 With trailing pumpkin vines between.
 The earth has had her rain and sun,
 And for our toil we hear, "Well done!"
 With reaper's hum and thresher's din,
 We bring our earth-sown harvests in.

And in our hearts are planted seeds
 Of helpfulness, and kindly deeds—
 The power to pardon or defend,
 To say, "Forgive!" or, "Thank you, friend!"
 Oh! shame to move with lagging feet,
 And keep from life some moment sweet;
 With Nature's fields we'll be akin,
 Bringing our *heart-sown* harvests in!

—Selected.

THE NATURAL AND THE SPIRITUAL

By Samuel E. Haney

"Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more."

THE fact that this text makes manifest, the "peculiar difference between the fleshly and the spiritual man and the manner of procedure, is not generally appreciated. And there being no one in our day so well equipped to enlighten us as the great Apostle Paul, we shall do well to examine a few exegeses from his prolific writings on the subject. Besides, there is nothing so convincing as personal experience. So we shall have Paul relate something of his battles with the flesh and his source of power that brought victory.

Apropos, the fact that Paul was a Jew and was once under the law causes some brethren to think that the Gentiles' experience does not coincide, to which the writer does not concur. It is as much the Christian's duty to know the law as it was (and still is) the Jew's; for both Jew and Gentile "had not known sin, but by the law".

We quote: "The law is spiritual; we know that. But then I am a creature of the flesh, in the thralldom of sin. I cannot understand my own actions; I do not act as I want to act; on the contrary, I do what I detest. Now, when I act against my wishes, that means I agree that the law is right. That being so, it is not I who do the deed but sin that dwells within me. For in me (that is, in my flesh) no good dwells, I know; the wish is there, but not the power of doing what is right. I cannot be good as I want to be,

and I do wrong against my wishes. Well, if I act against my wishes, it is not I who do the deed but sin that dwells within me. So this is my experience of the law: I want to do what is right, but wrong is all I can manage; I cordially agree with God's law, so far as my inner self is concerned, but then I find quite another law in my members which conflicts with the law of my mind and makes me a prisoner to sin's law that resides in my members. (Thus, left to myself, I serve the law of God with my mind, but with my flesh I serve the law of sin.) Miserable wretch that I am! Who will rescue me from this body of death? God will! Thanks be to Him through Jesus Christ our Lord!" Rom. 7:14-25, Moffatt.

Read again Romans 8:1-17. It seems impossible for the unbiased Christian to read these verses and fail to see that the consecrated Christian is a dual creature, his lower nature (flesh) being impervious to spiritual light, while his higher nature, the spiritual man is illuminated and revolutionized as the result of a thorough consecration and a baptism of the Holy Spirit. This, to be understood, must be experienced. Hence the futility of expecting a person, though nominally a Christian, who never experienced a change of heart to grasp these facts. Thus the passive Christian and the unregenerate world should not be censured for their incredibility, amazement, and criticism concerning Christians who are rejoicing, while people of all nations are beholding civilization struggling in its violent death throes.

One of the perplexities confronting the indifferent Christian lies in the fact that but few Christians are taking God's Word seriously. The enlightened and interested ones instinctively rejoice over the world's chaotic condition, for they appreciate what is written, namely, "But when these things begin to happen, look up and raise up your heads, for your release is not far distant." Luke 21:28, Moffatt. For this reason they are no more expecting to see water running up hill. To them, God's Word is fiat.

It is glorious to be initiated into the secrets of God's mysterious ways that are confounding the wise (?) of this world.

Enough has been written above to suffice the marked distinction between the "man after the flesh" and the man "after the spirit".

We shall now notice some of the effects wrought by the spirit of this dual man—a discriminator which has become so pronounced that no observing Christian can possibly fail to recognize the conflicting powers of light and darkness, making manifest the genuine and the false; yea, that Christendom is unconsciously lining up into two assemblies—"sheep" and "goats", and that these concourses are rapidly approaching an irrevocable attitude.

Paul elaborates: "There is a natural body, and there is a spiritual body"; the one (earthy) having blood as its material principle of life. The other (heavenly) is motivated by the Holy Spirit—the same body, though actuated and dominated from different sources both before and after resurrection. And owing to the fall, both are subject to death and a resurrection; one returns to its former

(Continued on page 714)

The Destiny of the Church

By J. S. Lyon

AMONG the scriptural promises of glorious destinies in the ages to come, that of the ancient worthies and the Israelitish people is distinctly different, including the Jewish ecclesia, from the destiny promised the ecclesia of the Gentiles. They are as far apart in honor as the sun is separated from the earth, in location, in power, and in dominion limits.

The Old Testament is full of prophecies relative to the kingdom. In the millennial age Israel will be regathered and as a kingdom will dominate the earth. David will be seated again as king. The twelve apostles will rule over the twelve tribes. Matt. 19:28. A certain number of the ancient worthies and those who have made good use of the talents the Lord has given to them will be raised, also to reign as kings and priests. Rev. 20:6. Some will rule over the cities of the millennial age. Luke 19:10. This resurrection at the beginning of the millennium pertains to Israel and not to the church, as will be shown later.

One must note that Jesus was not sent to the Gentiles, but to Israel alone. Matt. 15:24. His message on earth was concerning the kingdom. The twelve were distinctly restrained in their ministry to the twelve tribes. Matt. 10:5-6. Hence the message in the four gospels is not one to the church, but one to Israel. Furthermore, as the twelve were never delegated to the Gentiles, their epistles are to the Israelites and not to the church of the Gentiles.

This brings us to the topic of the Apocalypse of John, and to the text which is so largely used to bolster up the belief of many that they are to reign with Christ a thousand years. The book was addressed to the seven churches. Rev. 1:4. They were to be located in the territory of the Roman province of Asia lying between the Black Sea and Palestine. It was addressed to those who were to be kings and priests with John (v. 6). They were also called seven lamp stands (v. 13) and seven stars (v. 16). In the old tabernacle and temple, the seven branched lamp stand represented a united Israel. Messiah is to stand in the midst of these seven churches (v. 13) and administer sharp justice, as indicated by the words of verses 14 to 16.

In all the Scripture we read of no judgment like this falling on the church, which is Christ's body and which is caught up to meet Him in the air. Neither is the church drawn from the province of Asia. Nor is the church judged by its works. Seeing, therefore, that the revelation is not addressed to the Gentile church, the latter errs in attempting to appropriate its promises. The ones who are raised in the first or former resurrection, so called, are limited to a reign of a thousand years. That of Christ and the church endures for a tremendous period of time, not only till all opposition is overcome in this world, but till all

the spheres of the universe are subdued and brought to God as a perfected realm.

Paul, in the fifteenth chapter of 1 Corinthians, tells of three resurrections to immortality, and not one of them is related to the resurrections noted in the Apocalypse, another indication of its limitations to Israel. If the ones having a part in the "former" resurrection, Rev. 20:6, are not subject to the second death, it does not necessarily imply that they will be made immortal then. They, by God's permission, may sustain their lives from the tree of life until the time when death will be no more.

Still further, Jesus addressed this revelation to those of whom He said, "To him who is overcoming, to him will I give to eat of the tree of life, which is in the center of God's paradise." Does this, dear reader, answer to your expectation of immortality? The church, indeed, will have no use for healing qualities of the tree of life.

While on earth, speaking to the twelve, Jesus said, "In my Father's house are many mansions . . . Behold, I go to prepare a place for you." In Revelation 21, the city of God, containing those mansions is shown descending out of heaven upon the earth. Its foundations were inscribed with the names of the twelve apostles, and the twelve gates likewise. Everything about this is distinctly Israelitish. In it and the kingdom, every expectation of the tribes of Israel, the church of the circumcision, and of the twelve apostles is fulfilled. It is the zenith of their fond hope and long awaiting. It is the consummation of every promise that God has made to them.

In all these promises of the book of the Apocalypse of John there is none for the thirteenth Apostle, the beloved Paul. And if there is no place there for Paul or the church, which he established and to whom he was sent by the Lord and for whom he was granted special revelations, there is nothing in this book for the church of the uncircumcision.

In the book of Acts, we can trace the growing differences between the two churches, the Jewish church in Palestine clinging to the Mosaic ordinances, Paul attempting to open their eyes, their hostility toward him and toward his converts, and his final turning away from them to give his whole effort to the enlightenment of the Gentile church and of the Jews who continued with them, relative to their better favor in the sight of God.

Israelites are scattered far over the face of the earth. The Scriptures present much evidence that the ten tribes, who disappeared after the captivity, are the ancestors of the English speaking peoples. A large part of their prosperity and dominance in the world would answer to prophecies relative to the restoration of Israel. Much that is said of the seven churches in the Apocalypse is quite fit-

ting to Christendom today. Those Christians who today are cherishing a hope of Christ's second coming and of reigning with Him in the kingdom, might be exactly in line with God's promises to Israel and will have a place in the kingdom, entering in through the great tribulation, or if dying before that, by way of the resurrection granted to the ancient worthies. But so far as revelation narrates, they will miss the higher calling that is in Christ Jesus.

This better destiny was not revealed till about the year A. D. 84 and then not to its utmost till after Paul was a prisoner at Rome, his journeyings ended. In the four gospels the kingdom is mentioned one hundred seventeen times. In Paul's epistles the kingdom is mentioned but sixteen times.

(To be continued)

“EVERY atom, every organism is doing something, or going somewhere, and there is no stop. Rest itself is merely a form of progress toward beauty and perfection, and there is no flaw anywhere in the majestic splendor of God's scheme for the ultimate happiness of His entire creation.”

CONFERENCE ECHOES

(Continued from front page)

created the earth (Gen. 1:1), but the earth had become waste and wild and a darkness was upon the face of the deep (v. 2, Roth.). We have no way of knowing the number of years that elapsed between verses one and two; it may have been hundreds or thousands. But through the power of our heavenly Father, the earth was once more re-fitted and re-formed, and it evolved into a state which God called good and very good. Then He placed man upon the earth with the command to replenish and subdue it, and with one restriction only. When man violated God's law, He did not alter man's nature, but He prohibited him access to the life giving tree.”

In his usual interesting manner, Bro. Conner scanned the history of man down through the ages, depicting the sorrows and judgments that have come upon him as a result of disobedience. He showed very clearly that One must needs be born who could ransom man from the depths to which he had fallen as a consequence of sin, and that “out of a well guarded, well protected tribe was developed the purest woman in the world, and she under God's power brought forth the Savior. He it is who will completely fulfill God's command, in eventually subduing the earth and returning it to the Father in even better condition than in the beginning. For when He delivers creation back to the Creator, incorruptible conditions will prevail and man shall no longer need the life giving tree, for he shall possess immortality.

“May we faithfully follow Him that we may share with Him in the marvelous glory that shall be revealed when God shall truly be all in all.”

THE NATURAL AND THE SPIRITUAL

(Continued from page 712)

state (Eccl. 9:5, 10), the other to experience a “change” at the “resurrection of the just” (Luke 14:14) to an immortal state, void of the Adamic blood which Paul describes as an “incorruptible” state.

The eight “its” in 1 Corinthians 15:42-44, inclusive, refer to the body, namely, “So also is the resurrection of the dead. It (the body, etc.) 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.”

Jesus reminds us of the distinction between the natural and spiritual man and the effect, “Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household.” Matt. 10:34-36.

Jesus, in Matthew 12:46-48 and John 7:5, establishes a precedent by reminding us of the distinction He makes between the natural and spiritual man, to wit, His blood-relatives versus His disciples. Read it. The difference between blood and spirit caused Jesus to say, “If the world hate you, ye know that it hated me before it hated you.”

Jesus says, “Wanton creatures! do you not know that the world's friendship means enmity to God? Whoever, then, chooses to be the world's friend, turns enemy to God.” John 4:4, Moffatt. “Woe unto you, when all men (the world) shall speak well of you!” Luke 6:26, Jesus.

Jesus' natural, mortal body was placed in the tomb. It came forth a spirit, immortal body void of blood. Lazarus' body experienced no change during the interim between death and the resurrection to life.

Jesus “poured out his soul—life blood—unto death”, Isa. 53:12, and according to His statement He had no blood in His resurrected body. “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. This is in accord with Paul's words, namely, “Flesh and blood cannot inherit the kingdom of God.”—1 Cor. 15:50. The Lord omits the word “blood”, the chief function of the body.

It was for such a resurrection that Paul prayed, Phil. 3:10, 11, “To get to know Him. And the power of His resurrection and fellowship of His sufferings, being conformed unto His death, if by any means I may advance to the earlier resurrection which is from among the dead,” Roth. Notice: “earlier resurrection—from among the dead”.

To this end let us pray, talk, and act, that we may “get to know Him, and the power of His resurrection and fellowship of His sufferings”, which means immortality, divine nature, to be like Him, and forever with Him.

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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."—PROVERBS 22:6.

OUR JUNIOR BEREANS

THE late Cardinal Newman is reported to have said, "Permit me to teach a child until he is seven years old; after that I am not afraid of the influence of other religious teachers."

This principle rules in the instruction of our junior Bereans. We make the fundamental principles of truth so simple and so thorough that we have confidence that, with minds thus impregnated with the teachings of the Bible, they will grow up in the fear and admonition of the Lord, becoming members of the church.

As a text book for our junior classes we selected the "Children's Bible Story and Study Book", published by the National Berean Society of the Church of God. From September until July 1st we covered as far as lesson No. 27. At the end of the period a written examination was given, with very satisfactory results.

Four had perfect papers; a number stood over ninety. The following was the examination, and the figure at the end of each question was the credit given. Test yourself and see if you can stand as high as the Cleveland children whose ages range from seven to fourteen.

1. How did we get the name of our organization (Berean)? 5
2. Where is God? 2
3. Who hath seen God? 2
4. Who made all things? 2
5. Why was the earth created? 3
6. How long will the earth abide? 2
7. With what will the earth be filled? 3
8. What were the number of days of the creation? 1
9. What day was man created? 1
10. Is man mortal or immortal? 2
11. Explain your answer. 3
12. What happens to us when we die? 3
13. What was the consequence of Adam's sin? 3
14. When Christ returns what will happen to the faithful? 4
15. What is the gift of God? 4
16. What did the Israelites use for sacrificial offerings? 2
17. Who was sacrificed for us? 2
18. Why did Cain slay Abel? 2

19. Why did Noah build his ark? 2
20. Why was Moses put into his ark? 2
21. Christ is our Ark. How do we get into it? 3
22. What did God promise Abraham? 4
23. Did Abraham receive the promise? 3
24. Will God keep His promise? 3
25. What strong characteristic did Abraham possess? 3
26. What was the name of the son promised Abraham? 2
27. Who is the "One" seed of Abraham? 4
28. What two sons were offered as a sacrifice? 2
29. How many generations from Abraham to Christ? 2
30. What type of man was Isaac? 2
31. Describe Isaac's twin sons. 4
32. What did Esau sell, and to whom? 5
33. Whom did Jacob deceive, and why?
34. In what way did God appear to Jacob when He repeated to Jacob the promise which He had made to Abraham and Isaac? 2
35. What has God promised us? 4
36. Give the Berean benediction. 5

THE above was submitted by Sr. Halls of Cleveland, Ohio, and shows that a great deal of good work is being done there among the children. Are your children using the "Children's Bible Story and Study Book"?

AS THIS is being written, prospects for an inspiring National Berean Day are just opening up, and a full day is planned. The program began at eight o'clock with devotional services, followed by a session devoted to reports of the activities of the several departments and societies. The usual classes of the school are being held at 10:30 and 1:30, and at 2:45, an interesting "Berean Clearing House" will be in session.

BEREAN PAGE CONTRIBUTIONS

Illinois, 25; Ohio, 20; California, 10; Michigan, 9; Indiana, 5; Louisiana, 4; Iowa, 4; Texas, 1; New York, 1; Nebraska, 1; South Dakota, 1; Missouri, 1; Arkansas, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE MISSION TO CYPRUS

“**H**E (Saul or Paul) is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.” So said the Lord when sending Ananias to help restore Saul’s sight. Peter had been sent to Cornelius, but now the gospel was to be carried to Gentiles in more distant countries, so the Holy Ghost said, “Separate me Barnabas and Saul for the work whereunto I have called them.”

Barnabas and Saul had worked together successfully for a year at Antioch. They had been chosen to take the money-gift down to the famine sufferers near Jerusalem. And now, upon their return to Antioch, they were to go forth again on a longer and more dangerous journey. However, they did not start until they had fasted and prayed, and the Antioch brethren had laid their hands on them in blessing and farewell.

Now find a map of this eastern country, and follow the journeys of these two and John Mark who accompanied them part of the way. Their faith and trust in God gave them courage and the strength to do the work God should give them to do. Today we would call them missionaries.

The three disciples went to Seleucia, on the seacoast, about sixteen miles from Antioch. Cyprus was an island and the homeland of Barnabas. Here, in the city of Salamis, they preached in the Jewish synagogues. From Salamis they went across the island to Paphos, the seat of government.

The deputy, or ruler, in this city was a wise man; and, having heard of Saul and Barnabas, sent for them to tell him the word of God. With the deputy was a Jewish sorcerer (Bar-jesus) who did all he could to prevent the missionaries from telling their story. He feared the deputy might turn him away if he heard the apostles and believed their doctrine.

However, when Saul (from now on called Paul, his Gentile name) saw the evil intentions of this man he looked at him very intently and openly accused him of being an enemy of all that was good. Moreover, to punish the sorcerer for his wrong doing, Paul told him that the hand of the Lord was upon him and that he should be blind for a time, just as Saul had once been. And immediately there came over his eyes a darkness, and he sought one to lead him. When the deputy saw this miracle, and the great power and doctrine of the Lord, he believed.

Then God’s three workers went by boat to Perga in

Pamphylia, where they separated—John Mark returning to Jerusalem, and Paul and Barnabas going on to another Antioch, farther north in Pisidia.

ARE WE blind to the truth, or trying to find light?

SOMETHING TO DO

1. Trace the journey of Paul, Barnabas and Mark on your map.
2. Copy the names of all the men and cities and countries mentioned.
3. Finish the chapter.

SOME PEOPLE WHO COULD NOT BE TRUSTED

LAST week Stephen showed that he could be trusted and Daddy started to tell him about some people who could not be trusted. Now we will learn who they were.

“They were the Israelites,” said Daddy.

“I know about the Israelites,” said Ruth, who had come into the room. “Moses was their leader, and God gave him some laws; so the Israelites would know what was right for them to do, and what was wrong.”

“Yes,” said Daddy, “and God’s first law was that the people should not have any god but Him. Now, you remember how God came down upon the mountain to talk with Moses. The mountain was covered in a thick cloud, so that the people could not see God; and Moses went up into this dark cloud.

“Once he stayed on the mountain for a long time: he stayed forty days and forty nights. The Israelites got tired of waiting for him to come back; so they went to a man named Aaron, whom they looked upon as their leader now that Moses was away on the mountain top, and said, ‘Make us some new gods.’”

“Why, how could Aaron make *new* gods?” asked Ruth, astonished.

“He *couldn’t*,” said Daddy, “but he let the people bring their gold rings, and necklaces, and bracelets; and he put all the gold together, and made a statue of a golden calf. And the people bowed to this calf, and called it their new god.”

“Did the real God know what the people were doing?” asked Ruth. “I should think if He did, it would have grieved Him very much.”

“Yes,” said Daddy, “and He was sorry; for He had told the people that they must have no God but Him, and the people had promised to obey Him. And Moses was sorry and angry, too; for he saw that the people could not be trusted.”

With Our Sunday Schools

LESSON 8. — August 23, 1931

A GOSPEL FOR ALL MEN

Acts 10:1 to 11:18; 1 Corinthians 1:23-25

Devotional Reading: Isaiah 11:1-5

GOLDEN TEXT

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.—Romans 10:12.

A STUDY OF THE SUBJECT

Topic. The Gospel for All Men.

Basic Truth. "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."—Rom. 10:12.

Outline. I. The Power of God Unto Salvation. II. God's Grace Proffered to All. III. Whosoever Believeth Is Assured Everlasting Life.

I. The Power of God Unto Salvation. God's power knows no bounds. Established upon justice, or righteousness (cf Rom. 3:26), prompted by love for man, John 3:16, His power has been manifest from earliest time as being supreme. The gospel of Jesus Christ, Rom. 1:16, is God's revealed power for the salvation of man. Evidently there is no other method provided by God for drawing man unto salvation than the gospel and its attendant powers.

II. God's Grace Proffered to All. Cornelius was a Gentile. The Jews had been scrupulously taught to believe that all Gentiles, "being aliens from the commonwealth of Israel, and strangers from the covenants of promise", Eph. 2:12, were, by virtue of their birth, without God and without hope. Religion to them seemed to be a matter of physical formality.

In contrast to this the Savior's teachings to His apostles were, "Go ye into all the world, and preach the gospel to every creature."—Mark 16:15. Thus the favor of God through Jesus Christ was extended to all.

As "all Judaea, and all regions round about Jordan", in Matt. 3:5, refers to people of all grades and of all classes, and not to every individual, so in Mark 16:15 and other scriptures, "all creatures" refers to men of all nations, of all classes and of all companies.

Such is God's good pleasure. God "will ('will' in this text does not mean 'has determined to have', but 'would be pleased to') have all men to be saved." 1 Tim. 2:4. That this might be possible Jesus "gave himself a ransom for all". 1 Tim. 2:6. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:2.

God's love, God's favor, God's mercy have been extended to all. Not one of Adam's descendants, but unto whom God has gladly extended His offer of salvation.

One of Peter's great labors was to correct the erring mind of Jewish Christians regarding God's grace toward Gentiles. His fellow brethren, even his fellow apostles felt to chide him because he accepted the Gentiles into Christian fellowship. To fully learn Christ, even as He went beyond the families of Jewish blood, was one of the difficult problems

for early Christians. It required the vision of the sheet, filled with all kinds of creatures, with God's explanation thereof, to bring Peter to realize the great truth that God loved the world equally as He loved Israel.

The Gentile Macedonian was in Paul's "vision by night" calling for help. It required instruction from God on high to confirm and authorize Paul to go among Gentiles in Macedonia and teach them the way of the gospel.

It was through these convincing evidences that the apostles were persuaded that God is not a respecter of persons, merely because of one's race, or of one's standing in fashionable society, or of one's ancestry.

III. Whosoever Believeth Is Assured of Everlasting Life. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16. Belief is by God made a prerequisite to salvation. From the earliest Bible days to the close of Revelation, belief is by God required of all people.

The Ethiopian eunuch would immediately obey every formal requirement for salvation. As they were riding toward Gaza with the beauties of spring surrounding them, immediately the Ethiopian saw water, he would be baptized according to the teachings of Philip. But Philip presented one condition: "If thou believest with all thine heart, thou mayest." Acts 8:37.

Abraham's sacrifice was useless, had it not been for his faith, his belief.

The marching of the soldiers around Jericho would have been void, had it not been for belief.

Daniel's faith in God gave to him God's blessing, and he slept with the lions.

"Without faith it is impossible to please" God. Heb. 11:6.

God has done all for man. If man would avail himself of God's blessing, He requires that man shall exercise faith in Him.

PRACTICAL APPLICATIONS

A Universal Gospel: The gospel is for all people. There are no boundary lines among the nations in its teachings. God "hath made of one blood all nations of men". All are precious in His sight. It would be a great boon to Christianity, if every Christian could with Peter "perceive that God is not a respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." None can be called "common or unclean". Salvation is for all people. The gospel call may be summed up with the Master's words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Gentiles are welcomed into the "grace of God that bringeth salvation." The wall of partition that separated Jew and Gentile, and which was a barrier to the Gentiles, has forever been broken down and removed by the blood of Christ, and now all who choose can come under its redeeming power.

Gospel Sufficient: The gospel is good news to all. The reason is evident—it meets and supplies their needs. If you are without hope, it gives you hope. If you are unclean, it makes you clean. If you are in sorrow, it gives "peace that passeth all understanding". It recognizes no caste. Rich and poor, young and old may drink of its life-giving waters. It transforms all of its adherents. It is the only way of salvation. Surely the gospel is good news to all people. Spread it.—C. E. R.

THE GOLDEN TEXT

"For there is no distinction either of Jew or of Greek; since the same Lord of all is rich towards all those calling upon him."—Romans 10:12, Diag.

Peter in the house of Cornelius, the Gentile, 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." Notice that the acceptance depends on something on the part of man. Our text says, "all those calling upon him"; the other verse says, "he that feareth and worketh righteousness". Nationality has nothing to do with acceptance or rejection. That is something man has no control over; but whether we accept or reject lies wholly within ourselves. If we accept and are faithful, then we will be accepted of Him, but should we reject Him, we may expect Him to mete out rejection to us.

To those who accept Him and call upon His name, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Gal. 3:29.—L. A. R.

First Steps in World Brotherhood

Jesus gave the gospel to all men to call out a people to be rulers in His universal kingdom. All families are to be blessed by the gospel. (Acts 3:25.) There are in reality but three families on earth. These are the descendants of the three sons of Noah—Shem, Ham, and Japheth. To teach that the gospel was to be for all families, Jesus called in a very special way, one from each of the families. Philip was sent to the Ethiopian eunuch—a descendant of Ham. Jesus appeared to Saul—a descendant of Shem; and Peter was sent to Cornelius, the Centurion—a descendant of Japheth. —H. A. S.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

General and Illinois, Oregon, Aug. 4 to 16
 Nebraska, Holbrook Aug. 15 to 23
 Virginia, Maurertown, August 20 to 30
 Iowa, Waterloo, August 22 to 30
 Kansas, Arkansas City, August 23 to 31

VIRGINIA BIBLE SCHOOL

The Virginia Bible School and Conference will convene at Maurertown, from August 20 to 30. All readers of The Restitution Herald are invited to attend and share in our classes. Bro. and Sr. G. E. Marsh will (D. V.) assist the local teachers in the work.

Meals and lodging will be furnished without cost to all who attend. Those living near enough will materially assist the local brethren by furnishing their own bedding. Those coming from farther away will be supplied.

Please bring your Bibles and study with us.
 Harry A. Sheets, Sec.

GENERAL CONFERENCE AND BIBLE SCHOOL

We are now in the midst of our Conference and Bible School here at Oregon, and we are experiencing the largest and best meetings to date in our history. Because of large attendance of younger married folks, a new class was created this year, called the junior adult, and Brothers M. W. Lyon and H. A. Sheets kindly consented to take charge of this large and interesting class. They are studying present day problems—church problems, Sunday school and home problems of special interest to the advancement of Christianity. Under Bro. Townsend's supervision everything is moving along with order and with enthusiasm, and he is instituting many new ideas which are proving beneficial.

To date fifteen states and Canada are represented, auto loads from all points of the compass arriving daily, two hundred seventy-four had been recorded by the ninth. At the first session sixty-six were enrolled. The enrollments of the several classes on August 8 were as follows: senior adult, 35; junior adult, 18; senior young people, 16; junior young people, 25; intermediate, 15; primary, 14.

We experienced a wonderful day on Sunday. At the conclusion of the sermon by Bro. Austin, two came forward for baptism, Miss Mildred Welch of LaCrosse, Wis., and Mrs. Lawrence Robins of Mt. Sterling, Ill. As we write this, Berean day is opening up, with promise of a full and interesting program.

FONTHILL-NIAGARA FALLS

The joint picnic of the two Sunday Schools was a success from every standpoint. Everybody had fun.

Bro and Sr. Rennard and daughter Grace took an extended tour through the eastern states during vacation period. Bro. Rennard, while enjoying the trip, also nursed a very painful arm due to neuritis.

In the absence of the pastor, the elders of the Falls church will fill the pulpit.

These lines are being written at General Conference by the pastor, and I wish to say to my two congregations that Bro. Gordon says, "Hello everybody."

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Other will be gladly added upon request.

Sr. C. E. Randall,	Mora, Minnesota
Sr. H. L. Luper,	Arkansas City, Kansas
Sr. J. S. Hindman,	Winfield, Kansas
Sr. Harriet Reed,	Arkansas City, Kan.
Sr. Franklin Moore,	Niagara Falls, N. Y.
Sr. Riley Hoskins,	St. Cloud, Minn.
Wilbur Hagenbush	Argos, Ind.
Mrs. Alice V. Blakesley,	Rt. 1, Bx. 25 Sumas, Washington
Bro. and Sr. Chas. Stedman,	Miami, N. M.
Sr. C. Seely,	710 Brown St. Healdsburg, Calif.
Mrs. Daisy Pietenen,	daughter of Sr. Seely.
Sr. Angeline Harrington,	Tring, Alta., Canada
Bro. Stephen Cronkhite,	Brantford, Ont.
Bro. and Sr. H. S. Lasher,	Deerfield, Fla.

Announcements have been received of the marriage of Bro. Milford C. Boice, son of Bro. and Sr. L. A. Boice of Champaign, Illinois, to Miss Gladys Antoinette Anderson of Evanston, Illinois. The Herald extends congratulations and best wishes for a long and happy life together.

INDIANA CONFERENCE

The Indiana Conference and Bible School convened at the North Salem church from July 7 to 19. Classes were taught by Brothers Anderson, Marsh, Smead, LeCrone, Arlen Marsh and Sisters Lulu Stilson and LaMunion. A new project—the discussion of social problems—was tried in the adult and senior young people's classes.

We very much enjoyed having as visitors Bro. and Sr. Patrick and Ione, of Ohio, who dropped in on their way home, and Bro. Chas. Pearson and wife and his uncle, Bro. Pearson and wife, of the Brush Creek church.

Dora Byers of South Whitley, Indiana, was baptized.

The Conference officers for this year are: president, Bro. F. A. Stilson; first vice president, Bro. Parker; second vice president, Bro. Paul Magnus; treasurer, Sr. Flora H. Prior; secretary, Sr. Verna Himmelright.

FAREWELL

It was with much regret that Eden Valley had to give up their pastor of the past four years. It was four years of pleasant association and cooperation in Christian work. During these years the church membership

has grown, and there has been a closer and firmer Christian fellowship among the members than in some time past.

During Bro. Magaw's pastorate, the church building has been plastered and has been raised and a new foundation and basement put under it. Many other improvements have been made, which have added to the looks of the building as well as making more room and convenience for the Sunday School work and other phases of the work.

The church was unanimous in the wish to keep Bro. Magaw here. As long as he felt that he should go, all we can say is: "The Lord's will be done." Our loss is Brush Creek's gain. We pray that God will continue to bless Bro. Magaw, his family, and his work wherever they may be.

The Eden Valley Church Board.

GRAND RAPIDS, MICHIGAN

Quite a bit of sickness has been evident lately among the church families or their relatives. Sr. Thomas has been quite ill but is improving now.

The church is glad to have eight of its number in attendance at the General Conference, and will be looking eagerly forward to their return.

The pastor and family were called to Adrian, Michigan, the week of July 27 upon the sudden death of Sr. Clara Smith, and while in that section of the state called upon as many of the church people as possible.

The church is looking forward to increased activity with the coming of September and the opening of schools.

F. E. Siple, Pastor.

JOHN WOOD

John Edward Wood was born near Martinsville, Illinois, on September 4, 1875, and departed this life on August 2, 1931. He was the son of J. J. and M. E. Wood. His father and one brother, Harry, preceded him in death.

He was married to Lillie Belle Neidigh on October 26, 1902. To this union was born one child, Edna. He united with the Christian Church at Martinsville, while young. He was ever a faithful member at Salem Church.

He leaves to mourn his loss the wife, one daughter, Edna, a mother, two brothers, Frank Wood of Lyeon, Colorado; Arthur Wood of Sacramento, California; also three sisters, Mrs. Willis Rollings, Long Beach, California; Mrs. John Alexander, West Union, Illinois; Mrs. Ed Alexander, Cheney Center, Colorado, also a host of relatives and friends. He was a faithful husband and a loving father and loved by all who knew him.

Words of comfort were spoken by the writer who took for his text the words found in 2 Samuel 14:14. Burial was made in the cemetery at Clarksville, Illinois, where he awaits the will of the Lord. Sr. Edna, the daughter, is secretary of the Illinois State Berean Society, and she will have the love and sympathy of the entire church.

S. J. Lindsay.

HERALD RECEIPTS

Edgar Demmitt; D. G. Harvey; M. A. Woodward; Mrs. Fred Cross; Alice Emerson; George Johnston; A. M. Southwick; Mrs. Mila Scott; Mrs. J. T. Williford; Pearl Zechiel.

WHY THE PEOPLE FOLLOWED JESUS

LEAVING Sychar, Christ had returned to Galilee, where He healed from a distance the son of a nobleman of Capernaum. Following this, in the spring He returned to Jerusalem. There He healed with a word the sick man at the pool of Bethesda.

Then He returned to Galilee, evidently to the cities on the western shore of the sea. "And a great multitude followed him, because they saw his miracles which he did on them that were diseased." The multitude walked around the sea, while Christ and His disciples crossed in a boat.

Always it was Christ's healing of the sick that chiefly drew men to Him, so eager are mortals for health of the body and so careless regarding their spiritual health, which the great Physician came to impart. Would it be different if Christ should come again today?

"And Jesus went up into the mountain, and there he sat with his disciples." He sat in the position of a teacher, and doubtless gave instruction to His disciples and also to the people from the western shore, as they arrived and crowded around Him.

Now the passover, the feast of the Jews, was at hand. John's narrative is built up around the different Jewish festivals; it is from his Gospel that we learn that Christ's public ministry extended over three years and included three passovers. The fact that this was near the time of the passover accounts for the great crowds, many of them doubtless pilgrims on their way to Jerusalem.

Jesus, therefore, lifting up His eyes, and seeing that a great multitude came unto Him, said to Philip, "Whence shall we buy bread, that these may eat?" Why did Jesus go to Philip? Because He was nearest to him; or because his forward spirit (John 14:18) needed to be convinced of its own helplessness; or because, living on the lake (John 1:44), he would know the neighborhood. Any or all of these suggestions may be correct. As Judas kept the bag, it is not likely that Philip commonly provided food for the party.

"Whence shall we buy bread that these may eat?" Taken in its spiritual aspect, this is the question for each one of us: "Whence can we obtain the bread of life?" Jesus gave food to that multitude, to teach His followers through all ages that unless they cared for men's bodily wants, they would never touch the moral and spiritual in them.

"And this he said to prove him." Philip had now been with the Master for many weeks and had seen Him work wonderful miracles; moreover, he had heard Jesus talk about the necessity for faith and its vast power. Would his faith rise to the expectation of aid from Christ's supernatural power, or would he rely merely on bakers' shops? Was he heavenly minded or earthly minded?

All of the perplexities and trials of our lives serve to test us on the same point. For He Himself knew what He would do. Christ did not need Philip's advice, nor does

He need our prayers to show Him what our needs are and what is the best way to meet them. Nevertheless He asks for our prayers, just as He asked for Philip's advice, and is rejoiced when those prayers show insight to faith and progress.

When therefore the people saw the sign which He did (it was brought home to each one of them, for it was entirely clear to all that a marvelous thing had been done) they said, "This is of a truth that prophet that should come into the world." That is—the Messiah—for He could not do greater deeds than Jesus was accomplishing before their eyes.

"Break Thou the bread of life,
Dear Lord, to me,
As Thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O living Word!"

—Selected.

"My people have forgotten me days without number."
—Jeremiah 2:32.

THE RESTITUTION HERALD

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Oregon, Illinois

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.

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

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

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THE RESTITUTION HERALD

VOLUME 20

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Isaiah Fifty-three

“**W**HO COULD have believed, they cry, what we have heard? Whoever had the Eternal’s power so revealed to them? Why, Israel of old grew like a sapling, like a shoot springing from dry soil; He had no beauty to attract our eyes, no charm to make us choose Him. He was despised and shunned by men, a man of pain, who knew what sickness was; like one from whom men turn with shuddering, He was despised; we took no heed of Him. And yet ours was the pain He bore, the sorrow He endured! We thought Him suffering from a stroke at God’s own hand; yet He was wounded because we had sinned; ’twas our misdeeds that crushed Him; ’twas for our welfare that He was chastised; the blows that fell to Him have brought us healing. Like sheep we had all gone astray; we had each taken his own way, and the Eternal laid on Him the guilt of all of us. He was ill-treated, yet He bore it humbly; He never would complain, dumb as a sheep led to the slaughter, dumb as a ewe before the shearers. They did away with Him unjustly; and who heeded how He fell, torn from the land of the living, struck down for sins of ours? They laid Him in a felon’s grave, and buried Him with criminals, though He was guilty of no violence nor had He uttered a false word. But the Eternal chose to vindicate His servant, rescuing His life from anguish; He let Him prosper to the full, in a posterity with life prolonged. Yes, many shall hold My servant blameless, since ’twas their guilt He bore. Therefore shall He win victory; He shall succeed triumphantly, since He has shed His life-blood, and let Himself be numbered among rebels, bearing the great world’s sins, and interposing for rebellious men.”—*Moffatt’s Translation, selected by Samuel E. Haney.*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

GOD'S PLAN OF SALVATION

MANY have been the proclamations of discourses outlining the plan of God, with reference to the salvation of man as revealed by the Apostle: "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. All of this and all that goes with it we wish to emphasize with all the power of our ability. In no wise do we wish to detract from the great honor and glory that God has bestowed upon His well beloved Son.

But our Savior has been calling out a people for His name. That people have been called, in Paul's epistles to the various churches, the church of God. The people thus called out have been directed by Scripture to "go into all the world and preach the gospel to every creature." To that people has been given the responsibility of proclaiming God's word of salvation and of carrying forward, so far as it pertains to this our present generation, God's plan of salvation.

These responsibilities have, by the Scriptures, been carefully placed upon the shoulders of those called out by the gospel to the service of Christ our Lord.

The preaching of the gospel consists of much more than merely the proclamation of the truths of God with reference to Christ. It consists of all this; but it also consists of the duty and the labor of holding up and assisting and encouraging one and all of those who have laid hold on eternal life.

In 1 Corinthians 12, the church of God has been likened unto the body of a man. Each individual member of the church is likened unto an individual member of the human body. And just as the human body is unable to function fully and properly unless each and every member functions in its respective place, even so the church of God cannot fully and completely carry forward its work without each and every member of that church performing his or her individual responsibility.

Duty therefore falls upon the church that it shall conduct its work properly as between member and member, also as between the church and those out of the pale of the church. Duty is placed upon it to so ally its members together, one with another, that each one will be able to perform his or her work in the best possible way in conjunction with and in addition to the work that is performed by

each and every other member of the church.

This is all part and parcel of God's plan of salvation. He has so ordained that the church and the members of the church in particular shall be so conducted.

The classes and the sessions which are now being held at Oregon, and which have been held since August 4th, are bringing these things out most beautifully. Not that there is any special effort to emphasize these things pointedly, in detail, but the workings of this gathering have been bringing these things to the front.

The benefits of cooperation, church with church throughout the country; the benefits of gathering together and exchanging information as to methods, means, and manners of proceeding and carrying forward the work; methods, means, and manners of interesting and holding the interest of children and of young people; methods, means, and manners of making the church more effective in its operation, in its carrying forward—these things have been not only emphasized in class in some particulars, but the result of the work of the past and of the work throughout the country has been revealed in beautiful manner at these gatherings.

God's plan of salvation includes you and me, dear brother and sister. It requires not only that you and I shall believe the gospel, that we shall render the obedience of baptism, that we shall endeavor to walk the new life, but it includes also that you and I shall each one unite our every effort, with like efforts of others wherever they may be, that we shall together move forward like a great army for righteousness to the end that we may take the enemy's camp, press back those who are opposing, and enlist the interest of those who will give consideration and consecration to our Lord and Master and to His wonderful words and methods for salvation.

May it be ours, one and all, to ever more rapidly and fully come to understand the daily practical workings that we ourselves must engage in as we accept and enter into God's great and wonderful plan of love and of salvation. May it be ours to cooperate to the full. May it be ours to come to learn, one from the other, every advantageous thought of truth and of work, of means and of methods for carrying forward so great work, that eventually, after the return of our Lord and Master, is to spread from sea to sea, from the river to the end of the earth, and is to include the whole earth under its beneficent rule.

ANOTHER FORWARD MOVEMENT

CONNER AND MARSH HEAD NATIONAL BIBLE INSTITUTION

THE General Conference is coming to the close of the most satisfactory gathering in its history. With over 1250 delegate votes the largest representation, the most unanimous spirit and activity, with probably one of the best Bible schools in the history of the Illinois Conference as its background, the General Conference is now going on record as, even in these times of depression, moving forward.

More and more is the Conference able to discern the errors of operation and to make corrections thereof and move forward toward the ideals which were at first in the minds and visions of those who were so anxious to see the work established and carried out.

When on Wednesday, the 12th, the nominating committee brought in its report to the conference, the former secretary withdrew his name from the slate as presented. After careful deliberation the committee brought in its second report as follows: President, L. E. Conner; First Vice President, Leland Hanson; Second Vice President, Joseph H. Williams; Secretary, G. E. Marsh; Treasurer, T. J. Ellis. The election resulted in making the whole slate effective, Bro. Marsh being chosen as secretary by 1283 1-2 votes, the largest vote ever cast for any single candidate on the floor of the conference.

At this writing it has not been fully revealed just what plans the board has made with reference to taking over the work, but this much can be said that Bro. Conner as president will also take up the business management of the work, while Bro. Marsh will have charge of the editing of the publications of the N. B. I., will be teacher of the Bible Training Class, and has also arranged to become pastor of the church at Oregon. Further particulars will probably be given in the next issue of *THE HERALD*.

The people of the Church of God throughout the country are urgently exhorted to get behind this newly elected board and give it every possible assistance and encouragement for the successful prosecution of its duties to the honor and glory of God and His Son.

BIBLE SCHOOL ADVANCEMENT

THERE are several features of the Illinois Bible School which is now closing that merit attention. Those in charge are steadily improving its efficiency. This year, because of the larger attendance and the fact that some of the classes were becoming crowded, a new class was organized which, without previous intention or arrangement, took up the study of Working Methods.

Constantly this class continued to grow and has become perhaps the best class ever put on by this school or any other of our Bible schools. The results of their studies were at once noticeable in the business meetings of the dif-

ferent associations held here at this time. Bro. M. W. Lyon of the Cleveland, Ohio, church and Bro. H. A. Sheets of Maurertown, Virginia, were in charge of the class.

NO VACATION AT OREGON

IT BECAME most evident to all those in attendance at the General Conference and the Illinois Bible School this year that those here as teachers and delegates were on no vacation tour. Heretofore several of the churches have felt that when they gave their ministers leave of absence to attend this General Conference, they did so with a seeming thought that they were giving their pastors or evangelists a leave on vacation. But, as expressed by some of those who had formerly held that view, as they watched the proceedings during the sessions, this is anything but a vacation. And so it is!

No pastor or evangelist or worker who attends the Illinois Conference and Bible School or the General Conference has any claim to being on a recreation trip. At this writing practically every one of the teachers and workers is, what some people call in a slang way, "nearly ragged out". It is constant work from morning to night. Between classes there are committee meetings and consultations of different kinds which keep the mind hard at work more than twelve hours per day.

We were further glad to have it made known that some of the churches not only gave their ministers leave on full pay, but also paid all their expenses to attend this General Conference. And the work of the Conference is surely making itself felt. It is hard to understand how any church, taking such interest in the General work as to delegate its minister, or other workers, can fail to receive more perhaps than it might have received had its minister remained at home. The incentive which he, or they, receive from meeting with others and exchanging views and getting and giving help, surely must yield to the delegating churches manifold returns.

Certainly all will receive a benefit from these gatherings, from the exchange of views and of methods.

GOING TO CHICAGO

AS SOON as the newly elected board of the General Conference can find it convenient to release Bro. Austin from his duties at Oregon, he notified us that he will remove to Chicago to his home. He has informed us that he has not given any thought as to what he will do in the future, excepting that for the present he will try to get a needed rest.

However, he has assured the Conference from the floor that it will be his effort to do everything possible for the advancement of the Conference work, and so far as he is

(Continued on page 735)

Heard at General Conference

“HOW EXCELLENT IS THY NAME”

“**O** LORD, how excellent is thy name in all the earth,” was the theme of the Sunday morning sermon by Bro. Austin, and throughout his discourse he directed our minds to the greatness of the God we worship, as manifested in the majesty of His creation, in the beauty and accuracy of His Book, and in the care He exercises over His people in the smallest details of life.

“If we lift our eyes heavenward,” said the speaker, “we behold the beauty of God’s mighty clock-work; the planets perform with perfect precision, and in their pathways there is never a collision. None but the all-wise and all-powerful God could have placed them there and then regulated their movements. Too often we keep our eyes fastened to the ground at our feet instead of pausing to lift them to God and join our voices in praise to Him.

“Observe His Book, how beautifully organized it is; each verse has a particular make-up not found in any other literature. The words from Genesis to Revelation are arranged with a harmony and a system as are found in no other book.

“All this brings us to a realization of what it means to trust in a God so great. This day, as you go out into life, you may depend upon this same God for guidance in the most trivial affair. His omnipotent power is yours to use, yours to appropriate, if you will.

“Your life’s total will be reckoned according to your conception of Jehovah,” he continued, “according to the devotion you render to Him. Young people, you who are just going out to plan your life work, take God into your plans, ask His guidance, give Him due consideration before you map out your life.

“Let us give to Him praise and thanksgiving for His spirit sent to direct us over the uneven pathway of life. Let us rejoice in that we have at our disposal the power of a God great enough to create and control a universe and yet not too great to consider the needs of the smallest of His creatures. Let us learn to visualize God to the fullest in all our beings.”

When he had concluded, our minds had been uplifted and our reverence for God greatly increased.

JOHN’S REVELATION AS IT CONCERNS US

ON SUNDAY afternoon, the ninth, Bro. Grover Gordon of Holbrook, Nebraska, gave us an earnest message of exhortation and warning founded on John’s Revelation. He said that at first thought many consider this a sealed book, but on examination it is found to contain many helpful thoughts for these latter times.

“We find the introduction to the book to be the ‘Revelation of Jesus Christ’, of things which were to come to

pass, ‘for the time is at hand’. First, its message was given because of some false teachings that had crept in among them. And we find later errors creeping in, in about the same order as is given in the message to the seven churches,” Bro. Gordon stated. “Note the condemnation pronounced upon the Laodiceans. When that lukewarm condition arrives in the church, it is about the time when the Savior will be standing at the door and knocking.”

The speaker then discussed the conditions attending the opening of the seven seals, thus: the four horsemen have to do with conditions we see on the earth; the thunder of 6:1, represents a mighty shaking, perhaps such as when the World War shook the foundations of earth. The white horse may represent the German army which went out conquering and to conquer, Bro. Gordon declared. The red horse may be the Russian reds, who surely have taken “peace from the earth,” Rev. 6:4.

The spirit abroad in the world is another indication that we are living in the last days—the spirit of revolution, insurrection, insubordination to authority of state and also of home, unrest, perplexity on every hand.

The new spirit of absolute dictatorship as opposed to communism was also reviewed by the speaker, and this element of fascism seems to be gaining in ascendancy. It may be represented by the black horse. This power is one that is growing so fast and becoming so powerful it cannot be ignored. The pale horse can represent only one thing—the result of these widespread conditions—famine, starvation, and death.

When we see all these signs being fulfilled about us, it should cause us to examine ourselves and see what sort of persons we are, as Peter exhorts us. “Are we really serving our Savior as we ought, so that we will be ready and waiting on His return?”

THE LAND THAT IS FAIRER THAN DAY

ON SUNDAY evening Bro. Marsh touched a tender chord in our hearts, as he told us of the “land that is fairer than day.”

“As we sing the words of the beautiful hymn, the faces of many we have loved and lost float before our minds,” he said, “and we catch a vision of the city of the King. As we draw near to its gates, we see the approaching forms of our loved ones and we are borne forward on the cadence of that song we love to sing, to the time when we will all meet again in the sweet bye and bye.

“Recently an atheist and a fundamentalist were asked the question, ‘What will heaven be like?’ Bro. Marsh continued. “And there was a strange similarity in their answers. The former admitted that he did not know what heaven will be like, ‘or if there be any heaven’; while the latter, who was understood to firmly believe every word of

our heavenly Father, stated that the Bible does not reveal in detail the exact nature and condition of the heavenly land, nevertheless it gives us enough to challenge our interest and engage our attention.

"Men do not give up their lives for an indefinite reward, and yet this dear old Book tells of many who sacrificed their all to attain that land. They must have had a clear understanding of what the glory land is like. And it is my firm conviction that a remarkable man like the Apostle Paul, for example, knew much about the 'land that is fairer than day'."

Bro. Marsh then directed our attention to the many promises of God with regard to the reward of the faithful, showing that the kingdom of God, which will be established on earth is the "land that is fairer than day." In touching words he described the perfect conditions that will surround those who are permitted to dwell therein. Truly it has been written that eye hath not seen nor ear heard, but God hath revealed by His spirit, so that all may understand, the glories of the "land that is fairer than day".

"When the Master comes to call His own it will be to that same land which we have known and loved, cleansed of all sorrows and pain and death. Such is the glory land of God. May we meet each other there" was Bro. Marsh's fervent concluding exhortation.

WHAT IS FAITH

ON TUESDAY evening, Bro. H. A. Sheets of Virginia, gave us a very lucid explanation of that so often obscurely defined element called faith. According to Bullinger, faith is a living, divinely implanted principle. We recognize it by several other terms, such as, assurance, Acts 11:28; fidelity, Titus 2:10.

"If we say that faith is knowledge of Bible doctrine, we have lost all meaning of the term," said Bro. Sheets. "Faith is fidelity or loyalty to the things that we know. It is religion in action. After all there is no greater thought in Hebrews 11:1. The word, substance, in this verse, according to ancient manuscripts, means, title deed, and this meaning clarifies the verse wonderfully.

"We are looking forward to a time when we expect God's kingdom to be established upon earth, and we will need something to assure us of our right to a place in it. Faith is our title deed to that kingdom. The Apostle Paul knew that he had the title deed to the things that God has promised, and we, too, can have the same assurance, if we only have faith."

Bro. Sheets cited many instances in New and Old Testaments of those who had title deeds to salvation, though some were only temporal. Some of these were Rahab, and the scarlet cord, which was her title deed; Abraham, Daniel and his three companions; the blood of the passover lamb for the Israelites.

"Can we overestimate faith?" the speaker asked. "Have we been stressing other points to the detriment of faith? If we doubt, we throw away our title deed to salvation. And those who are loyal to God and His Son, will realize on their title deed when Christ returns. Their

faith will clinch their right to enter into the kingdom of God.

"Jesus said, 'He that believeth and is baptized shall be saved'. Baptism is the evidence which we present that we have faith in that statement, and that act gives us our title deed to salvation. Those who delay obedience are flirting with death that is eternal.

"My title deed will be sufficient to give me the right to reign with Him in His kingdom of righteousness, to be fashioned like unto His glorious body. Isn't it worth while?"

WHAT THE GOSPEL WILL DO FOR YOU

WE WERE told most explicitly just what the gospel does for those who embrace it, by Bro. C. E. Randall of the Fonthill and Niagara Falls churches on August 12. First he spoke in a general way as to the effect of the gospel; then he brought it down to practical details and showed us the difference in the lives of the individuals who believe and obey the gospel and those who do not. And he declared that if the gospel has not made this change in our lives, something is seriously wrong with us.

"The gospel is a transforming power; it changes a man's life; it makes him a new creature. We are told not to be conformed to the things of the world, nor molded to its fashions, but to be molded after the pattern of Jesus Christ. Our ideals should undergo a change; our lives should be directed into new channels."

The speaker then contrasted the deeds of the flesh with those of the spirit, showing how radically opposed they are to each other and how the gospel is the power that eliminates the former and develops the latter in those who obey its requirements. He also stated that the gospel, if allowed to have free rein in the individual, no matter what his race or color may be, will make of him a new creature.

If the heart has been filled with hatred, variance, strife, the gospel implants love, gentleness, peace. If we are drunk with the cares of the world, the gospel teaches us temperance in all things. If one has been indifferent to God, the gospel fills his heart with love and devotion and worship. In short, the gospel works wonders for every one, and the world cannot help but know it.

Bro. Randall concluded with an earnest appeal to us to allow the gospel to have free course in our lives, so that we may in truth become new creatures and be accounted worthy of His salvation when Jesus our Savior comes.

"A commonplace life," we say, and we sigh;
 But why should we sigh as we say?
 The commonplace sun in the commonplace sky,
 Makes up the commonplace day;
 The moon and the stars are the commonplace things,
 And the flower that blooms, and the bird that sings:
 But dark were the world and sad our lot
 If the flowers failed and the birds sang not;
 And God, who studies each separate soul
 Of our commonplace lives makes his beautiful whole.

—Susan Coolidge.

Lessons at Illinois Bible School

JUNIOR YOUNG PEOPLE'S CLASS

ONE of the most intelligent and interesting classes in the Illinois Bible School is the Junior Young People's class under Bro. Marsh. Even on the first day of Bible school, a large group of boys and girls of teen age assembled with Bibles, pencils, and notebooks in a cool classroom in the basement of the church building.

The course of study for this year is calculated to prepare the youth of the church for meeting the scorn of mockers who declare that the world continues and will continue in the same routine of birth and death indefinitely, with no hope of a more perfect life. Another problem which is confronting the religious worker is that of indifference.

In this connection the class took up the study of the social conditions in Rome at the time of the early church compared with those of today. While on this subject, a discussion of the present condition of unrest and its significance in the light of prophecy, took place.

In Paul's sermon on Areopagus, he told the Greeks that they were too superstitious, which the margin calls "religious". They had erected an altar to "the unknown god", fearing that they had missed one. People nowadays are always running after some new thing, forsaking the religion of their forefathers.

Another phase of the early church was the study of the hardships of the early Christians and the manner in which persecution spread Christianity.

Occasionally the class had short Bible drills for finding texts. This competition was much appreciated, and there were a few in the class who were really brilliant in finding these texts.

In all, this class was a very successful one, and much of the credit is to be given to the capable teacher. We all hope to meet again together next year to learn more truths from God's Word.

Genniel Carpenter.

NOTES FROM THE JUNIOR ADULT CLASS

BECAUSE of the large attendance of younger adults, a new class was organized this year, with Brothers M. W. Lyon and H. A. Sheets as teachers. This class was called the "Workers' Class", and most of the time was spent in discussing church problems and endeavoring to find practical methods and systems which could be used in overcoming them.

Some of the problems discussed and the thoughts brought out are as follows:

Methods of teaching a Sunday School Class: First, last, and always the teacher must realize his opportunity and must be enthusiastic and consecrated in regard to his work. Also, a very thorough preparation of the lesson is necessary in order that the teacher may be able to answer any ques-

tion that might be asked in regard to the lesson. Organization was also discussed as being a great means of stimulating interest in the class.

Prayer: The thought was very forcibly brought out that we as a church are not a praying people, and it was urged that the members of this class as representatives from the different church localities endeavor to build up this side of our church life. Prayer is communion with God, and the closer we keep in touch with Him, the closer will we be able to serve in the way which will be most acceptable. The spiritual life of the church is reflected in the way in which its members respond to prayer services.

Should a Christian Marry a Non-Christian? This question is a very real problem in many of our churches. Some of our churches have died out entirely because their young people have married disinterested non-Christians. On the other hand, some very valuable workers have been brought into the church by the influence of a Christian companion. We came to the conclusion that the ideal to be encouraged among our young people is that they marry in the Faith. While this is not always possible (and we should not condemn or prohibit marriage with a non-Christian), yet it is the ideal, as given by Paul in some of his letters to the churches.

Esta L. Starbuck.

SENIOR YOUNG PEOPLE'S CLASS

THE Senior Young People's Class enjoyed some very interesting and worth while Bible lessons, under the instruction of Bro. F. L. Austin in the morning and Bro. Clarence Lapp in the afternoon.

The morning sessions were taken up with the study of God, Christ, and the angels as spirits, and of man as having received the spirit, an element from God, which gives him power to live.

Several days were spent in the study of the restitution, when the church, as joint heirs, is to aid Christ in the restoration, and rule over the nations. Bro. Austin gave a chart representation of the world from the beginning until the restitution. We studied the falling away of man, the children of Israel as God's chosen people, the calling out of the Levites to do special service for God in former times, and the calling out of the church today.

The study of the church was taken up. We find the apostles filled with the Holy Ghost at Pentecost, in order that they might speak in other tongues and do greater work for Christ. Examples of this may be found in the second, third, and fourth chapters of Acts. The power, or spirit, is given in measures according to the way it is used. If one is to do Christ's work he must have spiritual power to carry on in a spiritual manner.

We considered Christianity as the acceptance of the words and spirit of Christ. In 1 Corinthians 12 and 13 we

find that spiritual gifts of individuals and the workings of various ones as directed by the Spirit of God differ. Faith, necessarily a characteristic of the Christian, was discussed in Romans 10:17; 14:23; and Eph. 1:15-23.

Prayer is necessary for the Christian, and we are told, in Matthew 6:5-8, how to pray. A careful analysis was made of the prayer in Matthew 6:9-13 and in Luke 11:1-4. Some attention was also given to Daniel's prayer in Daniel 9. The principle of forgiveness as essential to the Christian was discussed, and special attention was given to it as set forth in Matthew 18:21-30.

We studied Christ as our High Priest, our Atonement, our Mercy Seat, of which we as Christians are to be a part, in Hebrews 8:1-6; 9:23; 10:1; Romans 3:24, 25; Ephesians 5:23-32; etc.

In the afternoon sessions time was devoted to the study of faith in Hebrews 11:6; Romans 4:3, 4; and to faith and works in James 2:14, 17, 18. Repentance and obedience were stressed, as in Acts 2:37, 38. Along with obedience comes Christian duty. It is the duty of the Christian to serve God and not sin (as illustrated in Romans 6:14-16). When we accept Christ as our Savior, our relationship changes.

The reward for the Christians who prove faithful is to be given at Christ's return. 1 Peter 1:6-11. The nature of the wonderful reward is stated in 1 Corinthians 15:41-54; 2 Corinthians 4:7, 17, 18; 5:1-5; Romans 8:16-18; Isaiah 35:10; Revelation 21:4. In order to receive the reward we must necessarily look forward to Christ's second coming. We find, in 1 Thessalonians 4:16; 1:10; 2 Thessalonians 1:7-10; Matt. 24:30, 31; Acts 1:11; Matthew 5:31-33; Revelation 1:7; etc, positive proof of Christ's return. We admonish all to live worthily in order that they may receive the reward of the saints when Christ shall come.

There was considerable discussion on the question of tithing. Bro. Lapp gave each one a topic on this subject to discuss. Many new ideas were presented.

One period was spent in the reviewing of sin, the atonement for sin, and what one must do in order to benefit by this atonement.

The final lesson was given to the study of the first chapter of James, in which the Apostle exhorted patience in affliction. The concluding verse says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

Opal Robbins.

"THERE are certain results which will be manifest in the life of everyone who will give God undisputed possession of his life. First, he will know God better, for 'the things of God knoweth no man, but the Spirit of God'. Next, he will be able to understand Christ better. Third, there will be growth downward, 'rooted . . . in him', and upward, 'into him which is the head', and outward, in all the fruits of the Spirit."

INTERMEDIATE CLASS

Bro. Thayer was our teacher. On Thursday morning we had our second lesson on Jacob. We followed Jacob on his journey from Hebron to Haran, where he married, and then back to Hebron. The main thought was that Jacob prevailed through God's help.

On Thursday afternoon we had the first lesson on Joseph. We studied of his dreams, his coat of many colors, the selling of him by his brothers to the Ishmaelites, the dreams of Pharaoh and his butler and baker and the interpretation of the dreams. The memory verse was Genesis 41:39. The main thought of the lesson was: God with Joseph.

Thursday a. m., second lesson on Jacob: The lesson was of the famine in Egypt and the land of Canaan, and of Joseph's brothers coming to buy corn, and later Israel and all of his children coming into Egypt.

Friday p. m., first lesson on Moses: We studied about Moses' mother hiding him in the bullrushes, and of the finding of him by Pharaoh's daughter; of Moses seeing the burning bush, and the Lord speaking to him out of the bush.

Saturday a. m., second lesson on Moses: We studied of the Lord telling Moses to lead the children of Israel out of Egypt, and of the excuses Moses gave, and how the Lord always fixed a way so that Moses would be the one to do the work.

Monday, the nine plagues: The lesson was of Moses and Aaron through God causing the plagues of water turning to blood, frogs, lice, flies, murrain of beasts, boils, hail, locusts, and darkness to come upon the land of Egypt because Pharaoh would not let the Israelites go.

Tuesday a. m., the passover: The lesson was on the killing of all the firstborn of the Egyptians and their cattle.

Tuesday p. m., Crossing the Red Sea: We studied of the Lord through Moses leading the Israelites through the wilderness and to the Red Sea, and of the Egyptians following; of the parting of the waters of the Red Sea and of the Egyptians still following and being drowned.

Wednesday, Wilderness Wanderings: The lesson was on Moses and the Israelites wandering in the wilderness and the Lord giving Moses the laws on Mount Sinai.

Thursday a. m., The Ten Commandments: We studied the ten commandments, their meaning, and of the Israelites worshipping a golden calf.

Thursday p. m., Joshua: We studied about Moses' death, of Joshua taking Moses' place as leader of the Israelites, and of the Israelites marching to take Jericho.

Friday a. m., Crossing the Jordan: We studied about the camp of the Israelites and how they followed the ark of the covenant; the waters of the Jordan parting and letting the Israelites pass on to Jericho.

Friday p. m., The Siege of Jericho: The gates of Jericho were closed because the Israelites were laying siege to the city. They marched around the city once every day for six days, on the seventh they marched around seven times and gave a great shout. The walls of the city fell and the Israelites burned the city.

Evan Knodle.

PRECEPT UPON PRECEPT

By George B. Alldridge

UNDER the caption, "Joys and Sorrows of an Editor," in the issue of June twenty-third, one critic remarked, "There is a sameness about the things that are dished up for HERALD readers." I thought this critic unintentionally is paying the editors a very high compliment. I judge he or she is not a close Bible student; otherwise his criticism would have been laudatory.

All the leading newspapers employ men or women who are known as "columnists"; that is, each day they write an article on any subject that may please their minds; they are not confined to a particular series of subjects. The writers to THE RESTITUTION HERALD are men and women of only one book, namely, the Bible. In other words, quoting this blessed Book itself, their articles must be confined to "the things concerning the kingdom of God, and the name of Jesus Christ." Acts 8:12.

Probably we all would like to know more of what happened after our Lord's resurrection, but Luke tells us that, "To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3. This same writer also declares (Luke 9:2) that Jesus sent His twelve disciples out "to preach the kingdom of God".

Hence then, the HERALD writers, to be faithful and obedient to the Lord's commission and final instructions, must do likewise: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

It is strange how history repeats itself! In Isaiah's day, God had the same difficulty to contend with in His chosen people, that the editors of THE HERALD have today with some of its readers, namely, their "untowardness" to learn.

"I will quote in full:

"Whom shall he teach knowledge? and whom shall he make to understand doctrine?"

"For precept must be upon precept; line upon line, line upon line; here a little, and there a little. For with stammering lips, and another tongue, will he speak to this people.

"To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

"But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken and snared and taken."—Isa. 28:9-13.

Dear Brother Paul (I am glad that, like you, I am a Bible student, for it is all I know or care to know), were these scriptures fulfilled in your day and generation?

"Yes," answers Paul, "read my letter to the church at

Corinth, 1 Corinthians 14:21, 'In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord'."

Dear Brother Austin and Sister Gesin, as editors are these experiences yours? Please listen to the answer: "There is a sameness about the things that are dished up for HERALD readers."

My critical friend, do you really know what this word "precept" means in the original? Well, it means to send a message by command in the hands of a messenger. This is what the editors of THE HERALD are trying faithfully to do.

Maybe our critic loves music. If so, I will appeal to his ethereal sense. Have you ever heard Mendelssohn's *Lobgesang*? If so, you remember that gloom brooding over the world, and that voice rising through the silence with accents of despairing energy. You hear these groans that wander through the solitudes, and that cry of the earth in distress, which pierces the air, traverses space, and shakes the skies, "When will the night be past?"

I open my Bible and read Romans 8:22, 23: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Dear critic, every day above the tumult of nature, above the clash of weapons, in tears as beneath laughter, we hear it still. This is the cry of all tender, all broken hearts, of all who are unhappy, all who believe themselves happy. This is what the insane keep calling aloud, what the wise murmur, what perhaps even the poor outcast of society, the lost soul seated in the electric chair repeats unconsciously. This is the language of the seekers after truth, the lovers of the ideal; the shuddering question of lamentable sadness, the hope-thrilled sigh of sadness which is beautiful. It is those of whom Jesus said, "Blessed are they that mourn; for they shall be comforted," that have these vehemencies of aspiration.

But as we listen in as the organ peals forth, there seems an interval which makes our pulse stand still, as though emptiness prevailed, as though in all the ruined universe there was nothing that could reply to the supreme invocation. But the organist is now pulling out all the stops. His cleft reads "allegro," and the refrain, "forte". A transport of victory bursts forth; the choir of angels fills the air: "Glory to God in the highest, and on earth peace, good will toward men."

Now the organist switches to Handel's *Messiah*, and the mighty Halleluia chorus rings out, reverberating throughout the heavens and earth: "Alleluia, salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgments." Rev. 19:1, 2. We are enthralled as the organ peals forth, "The night is past!"

This, my beloved critic, is what the editors proclaim. Can they repeat it too often? The night is past, the day is here!

THE DESTINY OF THE CHURCH

By J. S. Lyon

WHATEVER the glories of the millennial kingdom may be, they are ineffective in establishing an appreciative and loyal people so far as the majority is concerned. For we are told that they rebell over the face of the whole earth and attempt to take the government into their own hands. Rev. 20:9. Perhaps this fact will incline the reader to be ready to expect a better calling, if nothing previously said could create such an inclination.

The writer believes that a good many of the Church of God members believe in the church being able to ascend to God, where Christ is now, and possibly ever be in the heavens above the earth, like the angels in their relation to the earth. But so far as he can remember, the subject has never been discussed in the columns of THE HERALD. It is certain that many have no expectation of a heavenly reign, and he has known of some that expected to till the same farms they have now! It is not so long ago that the writer could remark with conviction that he did not want to go to heaven, so long as there was no promise of it to the elect. In all our church hymnals, pains have been taken to delete all references to a heavenly home.

If we follow the King James Version, we will have hard work to ferret out the truth. Thanks to the Concordant Version, which gives us the Greek of the oldest three manuscripts, we are able to check the version by the concordance to assure ourselves of the author's rectitude. The method of the Concordant Version, for the benefit of those who are not familiar with it, is to take every passage where the same word in the Greek appears, or the same form of the word, and find the one meaning in English which will fit every one of these instances. Thus wherever one Greek word form appears in the New Testament, the same English equivalent is given in the translation.

This is so much better a method than that which, for one Greek word, uses many differing English words in translation, that it is beyond comparison. But if it is a mistake to believe that no Greek word has more than one meaning in the translation, having the Greek word before you, you can be your own judge and translate as you please, if you question the author's version. With this statement concerning the version, we will quote from it the texts relative to the heavenly destiny of the church, and the reader, by comparison with the King James, can see for himself how great a difference there is between the two.

Phil. 3:20: "For our citizenship belongs to the heavens, out of which we are awaiting a Saviour, also the Lord, Jesus Christ, who will transfigure the body of our humiliation to conform it to His body glorious, in accord with the operation which enables Him to subject even the universe to Him."

A German in this country temporarily has no right of citizenship here, but must go to Germany to obtain the benefits of citizenship. Unless we strain this passage beyond

all bounds, we can get no truth out of it except that the church will have to go to heaven to do their ruling. Note how this truth is covered up by the bias of translators in various versions.

King James: "our conversation is in heaven."

Diaglott: "our polity begins in the heavens."

Rotherham: "our enrollment as citizens is ready in the heavens."

Moffatt: "for we are a colony of heaven."

Syriac: "but our concern is with heaven."

Revised: "our citizenship is in heaven."

Eph. 3:6: "In spirit the nations are to be joint partakers of the promise in Christ Jesus."

Verse 10: God creates the universe, that now, to the sovereignties and the authorities among the celestials, may be made known, through the ecclesia, the multifarious wisdom of God, in accord with the purpose of the eons, which He makes in Christ Jesus our Lord."

Phil. 2:10: "In the name of Jesus, every knee should bow, celestial and terrestrial and subterranean, and every tongue shall be acclaiming Jesus Christ as Lord."

These two passages show clearly that the celestial reign is not one over dignitaries in high places on the earth, for the two words, terrestrial and celestial, forbid that interpretation. It is a universe in extent, all of God's creation.

"Eph. 1:3-12: "Blessed be the Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ according as He chooses us in Him before the disruption of the world, to be holy and flawless in His sight, when, in love, He designates us beforehand for the place of a son unto Him through Jesus Christ, in accord with the delight of His will, for the laud of His grace glorious, which graces us in the Beloved: in Whom we have deliverance through His blood, the forgiveness of offences in accord with the riches of His grace, which He lavishes on us, when, in all wisdom and prudence, He makes known to us the secret of His will, (in accord with His delight, which He purposed in Him,) to have an administration, the complement of the eras, in which the universe is to be headed up in the Christ . . . that in the heavens as well as that on the earth . . . even in Him in whom our lot is cast, being designated beforehand according to the purpose of the One Who is operating the universe in accord with the counsel of His will, that we, who are in a state of prior expectancy in the Christ, should be for the laud of His glory."

The Greek *avorist*, like the English present indicative, signifies future as well as past and present action. The expressions—he blesses us, he makes us alive, he seats us—all indicate future action when resurrection occurs.

Eph. 2:1-7: "And you, being dead to your offences and sins in which you once walked . . . yet God, being rich in mercy, because of the vast love with which He loves us . . . makes us alive together in Christ (you have been saved for grace) and rouses us together and seats us together among the celestials in Christ Jesus, in order that in the on-coming eons, He may display the transcendent riches of His grace in His kindness to us in Christ Jesus."

Eph. 6:12: "It is not ours to wrestle with flesh and blood, but with the sovereignties, with the authorities, with the world mights of this darkness, with the spiritual forces of wickedness among the celestials."

The rulers of the kingdom will be wrestling with flesh and blood.

1 Cor. 6:3: "Are you not aware that you shall be judging messengers (angels) not to mention life's affairs?"

Col. 1:5: "We are thanking God . . . because of the expectation which is reserved for you in the heavens."

Verses 19-20: "Seeing that the entire complement delights to dwell in Him, and through Him to reconcile the universe to Him . . . through Him, whether that on earth or that in the heavens."

Eph. 1:15-23: "Therefore, I also, when hearing of the faith which relates to you in the Lord Jesus, and that for all the saints, do not cease giving thanks for you, making mention in my prayers that the God of our Lord Jesus Christ, the Father glorious, may impart to you a wise and revealing spirit in its realization, the eyes of your heart having been enlightened for you to perceive what is the prospect of its call, what the glorious riches of the enjoyment of its allotment among the saints, and what the transcendent greatness of its power for us who are believing, in accord with the operation of His mighty strength, which operates in the Christ when arousing Him from the dead and seating Him at His right hand among the celestials, up above every sovereignty and authority and power and dominion and every name that is named, not only in this eon but in that which is future also: and subjects all under His feet, and gives Him the headship over all the ecclesia which is His body, the complement which is completing the entire universe."

Let us, as Paul prays in Ephesians 3:18, "be strong to grasp, together with all the saints, what is its breadth" (the heavenly calling previously described) "and length and depth and height . . . to know the love of Christ as well, which transcends knowledge . . . that you may be completed for the entire complement of God."

Oft do we stand in wonder and awe of a clear night as we gaze at the beautiful panorama of the heavens. None can count or estimate the glowing suns in that distant realm, or know how many million dark worlds like our own may be populated by beings like ourselves. How long will it take our Lord Jesus to bring that vast domain into harmony with God's will? How can we begin to appreciate the grace that translates us into a sphere of action and glory as such a reign with Jesus? How can we begin to think of what we may be called upon and given power to do? Indeed it is true, that it hath not "entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9. In the next verse we are told that these things are revealed to us by the spirit, but it is evident that even when we have absorbed all the truth that Paul has to disclose, there is an infinite amount of details we never can know concerning the destiny of the elect ecclesia, until we have entered into the enjoyment of them. Nothing of our labors here can pay or merit any of the grace so generously granted the church. It is entirely a gift of God, for which we can do no more than to praise His holy name and await patiently, from these vile and feeble bodies, the change that shall make them like that of our Savior and our Lord.

THE THIRD EPISTLE OF JOHN

By Lyman Booth

THE address of this epistle is, "The elder to the well beloved Gaius." Several persons are mentioned in the Acts of the Apostles by this name (Acts 19:29; 20:4), and in the epistle to the Romans (16:23), and in the first epistle to the Corinthians (1:14).

This same person, this Gaius whom Paul mentions in his two passages, seems to have lived at Corinth. Another Gaius was of Derbe, and a third is called a Macedonian. But it isn't probable that either of these is the one addressed in this epistle, who probably lived not far from Ephesus in Asia Minor.

Paul having learned of Gaius' piety and the hospitality he had shown to Christian missionaries who were of the Jewish nation, writes the epistle to him to express his hearty approval of his conduct. He prays that his prosperity and health may be equal to his piety. He states that notwithstanding the fact that he had written to the church to aid the Christian missionaries, Diotrophes not only refuses to receive him, but also speaks evil of him, and prevents them who are willing to do the service, casting them out of the church. He adds that he has many things to write but is unwilling to put them on paper, as he expects to see Gaius shortly.

After the salutation (1) the Apostle expresses his joy for the tidings he has received of Gaius (2-4), and commends him for his piety (5-8), and warns him against the Diotrophes because of his ambition and self-assertion (9-10). Next he expresses his approval of Demetrius, and after expressing the hope of soon seeing Gaius, he closes with a warm salutation.

THE MASTER ARTIST

When Earth's last picture is painted,
And the tubes are twisted and dried,
When the oldest colors have faded,
And the youngest critic has died,
We shall rest, and, faith, we shall need it—
Lie down for an eon or two,
Till the Master of all good workmen
Shall set us to work anew!

And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame;
But each for the joy of the working,
And each in his separate star,
Shall draw the thing as he sees it,
For the God of things as they are.

—Kipling.

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FOR IF A MAN THINK HIMSELF TO BE SOMETHING, WHEN HE IS
NOTHING, HE DECEIVETH HIMSELF.—GAL. 6:3.

LIGHT

HISTORY tells the story of a certain queen whose greatest disappointment in life was the fact that she was not beautiful. So enraged did she become every time she beheld her features in the mirror that special looking glasses were made to tone down the defects of her make-up. To further satisfy her vanity, she would look at her image in soft flattering light, until in time she came to believe that she was really beautiful.

Light has strange powers. Strong white lights thrown upon an object truthfully reveal it as it is, whether perfect, or scarred, soiled or distorted. White light never flatters. It shows things as they are—no more. Colored lights have a different effect. Shaded and mellow, they impart tone and beauty to otherwise drab and ugly spots.

Going through life, our path is illuminated by knowledge and truth. They form a torch, the strong white rays of which often seem cruelly penetrating. When looking at others, how much kinder we can be if we soften the light with the soft warm colors of forgiveness and tolerance.

It is not necessary, however, to dim the light with which we look into our own souls. We need to know of all the imperfections of our characters, lest, like the vain queen, we remember only the good and, relying on the false picture that we have imprinted on our minds, we become conceited and never attain that humility which is so commendable.

INDIANA BIBLE SCHOOL

THE Indiana Bible School and Conference was held at North Salem, July 7 to 19, 1931. Good attendance and interest were shown at this School. Adult classes were taught by J. H. Anderson and G. E. Marsh; young people by J. H. Anderson, G. E. Marsh and C. A. Smead; primary classes by Lulu Stilson.

The Berean business meeting was held on Wednesday evening, July 15, the president, Sr. Pearl Zechiel, presiding. After the devotional exercises the secretary's report and treasurer's report were read and approved.

The report of the literary committee by Sr. Sarah Manuwal is as follows: Letters sent out, 7; letters received, 0;

articles sent in by committee, 2; articles and Berean class reports listed, 11. The following class reports were given:

South Bend—Number of members paying dues, 12; average attendance, 11; meetings held, 36.

Plymouth—Enrollment, 9; average attendance, 8; meetings held, 18.

Rensselaer—Enrollment, 9; average attendance, 9; meetings held, 40.

Burr Oak—(Senior) Enrollment, 14; average attendance, 10; meetings held, 17. (Adult) Enrollment, 18; average attendance, 14; meetings held, 31. (Junior) Enrollment, 8; average attendance, 5; meetings held, 14.

Kokomo, though unorganized, gave a report of their class with an enrollment of probably 35 and an average attendance of approximately 30.

The following officers were reelected: Sr. Pearl Zechiel, president; Sr. Lulu Stilson, vice president; Bro. Vaughn Long, secretary; Sr. Martha Senff, treasurer.

During the Conference there were 2281 meals served and one baptism performed.

Vaughn Long, Sec.

THE FIERY SERPENT

IN NUMBERS 21:6 we are told that the Lord Jehovah sent fiery serpents to the people of Israel. They were bitten and many of them died. The people then begged Moses to pray to God that He might take the serpents away. And the Lord God said to Moses, "Make thee a brazen serpent, and set it upon a pole, and every one that is bitten, if he shall look upon it shall live." So Moses did as the Lord commanded and his people were saved.

We believe this to be a type of Christ, for we read, "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."

Helen Harvey, Kokomo, Ind.

BEREAN PAGE CONTRIBUTIONS

Illinois, 25; Ohio, 20; California, 10; Michigan, 9; Indiana, 7; Louisiana, 4; Iowa, 4; Texas, 1; New York, 1; Nebraska, 1; South Dakota, 1; Missouri, 1; Arkansas, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



TURNING TO THE GENTILES

PAUL and Barnabas were in Antioch, in Pisidia. As was their custom on the sabbath, they went to the synagogue, or church, and sat down. After the Scripture reading, the rulers asked if they had any word of exhortation for the people.

Paul stood up, beckoned with his hand, and said: "Men of Israel, and ye that fear God, give audience." He told them how God had chosen them to be His own people, and related various episodes in their history, coming on down to the birth of Jesus and His crucifixion. He warned them of trouble to come upon them, because they refused to accept Jesus and refused to believe even then.

Naturally, the Jews did not like such plain speaking against themselves, and so many of them left the synagogue. However, the Gentiles and many other Jews were so interested that they asked Paul and Barnabas to preach to them the following sabbath.

And what do you think? The following sabbath, almost the whole city came together to hear the word of God. Can you imagine nearly every one in your city or town coming to church? But when the Jews who did not believe saw the multitude, they became jealous and said all manner of things against the apostles.

Then Paul and Barnabas became very bold. They 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."

Paul told them that he had been sent as a light to guide the Gentiles to salvation, and that he was to go to the ends of the earth, or all over the world. And most of Paul's preaching was to the Gentiles and Christian church. These Gentile listeners were very glad, and glorified the Lord. They told others the good news, until all in that region heard.

But the Jews had not given up. They went to some of the devout and honorable women and chief men of the city, and told them falsehoods concerning the apostles and finally roused them to drive the two out of their coasts.

According to instructions, when one city refused to accept the gospel the apostles were to shake off the dust of their feet against them and go on to another city. Shaking the dust off was a sign that they were not responsible for what would happen to their persecutors.

Paul and Barnabas went to Iconium, and in spite of all

this harsh treatment, the disciples were filled with joy and with the Holy Ghost. Thus you see how it was planned that we, too, should have a part in God's plan of salvation.

In a letter to the Roman people Paul said he was a debtor to the Greeks and barbarians, who are Gentiles, and to the wise and unwise. And that he was ready to give his best to the people in Rome also.

He said, "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."

SOMETHING TO DO

1. Read Acts 13:14 to 42.
2. Learn the Golden Text—Acts 13:47.
3. Memorize Romans 1:16.
4. Hunt other verses that tell about salvation for the Gentiles.

WE BELIEVE in a day of judgment—"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."—John 12:48.

A CHILD'S PRAYER

"The heavens declare the glory of God, and the firmament sheweth his handiwork."—Psalm 19:1.

Dear Father, who hast made the moon and the stars to shine in the night and the sun to give light by day, I thank Thee for the many beauties and wonders of this world in which we live. I will think of them all as signs of Thy love and try to make my life bright and beautiful for Thee. Amen.—*Rev. R. W. Barstow.*

TWO RULES

I have a ruler made of wood,
So shining, bright, and new,
And when I use it as I should
My lines are straight and true.

But I've a rule that's better yet,
'Tis made of words quite true,
"Do unto others as you would
That they should do to you."

And when I use my rule of gold
The way I really should,
I know the pattern of my day
Will turn out to be good.

—*Alice Crowell Hoffman.*

With Our Sunday Schools

LESSON 9. — August 30, 1931

THE MISSION TO CYPRUS

Acts 12:25 to 13:12

Devotional Reading: Isaiah 42:6-10

GOLDEN TEXT

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Romans 1:16.

A STUDY OF THE SUBJECT

Topic. Christianity at Court.

Basic Truth. "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it".—Acts 5:38, 39.

Outline. I. Christianity as a God-given Truth and Power. II. Human Courts Incapable of Trying It.

I. Christianity as a God-given Truth and Power. The Jewish nation was nearly wrecked before it yielded to recognize the truth that Jesus was sent from God, that His life strength and wisdom were God-given, that they were both unauthorized and unable to oppose Him.

Christianity is more than a doctrine. It carries with it vital force and energy that originate with God, not with man.

As the high priests and rulers and mob found in Christ a truth and a power beyond their reach, beyond their control, so the multitude on the day of Pentecost, Acts 2:6, found that Christianity was possessed of a power beyond man's ability to cope. Christianity in Peter and John was something that prison doors could not restrain, Acts 5:19, that prison officers could not guard, 5:23; something with which the powers of state could not deal, 5:39.

So also in this outlying field of Cyprus, Christianity revealed itself through Paul and Barnabas to be a truth and a power that could not be restrained by heathen law or custom, that could not be tethered or led by human whims.

II. Human Courts Incapable of Trying It. Just as the prophets of Baal, 1 Kings 18, were unable to thwart the truth and power of God revealed in Elijah, so the courts of Caiaphas and Pilate found themselves wholly incompetent and unable to hinder the power of God revealed in Christ. Like as human crowns found themselves incompetent to resist Christ, so they found themselves unable to resist the truth and power of Christ made manifest in His loyal followers.

Christ was obedient to and cooperated with every righteous law of man, but He ignored such human laws and commands as opposed His Father. The early Christians were directed to be loyal to every righteous effort of man. Such righteous efforts have always been approved by God for His people. But the early Christian church has taught Christianity for all time to come that its strength and power rests in God, to whom it owes unfaltering allegiance; and that no human tribunal should deter the Christian from loyally persevering in service.

It is as much the Christian's duty today to

witness before the individual and before the multitude to the superiority of Christ and of Christianity as it was the duty of early Christians.

PRACTICAL APPLICATIONS

Set Apart by Prayer: Before Paul and Barnabas were sent to the island of Cyprus, they were set apart by prayer. Those taking part in this service laid their hands on Paul and Barnabas, as they prayed. It was a consecration or ordination service. Prayer played a great part in the life of the early church. They were in constant prayer. They depended on prayer for success and protection. Every undertaking in the Lord's work should be backed up by prayer.

Church Prayed: The church remembered them in prayer. Through the prayers of the church these missionaries were strengthened. Paul, in writing to the Ephesian church, asked them to pray for him that God would give him freedom of speech and courage for the work which he had been called to do. Eph. 6:18, 19. Samuel said it was a sin for him to cease praying for his people. It was a sin against the Lord. 1 Sam. 12:23. Would it be a sin for Christian people to cease praying for their leader?

A Mission: The mission which called these two missionaries to this island was to preach Jesus as the Christ, the One in whom we receive remission of sins. Often times people become so engrossed over some view or teaching that the fundamental teachings concerning Christ and salvation are neglected. Christ should be the center of all our teachings. Paul said, "For I determined not to know any thing among you, save Jesus Christ, and him crucified."—C. E. R.

THE GOLDEN TEXT

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Romans 1:16.

Jesus said, "Whosoever therefore shall be ashamed of me and of my words . . . ; of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." There seems to be a penalty for everything contrary to the love of God. To those who are ashamed of His word, shame is meted out to them. Why was Paul not ashamed? Because he knew the power of God that went with the preaching of His word.

"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. Why foolishness to them that perish, and

the power of God to them who are saved? To the believer, salvation; to the unbeliever, rejection. Which do you choose?—L. A. R.

SENIOR AND ADULT CLASSES

Missionary Adventures in Cyprus

Cyprus, an island off the coast of Asia Minor, was the first place visited by Paul as a missionary. Paul and Barnabas were at Antioch when the holy spirit called them. The spirit called only the two, but they took John Mark "also". Their disobedience led to a sharp contention between them. The contention was so great that they separated and never again worked together. Barnabas was never heard of after the separation, although he was frequently mentioned in the activities of the church before that event. The work of the gospel was weakened by their disobedience. Every Christian must learn to do what God asks and NO MORE.

The two apostles met with little opposition at Cyprus except in the person of Bar-jesus, a Jew seeking favor from the Roman proconsul. Paul struck this Jewish sorcerer with blindness for a season. When the ruler saw what had happened to the Jewish "wise one", he hastened to believe. It is possible that the smiting of Bar-jesus was done more for the sake of the ruler than as punishment to the opposer. This is evidence that God could conquer by force, if He so chose.—H. A. S.

JUNIOR CLASS

Topic: The Gospel Preached at Cyprus.

Acts 12:24 says, "But the word of God grew and multiplied." In nearly every lesson we have learned of some new place where the disciples had gone to preach. Sometimes they went because of persecution; again, because the people had asked them to come. But nevertheless Christianity was being spread.

In our lesson today Paul and Barnabas, with John, go to Cyprus. Here they preached and taught the people of God. They came to Paphos. Here they met two men, Elymas and Paulus. Elymas was a false prophet and Paulus was an officer of the country. When Paulus heard that Paul and Barnabas were there he sent for them. He wanted them to tell him about God. But what do you think Elymas did? He tried every way possible to get Paulus not to pay any attention to what these men said about God. And he was justly punished for it, for he became blind.

We have many people today who try to tell us there is no God. So let us think of this lesson and remember that they will be punished because of it, and we must remain faithful to God even if they do tell us such things.—V. C. T.

DOINGS AMONG THE CHURCHES

CONFERENCE DATES

Nebraska, Holbrook	Aug. 15 to 23
Virginia, Maurertown,	August 20 to 30
Iowa, Waterloo,	August 22 to 30
Kansas, Arkansas City,	August 23 to 31

On pages two and three will be found a general review of the conference at Oregon, as it pertains to the new workers who were just recently elected and will be assuming their duties in the near future. Do not overlook it.

A letter from Bro. R. H. Judd of Toronto, Ontario, informs us that he is expecting his wife home in about two weeks. Sr. Judd is on a visit to her old home in England and writes that she "is having a wonderful time; everybody has been so good to me, and I have enjoyed every minute." Friends of Bro. and Sr. Judd are happy with them in the pleasure afforded Sr. Judd by this trip.

ANOTHER CONFERENCE PAST

The most harmonious and beneficial conference in the history of the N. B. I. and of Illinois—that was the verdict heard on every hand from the scores of delegates in attendance representing the churches of the United States and Canada. The Bible School was the largest and by far the most helpful of all our recent schools. This was due largely to the efforts of Bro. Townsend, superintendent, who organized the school very systematically and supervised every part of it. A total of 420 was registered, the largest number on record.

All of the general sessions were spiritually uplifting, the sermons being especially suited to the times in which we are living. But perhaps special mention might be made of the consecration service on the afternoon of the closing day. Bro. Austin and Bro. Marsh took charge of this service, consecrating to full ministerial privileges Bro. Earl Thayer, pastor of the Rockford (Illinois) church. The following were consecrated to student ministerial privileges: C. E. Lapp, C. A. Smead, Lucille and Richard LeCrone. Sr. Mary Gesin, as one of the teachers of the Bible Training Class, was included in this service.

Following this, the newly elected officers of the N. B. I. executive board were consecrated to office. Bro. L. E. Conner, the new president, being absent at the Nebraska Conference, will later receive the Bible which, according to custom, the retiring president gives to the new officer. Brothers Leland Hanson and Joseph H. Williams, the new first and second vice presidents, and Bro. G. E. Marsh, the secretary, were consecrated to the new duties devolving upon them.

Bro. T. J. Ellis, of Waterloo, Iowa, the newly chosen treasurer, was compelled to leave before Sunday, but his name was added to that of the other officers for God's blessing in his work.

In most impressive words these consecrations were given, and were received by the participants as words from our heavenly Father Himself. May God guide and direct and bless all to His honor and glory.

At the conclusion, Bro. C. E. Lapp, in the name of those assembled in General Conference, presented a purse to Bro. F. L. Austin, retiring executive secretary, with words of appreciation of the inestimable service of the past ten years which he has so self-sacrificing-

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Other will be gladly added upon request.

Sr. C. E. Randall, Mora, Minnesota
Sr. H. L. Luper, Arkansas City, Kansas
Sr. J. S. Hindman, Winfield, Kansas
Sr. Harriet Reed, Arkansas City, Kan.
Sr. Franklin Moore, Niagara Falls, N. Y.
Sr. Riley Hoskins, St. Cloud, Minn.
Wilbur Hagenbush, Argos, Ind.
Mrs. Alice V. Blakesley, Rt. 1, Bx. 25

Sumas, Washington
Bro. and Sr. Chas. Stedman, Miami, N. M.
Sr. C. Seely, 710 Brown St. Healdsburg, Calif.
Mrs. Daisy Pietenen, daughter of Sr. Seely.
Sr. Angeline Harrington, Tring, Alta., Canada
Bro. Stephen Cronkhite, Brantford, Ont.
Bro. and Sr. H. S. Lasher, Deerfield, Fla.
Sr. Melvin J. Osborn, Culver, Ind.

Sr. Osborne, who has been in failing health for the past several months, desires the prayers of the brotherhood for her. Let us remember her also, with others.

ly devoted to the several departments of the N. B. I.

Many of those in attendance at this year's conference expressed the thought that God's especial blessing seemed to be over us, indicated by the large number who were able to attend despite the prevalent depression. And all felt encouraged to return to their several churches with renewed energy and zeal for the Master.

GRAND RAPIDS, MICHIGAN

Bro. and Sr. Harvey Hotchkiss are the proud parents of a fine new baby girl, whom they call Frances.

Sr. Thomas is able to be up a little each day now after her siege of illness.

In the absence of the eight members of our church in attendance at General Conference our teaching staff was quite handicapped, but others filled in and the work was carried on well.

The church is looking forward to the opening of schools early in September, and is anticipating the increased enthusiasm and activity that always comes with the close of vacation time. We hope to accomplish some real work for the Master as we teach and train the younger and older ones this coming season.

F. E. Siple, Pastor.

NORTHERN ILLINOIS CHURCH PICNIC

The Dixon, Rockford, and Oregon churches have planned a picnic for Labor Day, September 7, to which all of the members and friends of the Church of God in northern Illinois are cordially invited, also any from any place who find it convenient to come.

The time is Labor Day, September 7, from 1:30 in the afternoon to after supper, which will be served at 5:30.

Bring basket lunches and enough dishes for your own use. A collection will be taken to take care of ice cream.

Bro. Wm. Ford of Dixon is in charge of the afternoon's program. The place is in a grove on the east side of the road about a mile out of Oregon to the south on State Route No. 2. A sign will be placed at the side of the road for your convenience in finding the picnic ground.

THE DOLLAR-A-MONTH CLUB

The new executive board of the N. B. I. heartily endorsed the dollar-a-month club plan which has been in effect the past year. Many of those present renewed their pledges for the coming year, and several new ones added their names to the list. President L. E. Conner appointed committee chairmen in the different church localities, who were urged to begin at once to add new recruits to the club. Some of these chairmen are continued over from last year, while some of the names are new.

If the brethren over the country will take hold of this plan and give it their hearty support, the N. B. I. will be greatly enabled to outline and pursue the course of action indicated by those present in conference assembled.

A list of the number of pledgers in the different states may be of interest to all. They are:

Arkansas	1	Missouri	6
California	35	Nebraska	25
Colorado	3	New York	12
Florida	2	Ohio	39
Illinois	90	Oklahoma	4
Indiana	37	Ontario	8
Iowa	19	Oregon	5
Kansas	9	Pennsylvania	1
North Carolina	1	South Dakota	1
Louisiana	11	Texas	8
Maryland	1	Virginia	8
Michigan	14	Washington	22
Minnesota	8	Wisconsin	11
Wyoming	3		

The new treasurer, Bro. T. J. Ellis, of Waterloo, Iowa, no doubt will have new plans for furthering membership in this club. Meanwhile the office will be waiting with pen in hand to add new names to the list.

HERALD RECEIPTS

Mrs. Sue Williams; Jessie Wilson; Janet Nicholson; Mrs. Geo. Holly; Esta Starbuck; C. R. Meyerhoeffer; Irvin Lathrop; Mrs. Henry Fox; Clyde Long; Leonard Robins; Mrs. Lewis Lindsay; Mrs. L. McMurtrie; Elder G. A. Brown; Mrs. Rachel Etnyre; Curtis Vance; Mrs. Cora Cole; Virgil Claypool; Gladys Phillippe; Claus Storjohann; Chas. Lindsay; Mrs. Wm. Densmore; Ida Vogel.

GOING TO CHICAGO

(Continued from page 723)

able to discern, he will do nothing at all that will in any way hinder or obstruct in any particular.

He is back of the new board and back of the Conference to the full of his power.

LATER

SINCE writing the foregoing, it has been arranged that Bro. Conner will take over the business management as soon as he returns from the Nebraska Conference, and that Bro. Marsh will take over his work in Oregon on November 1. Till these brethren can thus act, the board has arranged to retain the services of Bro. Austin.

BIBLE TRAINING CLASS

THE Bible Training Class will begin on October 5, with F. L. Austin and Mrs. Mary Gesin in charge. Bro. Marsh will become Bible instructor on November 1. The course is so planned that new students may satisfactorily enter the school at the beginning of any semester. Those who have had a high school education, or the equivalent thereof, will find it most easy to take this work. All such

who may wish to consecrate their powers—or a portion thereof—to the Master's cause, we earnestly solicit to be on hand to begin the course on October 5.

F. L. Austin.

THE RESTITUTION HERALD

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Oregon, Illinois

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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TRACTS

Name	Pages	Dozen	100
The Reasons Why	2	\$0.05	\$0.30
Essential Truths	1	.05	.30
God's Promises, by Anna E. Drew	2	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
Who Owns the Wool?	4	.05	.30
The Coming of Christ, S. J. Lindsay	2	.05	.30
What Is a Christian, J. W. Williams	4	.10	.60
Where Do We Go When We Die?	4	.10	.60
Immortality of the Human Soul	4	.10	.60
Shall Never Die	4	.10	.60
The Voice of Prophecy	4	.10	.60
Immortality	4	.10	.60
Did Christ Pre-exist? R. H. Judd	4	.10	.60
The Thief on the Cross, F. E. Siple	4	.10	.60
What Do the Scriptures Teach? Judd	6	.15	.90
What Must I Do to Be Saved?	4	.10	.60
Hell, What Is It	8	.20	1.25
The Coming of Christ, R. A. Curtis	6	.20	1.25
The Rich Man and Lazarus, F. E. Siple	8	.20	1.25
A Few Thoughts	8	.20	1.25
Baptism, S. J. Lindsay	8	.20	1.50

Name	Pages	Each	Dozen	100
God, R. H. Judd	16	.04	.30	1.75
The First Resurrection, Wm. Leask	20	.05	.40	3.00
A Letter to a Friend	32	.10	1.00	8.00
Where Are the Dead?	36	.05	.50	4.00

Name

Pages Each Dozen

The Resurrection, J. L. Wince (For cost of Postage)	32	.03	.12
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BOOKS

Name	Pages	Each	Per 6
Death Reigned from Adam to Moses, paper cover	58	\$0.10	
Sin, A. H. Zilmer, paper covers	84	.25	
Destiny of Russia and Signs of the Times, W. H. Wilson, board cloth	96	.25	\$1.25
Book of Revelation Made Easy to Understand, W. H. Wilson, board cloth	96	.25	1.25
Ancient Mysteries, George Johnston	116	.50	
Christ in the Old Testament, R. H. Judd, paper	88	.40	
The Way of Life Eternal, Lyman Booth, paper	88	.40	
Student's Text Book, Wilson, board cloth	200	.45	2.60
The Visitor, Boice, paper	212	.50	
The Mystery of Iniquity, Booth, paper	220	.75	
Pine Woods Bible Class, Wilson, board cloth, Emphatic Diaglott, Benjamin Wilson	480	.85	5.00
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	Postpaid	Postpaid	Not Postpaid
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For 10 New Subscriptions, map of Egypt, size 36 x 56, cloth back with rollers, showing the wanderings of the Children of Israel from Egypt to the Promised Land. Colored lines and numbered stations, showing route and where mentioned in Bible. Superior map, can be read at a distance. Value \$3.00.

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THE RESTITUTION HERALD

VOLUME 20

OREGON, ILLINOIS, AUGUST 25, 1931

NUMBER 47

General Conference Number

Our Golden Rule Home



Golden Rule Home is the property of the General Conference of the Churches of God in the United States and Canada. It is located at 110 North Seventh Street, Oregon, Illinois. Those who are enjoying its comforts and blessings at the present time are the following: "Aunt Mary" Renner, Sr. Clara Chaffee, Sr. Alice Crysler, Bro. and Sr. James Williamson, Sr. Mary A. Woodward, Sr. Alice Kerr, Elder G. A. Brown, Sr. Elizabeth Seoville.

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

MY SINCERE AND HEARTY THANK YOU

AS RETIRING executive of the National Bible Institution and Secretary of the General Conference, I wish to extend to one and all of the readers of THE HERALD and of the cooperators in our General Conference labors my sincere thanks for their kind and earnest cooperation with me during the past ten, yes, eleven years. While every effort has first and foremost been rendered as unto God more than as unto man, yet I realize very fully that without cooperation and hearty support nought could have been done.

I further greatly appreciate the great confidences that have been placed in me during these years. I trust that I have shown myself deserving of your confidences and of your cooperation, and that I have measured up to my duty relative thereto.

For two years I have felt that the time must soon come when I would be unable to longer carry this load. It was because of my own personal choice and judgment that I declined renomination at the recent conference. It was because of my own personal judgment that, for the good of the work as a whole, I resigned as pastor of the Oregon church. In both instances my action was prompted by an earnest desire to so act as to make it possible to further our labors in the various phases of operation the most possible.

In leaving the executive field, I am anxious to assure one and all that I do so with the deepest of true and earnest prayer for the continued advancement of our gospel efforts through the General Conference of the Church of God.

F. L. Austin.

AN AWAKENING

THOUGH some may think that this kind old world has been sleeping cozily through the centuries past, there is little reason for any to feel that its sleepiness continues. The rapidly succeeding reverberations that encircle the earth, as new developments follow one after another, are certainly awakening the entire world to somewhat of a realization of present conditions.

Man is awakening to a larger comprehension of the laws of God which permeate all the universe and to a larger utilization and adaptation of those laws for man's advancement and seeming pleasure.

But man's management of all these charted fields of activity and industry has not been satisfactory even to himself. We are startled as we awaken to a realization of the great death toll that is numbered, as man undertakes to operate many of his inventions and put into force many of his methods.

"BLAZING WITH ANGER" is the way one news report is introduced, as mention is made of the reckless child-killing operations of autoists, etc.

"CRIME IS A BIG BUSINESS" is the introduction to a paragraph by the *Literary Digest* with reference to "the unholy alliance" that the Wickersham Commission seems to report as having been established between the crook, the politician, and the police.

Newton D. Baker in an address before the Williamstown Institute of Politics is reported to have criticized modern warfare as being "a loaded pistol aimed at the heart of civilization itself, with a hair trigger held by an unsteady hand." That is to say, in his judgment he seems to believe that human warfare is to national life what the methods of the criminal and the pistol-handed gangster are to private life.

From every direction and from every field of activity come reports of shocking conditions that are awakening men and women world wide to the fact that human management of man's affairs is causing untold hardship.

Last year it was the homeless wanderer toward which the public was asked to open its heart of liberality and provide food. This year it is to the home owner, to him who is paying on installments for his home, who has a roof over his head and a furnace in his basement that those more favorably blessed are asked to turn their eyes and hearts of sympathy. For without income with which to pay taxes or continue payments due on their homes, these people are in danger of losing the fruits of many years of thrifty saving.

What can be wrong? Is it the God of Heaven who has purposely confused man's mind to such an extent that all is in an uproar? Or is the world awakening to something of a comprehensive realization that his own governing mind and eye are far too small and too shortsighted to enable him to properly direct the affairs of humanity?

CONFIRMING GOD'S WORD

ALL THIS can but bring the Christian Bible student to a greater confidence that God's Word is, after all, the one safe thing upon which reliance may be placed. God's

(Continued on page 746)

Report of General Conference

THE eleventh annual General Conference of the Church of God was called to order at Oregon on Tuesday afternoon, August 11th, 1931, by President G. Eldred Marsh of Los Angeles in the chair. It was probably the best attended General Conference business meeting of any since the initial meeting. Some fifteen states and Canada were represented and some thirteen hundred and fifty delegate votes were present.

The complexion of the audience was most pleasing because of the increased percentage in attendance of people of early adult life.

Following the formal opening and reference to the minutes of last year's gathering, the Secretary gave his report, found beginning on Page 740 of this issue of THE HERALD. A part of the Secretary's report consisted of a financial report which brought out much interest from those present.

The financial report giving the gross and net indebtedness of the National Bible Institution by years for the years 1926 to 1930, which report is found on Page 751, was of great interest to all. In that report it was revealed by figures that the net indebtedness was reduced from the sum of \$21,419.59 on December 31, 1926, to \$13,292.09 on December 31, 1930.

This net indebtedness of \$13,292.09 includes the \$12,000 of mortgages on Greenhouse property.

After these figures had been digested for a day, it was then brought out on the floor of the meeting that the real estate plus the inventories of the N. B. I. had a value estimated above \$40,000.

Of this property all is unencumbered excepting the Greenhouse properties which are mortgaged for \$12,000. The Golden Rule Home, the Print Shop, the vacant lots are, none of them, encumbered. It was further revealed and declared on the floor that as concerning the Golden Rule Home, in addition to holding property, for which upward of \$13,000 have been paid, should any emergency call for the return of the funds to the respective members of the Home according to what each has paid in, that we have secured investments to cover all and, in addition, have upwards of \$1500 to the good.

It was however declared that the Greenhouse venture had not come to be the profit producing business that it had hoped it would be. The Secretary revealed the fact that the deficit in Greenhouse operation for the last two years was such that it must not be allowed to continue.

All figures and reports reveal the fact that, exclusive of the Greenhouse activity, the N. B. I. work as developed at Oregon has advanced in every line.

HIGHWAY RIGHT OF WAY

The new Illinois Highway No. 77 which is at the present being constructed from Oregon westward has crossed

our Greenhouse property in two places. For this right-of-way \$250 was received from the highway board. This \$250 has been paid on the \$12,000 mortgage against the Greenhouse property, thus reducing that Greenhouse mortgage, recently, to \$11,750.

SECURITY PAPERS

By oversight no report was made on the floor regarding the securities which the N. B. I. holds for its loans with which to secure our Annuity Bond holders as also the members of the Golden Rule Home. Care has been taken to dispose of all bonds on real estate, which bonds have been depreciating in value, and reinvest in bonds or securities of other types. All were sold at the price originally paid for them. In this way we have lost nothing by the great landslide in valuations that has been progressing for the last two years. And all securities which we now hold are, to the best of our judgment, worth one hundred cents on the dollar. While this was explained to the Board elect, it was overlooked and not given on the floor.

To the above might also be added that the N. B. I. holds mortgages on three parcels of real estate in Arkansas and on one parcel in Illinois, besides having two properties, one in Illinois and one in Ontario, that have been sold on contract. All these latter securities have come to us in the regular course of business, instead of money.

In answer to interrogation from the floor the Secretary explained that the mental responsibility and care and fatigue caused by the operation of the Greenhouse was the greatest of any department in the N. B. I. work. He also reported that the proper conduct of the Greenhouse necessitated mental work in such contrast with our religious work that it made the Greenhouse the greatest task of all.

DOLLAR-A-MONTH CLUB

In reporting the contributions for the last Conference year, August to August, which totaled \$6,048.98, the discussion of the Dollar-A-Month Club came before the house.

Instead of realizing 1,000 contributors to the Dollar-A-Month Club, there were but 379. These 379 contributors contributed \$431.25 per month.

It was a great disappointment that not more of our number contributed in this way. Especially so when we realize that there are so many whose income has been reduced very little because of the hard times, but who are drawing almost or quite their regular monthly or weekly salaries as formerly. It had been hoped that this class of earners might have contributed in larger numbers, and thus payments could have been made on the N. B. I. notes.

It was also brought out that every dollar paid off on the debts owed by the N. B. I. reduced the interest by that

(Continued on page 744)

Report of Secretary for 1921-1931

AS WE come to the close of another General Conference year it may be well for us to recall that we at the same time arrive at the close of the first decade of our organization effort. It was in August, 1921, that the people from several states, gathered at Waterloo, Iowa, perfected its organization after a year of preliminary study and labor, and began its active work.

The visions of those first days were very different from what the realization is today. After no little earnest and prayerful study and considerable inspection of different places which had been suggested as feasible places for the location of our headquarters, Oregon, Illinois, was finally selected as the place which, considering everything, was most promising for the location of our offices and work.

With faith in God and with the cooperation of a goodly majority of the membership of the Church of God, the up-building of the physical side of our plant began to take form in the gathering at Oregon in 1922. Soon after, with scarcely any money in sight, but with confidence in the integrity of our people and with faith in our Father, contracts were made for the purchase of our Golden Rule Home property, and later of our Golden Rule Greenhouse property, and of the various equipments necessary for both. Ten city lots had been conveyed to us as a contribution of the city of Oregon.

Thus with little property in hand, we launched out with an obligation of upwards of \$25,000. Our Home was soon paid for. About \$5,000 was paid upon the Greenhouse property. Later on a new section was built to the Greenhouse and a cold cellar, at an added expense of another \$5,000, which was paid for in cash. Soon The Restitution Publishing Company approached the National Bible Institution with the suggestion that the National Bible Institution assume the responsibility of conducting The Restitution Publishing Company printing plant. Afterward The Restitution Publishing Company conveyed to the National Bible Institution its entire plant.

NEW WORK UNDERTAKEN

In the meantime under the repeated recommendation of our grower at the Greenhouse, the National Bible Institution undertook to expand its Greenhouse work and enter the mail order field. Investigation into this phase of the business and advice from a man who had for years been a successful operator in the mail order field of plants and seeds, revealed that to enter that line one must expect to have a large deficit on the first year and half as much deficit in the second year's operation with a possibility, provided that the business was carried on carefully, of operating the third year with little or no loss. Thereafter there

should be a gain which should increase rapidly with the years until at the end of five or six years we should begin to show a net gain over the years.

On advice of the Conference the Board undertook this mail order work, conducting it for two years, realizing practically what had been revealed to us by our experienced advisor. All told the two years had netted a deficit around \$6,000. At the end of the second year, both the Conference in session and the Executive Board advised discontinuance of the mail order business. For the financing of these operations the Board had increased our bank loans to \$10,700. This in addition to the \$12,000 first mortgage bonds on the Greenhouse property and farm.

While the discontinuance of the mail order operation at the end of two years seemed to be contrary to all good business judgment, yet it was probably very fortunate for us in that in the following two years most of the old established mail order concerns lost heavily owing to the peculiar market conditions in that line. Since then our bank loans have been reduced from \$10,700 to \$8,800.

OUR GOLDEN RULE HOME

Our Golden Rule Home, for the financial aid of which the Greenhouse was undertaken, has steadily prospered from the beginning. Though our membership in the Home has never been above eight at any one time, there have been others boarding in the Home so that at times the table has been regularly laid with sixteen to eighteen plates.

The operation of a Home for aged and alone ones is a work that returns much of satisfaction to those whose hearts are given in that direction. It is indeed pleasing to realize that certain ones are afforded much of comfort and of assistance, even though they are deprived of that blessing which practically all crave, namely, the blessing of having a private home conducted and operated according to the tastes of the individual. The Home has not only prospered, but it has been observed by numbers, including some of the Home, that the general health has been increased and that mental peace has dispelled that agonizing worry which so often accompanies those of older age as they realize their personal inability to properly look after the needs of a private home and of their own persons. All told twelve aged or alone ones have found shelter in our Home. Of these one withdrew; one had to be expelled; three have fallen asleep in death. In addition to twelve who have taken membership, there have been four or more who have realized largely of the benefits of the Home by boarding there for longer or shorter periods. Also there is one sister who is at the present time making application for membership.

COMFORT ASSURED

It is the unanimous observation and the judgment of all who have been in close touch with the Home that the expectancy of life is increased at once after the members become really adjusted to the experience of such home life. Thus in addition to providing a degree of comfort and care, the General Conference is also apparently affording length of days to the members of the Home.

When the Home was about to be opened, financial estimates were computed upon the basis of figures gathered from other like institutions, for a full house. Experience reveals that the estimated figures for operation were approximately correct for a membership equal to the capacity of the Home for accommodation. Inasmuch as the Home has never had its rooms completely filled with members it has accepted of boarding members and of other boarders. The board income has been of assistance in keeping the deficits down. With our present membership, the operation of the Home has annually cost us from nothing to as much as \$500 or \$600 in excess of the Home income.

All in all your Secretary feels that the results in the Golden Rule Home more than justify the undertaking and the continuance thereof.

PUBLISHING DEPARTMENT

Coming to the publishing part of our work, THE RESTITUTION HERALD has been changed in form which of necessity has added to the expense of each issue. It had been hoped that with the changed form and improvements thereon, the subscription list might increase even more than sufficiently to care for the increased expense. But the subscription list has remained about the same year after year. Soon after the National Bible Institution took over THE RESTITUTION HERALD there were two or more new papers put into the field by members of our church body. These additional publications necessarily make more difficult the extension of the subscription list of THE HERALD.

In addition to THE HERALD, the *Truth Seekers' Quarterly* was introduced and has been published regularly with each quarter. This too holds approximately its regular circulation. The hope for increase has not been realized. Certain books and tracts and various publications have been put out from time to time, mostly upon contract with the authors. Our publishing work stands at the open door of great opportunity. But before that opportunity can be entered upon and increased publishing accomplished in a proper way, there must of necessity be several pieces of machinery added to the plant. Printing machinery is expensive and therefore little has been done in the way of adding new equipment.

GREENHOUSE A LIABILITY

Our Greenhouse which we purchased in February, 1923, is perhaps our most difficult undertaking. There were three or four years in which we realized a small profit over operation. The rest of the years we have suffered a loss in operation, and in the last two or three years that loss has been

more than we should allow to continue. In fact it still appears that the Greenhouse is so different in its character of work that it is hardly in keeping with our effort of religious undertaking.

BIBLE TRAINING CLASS

Perhaps one of the most satisfactory departments of the General Conference and National Bible Institution has been the department of Bible study conducted in the interests of those who wish to engage in Bible work. Most of those who have attended our Bible Training Class have had the ministry of the gospel in mind. Some have taken the work merely with a view to better fitting themselves for cooperating throughout life in Bible work in whatever community or communities their respective lots may be cast.

If there was nothing more of accomplishment than what we see even at this Conference, it would seem that our Bible Training Class has fully reimbursed the N. B. I. for its every cost. We have with us at this gathering no less than four or five persons who, going forth from the Bible Class, are making themselves largely felt in the pulpit work among our people. In fact, if present indications continue, it may not be long until some of these younger people will be carrying the responsibility not only in local fields, but in the General Conference activities. In addition to these we have with us a class of young people, some of whom have already given three years in study, others two years, and, if present indications continue, this class will present to the General Conference several bright, intelligent, spiritual, and competent workers.

It was probably too much to hope that all those who started with us, though enthusiastic in the promotion and organization of the N. B. I., should continue. It has been one of the sad experiences to have several such withdraw, some even at the beginning of the work. So far as reports indicate, it would seem that everyone who still encourages our forward march, heartily regrets that any should have withdrawn.

INCREASED SPIRITUALITY

But in spite of every handicap it seems certain that the spiritual welfare of the Church of God has greatly increased throughout this past decade.

(Here the Secretary referred, extemporaneously, to several phases of church work, in which he said:

"Personally, I have taken great joy in realizing the increased activity in pastoral work in some states. Several new pastorates have been established and maintained. They have added wonderfully to the strength of our church work throughout the field. There have been several new buildings erected, others remodeled, repaired, etc. Perhaps seven or eight have been improved. The General Conference may not have had anything to do with this directly, but with one or two exceptions, every such building committee has consulted our office before its work was undertaken. This office has had an interest in the effort of carrying on that work. It is a great encouragement to the work here.

"I also wish to mention the intensified work in Sunday School activity. It is a pleasure to attend some of the Sunday Schools and notice the spirit with which the work is carried on. I also think the Berean work has been strengthened because of the N. B. I. organization. The cooperation between the two is of vast strength."

The Secretary then referred to the conditions of the Kokomo and Grand Rapids churches, stressing their needs. He then continued with his written report.)

NO FINANCIAL MANAGER SECURED

Coming to a review of the year just passed, it is well for us to recall the program that was laid before us one year ago. A business depression was on; indeed it had been under way for more than a year. There was uncertainty as to the financial income for the year. The Board, which was approved in its judgment by the Conference, purposed to divide the work that had formerly been carried by the Executive Secretary by providing a manager to take charge of the business end of the labors so that the Secretary need have charge only of the religious activities. Effort was made to immediately get in touch with Brothers C. V. Doll of Dayton, Ohio, and A. Gilbey of Rochester, N. Y., to ascertain if one of them might be free to become business manager. In both instances their reply was in the negative. While the Secretary assured the Board that he would be unable to continue to carry the whole responsibility that he had formerly carried, yet it was left for him to do until he might secure a business manager. Not being able to locate a person for that position, he endeavored to apportion the work to different departmental workers in hopes that the work would not suffer in an effort thus to conserve expenses for the year.

OUR DOLLAR-A-MONTH CLUB

In order that we might have something visible on which to estimate the financial income for the year, your Secretary, a year ago last Easter, endeavored to interest the brotherhood that each would, as far as they could see their way clear to so do, contribute at the rate of one dollar per month for the work. At last year's Conference this plan was approved, and the Treasurer endeavored to promote that plan with a view to securing 1,000 such agreements.

Had such been done it was the hope that the work could not only be carried on as heretofore, but also that we would be able gradually to pay off some of our unsecured loans, including the bank loans. Our Treasurer succeeded in raising the number of contributors, according to this plan, to 379, who together pledged to the extent of \$431.25 per month. In addition to this other funds were contributed as individuals saw opportunity.

NEW MANAGEMENT AT THE HOME

Change of Superintendent and Matron has been made in the Golden Rule Home. Sister Jackson had informed the Secretary more than two years ago that she would welcome arrangements which would provide someone else to

take her place at the Home. However, though she felt that her health was overtaxed with her responsibilities, yet she graciously consented to continue while lookout was constantly kept for someone else. Late last fall Mr. and Mrs. Leslie Johnson, who were Superintendent and Matron of the Brethren Home at Mount Morris, Illinois, interviewed your Secretary to ascertain if there was an opening for such workers here. The matter was carefully considered, and eventually arrangements were made for them to take charge of our Golden Rule Home. They were about to move the first week of January, but a couple of days before the date set for moving Mr. Johnson suffered a broken ankle which laid him up for several weeks. It was not till March that they were able to take up the work for us.

While in many ways we greatly regretted to lose the services of Sister Jackson, yet it was evident to those who were watching most closely that the responsibility was an overstrain upon her. We feel that Mr. and Mrs. Johnson are doing excellent service for our Home. To date we are more than pleased with their services.

Last year's Conference directed that investigation should be made with reference to installing a passenger elevator between the first and second floors of the Home. That matter was taken up. The Otis Elevator Company had their representative here and carefully went over the property. He recommended that the most economical and satisfactory way to install an elevator would be to build an addition to the middle of the west side of the Home sufficiently large to accommodate such an elevator. In addition to whatever such new construction would cost, the Otis Elevator Company gave us a figure for the installation of the elevator itself of \$2,475. This in addition to making the necessary building alterations would cost at least \$3,500. We submit this for the consideration of the present Conference.

So far as your Secretary knows the members of the Home, with one or two exceptions, are grateful for and appreciative of the comforts and conveniences that are afforded them.

LOSSES AT GREENHOUSE

Our Greenhouse proposition is the one which is most difficult to handle. For the last three or four years we have been unable to avoid an annual loss in operation. The apparent loss of a year ago was not so much as it appeared to be, for there was considerable done by way of improving the plant which on the books went into expense of operation. Some such improvements have been made during the past year. However, the deficit during the past Conference year has been altogether too much to be passed over without notice. The deficit for the year 1930 was \$2,552.97; and the deficit of adjustments for the last four years or more was \$1,012.96, making a total of \$3565.93. And the operation for the first six months of 1931, which six months ordinarily should certainly show two or more thousand dollars of gain, showed but \$628.27 gain. However, owing to business depression a larger portion of sales were charged than was the case in former years.

OUR MOST SATISFACTORY DEPARTMENT

As in the report for the decade past, so in the report for the year past, we turn to the Bible Training Class as perhaps the most outstanding and satisfactory work that has been conducted, including also the reports that come to us from afield. The members of our Bible Training Class are putting forth a larger effort than have those of any previous class. Some are putting in four years of study. All are trying to put in three years of study. The result to them is evident, and we are hoping that in another year when several of these members hope to be open for actual work, that they will be workers not to be ashamed of.

Throughout our church field we feel that in spite of the general business depression, which also of necessity makes

more difficult the financing of church labor, there has been a certain advance. While some of our churches are at their wits' end to know how to continue the financial load, yet the spiritual results of their labors are most encouraging. In some instances the business depression is not apparently affecting injuriously the local labors. In some instances it seems as though the churches are prospering regardless of worldly conditions. All in all there seems to be a deeper and larger spiritual development in the work. Our Kokomo, Indiana, brethren surely need a new church building, and Grand Rapids, Michigan, greatly needs enlargement.

Financial reports follow:

(For full December 31st report, including real estate and inventories, see HERALD of March 24, Page 390.)

N. B. I. OFFICE

	Jan. 1 - June 30, '30		Jan. 1 - June 30, '31	
Income:				
N. B. I. Contributions	\$2853.53		\$2799.94	
Office Earnings	570.61		17.00	
Interest Earned	171.00		173.47	
Misc. Income	10.36			
Salaries	\$2148.25		\$1690.10	
Overhead:				
Supplies	6.90		27.56	
Light, Heat & Water	52.18		15.90	
Phone & Telegraph			30.49	
Misc. Expense	187.95		77.47	
Taxes	140.18		42.22	
Interest Paid	527.86		524.93	
Insurance			1.00	
	\$3063.32	\$3605.50	\$2409.67	\$2990.41
Gain		\$542.18		\$580.74

PRINT SHOP

	Jan. 1 - June 30, '30		Jan. 1 - June 30, '31	
Sales	\$3769.57		\$2704.74	
Sale of Equipment			100.52	
Purchases	\$605.98		\$477.66	
Salaries	1503.95		1449.72	
Overhead:				
Lt., ht., wat., & Power	156.25		152.97	
Misc. Exp.	195.05		142.04	
Repairs	6.18		19.89	
Taxes	51.60		48.00	
Equipment	29.81		34.53	
Phone and Teleg.				.71
Bad Debts			6.00	
Insurance			42.70	
	\$2548.82	\$3769.57	\$2374.22	\$2805.26
Gain		\$1220.75		\$431.04

THE RESTITUTION HERALD

	Jan. 1 - June 30, '30		Jan. 1 - June 30, '31	
Cost to Print	\$1812.86		\$1788.73	
Received from Subscriptions	1287.50		1008.96	
Loss	\$525.36		\$779.77	

BOOKS AND PUBLISHING

	Jan. 1 - June 30, '30		Jan. 1 - June 30, '31	
Sales	\$839.11		\$621.74	
Purchases	578.18		525.54	
Gain	\$260.93		\$96.20	

GOLDEN RULE GREENHOUSE

	Jan. 1 - June 30, '30		Jan. 1 - June 30, '31	
Sales	\$8663.63		\$8301.50	
Bad Debts Received			23.65	
Purchases	\$2141.50		\$2017.36	
Salaries	4294.53		3585.28	
Overhead:				
Supplies	307.36		103.55	
Fert. & Insect.	20.78		95.10	
Light, Heat & Water	766.05		623.76	
Repair	135.37		19.62	
Phone & Telegraph			128.22	
Equipment			76.73	
Interest	400.90		392.49	
Insurance	70.47		27.20	
Delivery Exp.	38.77		165.94	
Taxes			63.24	
Misc. Exp.	428.25		397.99	
	\$8603.98	\$8663.63	\$7696.48	\$8325.15
Gain		\$59.65		\$628.67

GOLDEN RULE HOME

	Jan. 1 - June 30, '30		Jan. 1 - June 30, '31	
Income				
Received from Board	\$878.44		\$303.50	
Misc. Income			61.25	
Maint. from Home Members	437.50		525.00	
Salaries	\$745.85		\$569.04	
Overhead:				
Table	435.11		366.60	
Light, Heat & Water	365.71		252.29	
Repair	72.51		89.02	
Insurance			95.32	
Taxes			16.95	
Misc. Exp.	122.73		252.35	
Phone and Teleg.			12.70	
	\$1741.91	\$1315.94	\$1654.27	\$889.75
Loss	\$425.97		\$764.52	

SUMMARY REPORT

	Jan. 1 - June 30, '30		Jan. 1 - June 30, '31	
	Losses	Gains	Losses	Gains
Greenhouse	\$ 59.65		\$628.67	
Print Shop	1220.75		431.04	
N. B. I. Office	542.18		580.74	
Books & Publishing	260.93		96.20	
Restitution Herald	\$525.36		\$779.77	
Golden Rule Home	425.97		764.52	
	\$951.33	\$2083.51	\$1544.29	\$1736.65
Total Gain		\$1132.18		\$ 192.36

GENERAL CONFERENCE REPORT

(Continued from page 738)

much and thus reduced the annual overhead cost of operation. All were anxious to reduce indebtedness as rapidly as possible.

WEDNESDAY, AUGUST 12TH

On Wednesday morning at 8:30 a business session was convened for the purpose of listening to the report of the Nominating Committee, with a view to electing the officers at the earliest possible time, that the officers might in turn begin the study of the business and make program for the coming year. A. G. Townsend of Grand Rapids was chairman of this Committee.

In its report it suggested the nomination of L. E. Conner for President; Leland Hanson, First Vice President; Jos. H. Williams, Second Vice President; F. L. Austin, Secretary; T. J. Ellis, Treasurer.

F. L. Austin after explaining that while he had the interest of the N. B. I. at heart and that he would continue to further its activity to the best of his ability, yet he felt that he was unable to carry the load of responsibility as he had been doing in the past. While he had so informed the Conference a year ago, yet he had been left with the whole load. In order to assure himself that he would not be thus left with the entire load again, he withdrew his name from nomination.

The report was referred back to the Nominating Committee for them to give reconsideration and make further report.

Space forbids to give report of many of the interesting features that were discussed from time to time upon the floor of the Conference. Reports of several of the churches throughout the country brought out many interesting facts.

It seemed to be the common opinion that the work was advancing both spiritually and materially.

WEDNESDAY, AUGUST 12TH, 3 P. M.

Meeting being called to order, the Nominating Committee was again called upon for report. This second report was as follows: President, L. E. Conner; First Vice President, Leland Hanson; Second Vice President, Jos. H. Williams; Secretary, G. E. Marsh; Treasurer, T. J. Ellis.

The report of Nominating Committee did not debar other nominations. Other names were placed in nomination for every office.

ELECTION

Of the 1351 delegate votes cast for President, L. E. Conner received 1348. On motion the election was made unanimous.

1358 1-2 votes were cast for First Vice President, of which 1044 were cast for Leland Hanson. By motion his election was made unanimous.

For Second Vice President 1359 1-2 votes were cast, of which 1017 were for Jos. H. Williams.

1284 1-2 votes were cast for Secretary, of which G. E. Marsh received 1283 1-2.

For Treasurer 1356 1-2 votes were cast, of which T. J. Ellis received 992 1-2.

All elections were made unanimous.

The Executive Board for the ensuing year stands as follows: President, L. E. Conner; First Vice President, Leland Hanson; Second Vice President, Jos. H. Williams; Secretary, G. E. Marsh; Treasurer, T. J. Ellis.

DOLLAR-A-MONTH CLUB

After election of the new Board, consideration of finances for the ensuing year was taken up. Immediately all were unanimous in pressing the Dollar-A-Month Club for another year. Practically all, if not all of those in attendance subscribed to this club. The President elect appointed chairmen in the various churches and districts throughout the United States with request that they should present this feature in their respective localities and push the Dollar-A-Month Club to the largest possible subscription.

THURSDAY, AUGUST 13TH

At this session the study of forms for different purposes was pursued. A standing committee on forms which had been appointed some two years ago, gave report.

The first form presented was that of church letters for the transfer of membership from one church to another. A form was adopted by the General Conference with recommendation that each of the several conferences and each of the local churches should adopt its use. In this way it is hoped that record of the various church members may be kept continuous. With the fast and loose methods of the present time little or no record is kept of those who move. Many become lost to the work and—sad to say—some lose interest in Christian service. By use of the Form adopted, it is hoped to correct some of the regrettable results of the present lax ways.

Recommendation was made that each and every church body should endeavor to keep track of all its members, no matter to what place they move, till same may have become members in another locality.

Another Form was received and adopted by the General Conference which pertained to certificates to the ministers of the various state conferences. The General Conference recommended that the state conferences use this as a uniform certificate.

CHRISTIAN METHODS

Because of overcrowding of the Adult Bible Class this year, a division was found necessary, and a new class was organized, which in the forenoon was under the direction of Bro. M. W. Lyon, in the afternoon of Bro. H. A. Sheets. This class took up a study of church and Christian methods. The idea was to exchange thoughts on successful means and methods that had been employed by different ones in the conduct of different lines of church work. Numerous were the questions that were brought up and considered.

The result of this work was brought out on the floor of the General Conference. A committee was appointed to the end that at next conference, a year hence, an exhibit of Materials and Method Forms might be on display; these materials to be provided by different ones throughout the country who, during the year, would find certain things valuable in their respective lines of work. The President elect appointed the following committee to gather working Materials and Methods to be exhibited at next year's conference: Chairman, Mrs. F. L. Austin, 5439 Ohio St., Chicago; Mrs. Harold Starbuck, 420 S. Third St., Rockford, Ill.; Mrs. W. J. Halls, 742 E. 126th St., Sta. H, Cleveland, Ohio.

On motion of Sr. Hanson of Grand Rapids, Mich., a card was ordered printed stating the essential truths of the Gospel as comprehended by the Church of God. On one side of the card space is to be reserved where each church using the card may print its standing announcement of services. Thus the card may not only announce the regular or special services of any congregation, but also the recognized essential truths as held by the Church of God. These cards are to be on sale to the several churches or whoever may wish them. The committee which the President appointed to handle this phase of the work is Mrs. G. E. Marsh, Chairman; Mrs. Rhoda Hanson, Grand Rapids, and Miss Louise Brewer, Dayton, Ohio.

WORK ASSIGNED FOR THE ENSUING YEAR

The newly elected Executive Board at this time announced their working arrangement for the coming year. The President, L. E. Conner, has been employed as Business Manager, to devote but part time to this work. His remuneration is likewise computed upon part time service.

Bro. G. E. Marsh has been engaged to take charge of the editorial work and the Bible Training Class. Inasmuch as the local Oregon church has been engaging its pastor in mutual understanding with the N. B. I. and in order that the Oregon church might continue to so cooperate with the National Bible Institution Bro. F. L. Austin tendered his resignation to the local church as pastor. After accepting said resignation, the local church engaged Bro. G. E. Marsh as pastor. Thus Bro. G. E. Marsh, now of Los Angeles, California, is booked to carry on the religious activities of the N. B. I. for the ensuing year and to become pastor of the Oregon church.

TRAINING CLASS

In accordance with this arrangement, it was announced that the Bible Training Class will open this year on Monday, October 5th, with Bro. F. L. Austin as teacher during the month of October, giving Bro. Marsh until November 1st to move and settle in Oregon. As formerly, Sr. Mary Gesin will be assistant teacher of the class.

Encouraged by the progress made in past years through the Bible Training Class, the Conference is anxious that as many young people as are fixed for the work and as can conveniently apply themselves thereto, will improve this

another opportunity and will enroll in the Bible Training Class for 1931 - 32.

COMMENDATION

Sr. Mary Gesin then presented the following resolution: I move that the Conference assembled extend to Bro. Austin its heartfelt gratitude for the long years of faithful devotion to the cause of the National Bible Institution which have been rendered by him. Not every one realizes the extent of the effort which he has expended in filling the office of Executive Secretary. He has literally given ten years of his life to this work, devoting every energy to building it up. What we are today, what our churches are, what our Training Class and its products are, is all due largely to his effort. Untiring in his labor and unselfish devotion to the cause of the National Bible Institution, he has literally worn himself out for us. Our appreciation cannot be expressed to him in mere words, for we owe him a debt of gratitude that we can never repay. After an absence for rest and recuperation, we trust Bro. Austin will return to us to serve in other capacities for which his acknowledged abilities fit him. Motion was heartily seconded by M. W. Lyon. A standing vote of thanks was then given Bro. Austin.

Bro. Marsh also heartily endorsed the vote of thanks those assembled in General Conference tendered to Bro. Austin for services which he had rendered in the past. In reply to this the outgoing Secretary assured the Conference in session that he would give every known assistance that was in his power to those who are taking up the work and to the N. B. I. as a whole. He expressed his hearty thanks to one and all who had so continuously cooperated with him in carrying forth the effort that had been assigned to him.

MINISTERIAL MEETING

Beginning with August 5th, there had been a ministerial meeting each day.

At this time Bro. M. W. Lyon of Cleveland reported to the Conference that the ministers in session had recommended that there be a ministerial conference next year to be held for a full week, either just before or just after the General Conference, but to be separate therefrom. The object was that the ministers might come to be more closely associated in their activities.

The results of the ministerial meetings for an hour, more or less, per day during part time of the Conference in past years, revealed to one and all the great advantage of having as many ministers as possible assemble and discuss, not only biblical questions, but also church questions and problems. In fact, it seemed as though more could be done through ministerial association by way of unifying the labors of the church than in some other ways.

ATTENDING DELEGATES

The matter of attending delegates was discussed. Not only was it realized by the ministers, but also by others present that attending the General Conference is not taking

a vacation. To many the time of the General Conference is the busiest time of the year. The Floor of the Conference complimented those churches which sent their pastors and their workers to the General Conference, continuing their home salaries during the time and paying their expenses thereat.

The General Conference is but a gathering together of all the churches and the conferences throughout the country. It is not a body that has means with which to pay delegates or to pay workers. Rather it is a central meeting place for the workers throughout the country, to gather together to the end that they may exchange thoughts, may assist each other in preparing more thoroughly for the work at home, and may encourage one another in the great cause of gospel effort.

GOLDEN RULE GREENHOUSE

The President elect then explained that the Greenhouse had been a losing proposition, that something must necessarily be done in order to correct this condition. After considerable talk, a motion was unanimously carried conferring to the Board elect authority to handle the Greenhouse problem in any way whatsoever that may seem best according to the judgment of the Board.

FRIDAY, AUGUST 14TH

In view of its being almost impossible to collect accounts owing during the depression period, which condition prevails in every line of business, and in view of the fact that our accounts payable amounting to approximately \$3500, in addition to some \$1400 or \$1500 on salaries which has been back for two years, Sr. Leota Hanson of St. Louis inquired on the floor as to what the intention of the incoming Board might be relative to handling these matters.

Bro. Conner explained that the Board elect had come to the conclusion that it was best to endeavor to make loans of our people at six percent interest sufficiently to pay these accounts payable, and thus not only relieve the strain that is continuously upon the mind of the one who has these responsibilities in charge, but also assist our creditors. It was revealed that the indebtedness of the institution would not be thus increased one cent and that we would gain much by way of credit standing with the business houses with which we were doing business. Almost immediately different amounts were offered to the Board to a total of \$1000. Other amounts were tentatively offered, to be reported on as soon as the parties should return to their respective homes.

The fact was brought out that many of our brethren throughout the country, having invested in bonds and mortgages and stocks have lost heavily in their investments. So far not one penny invested in the N. B. I. has been lost to the investor. Every loan has been paid in full; interest has always been paid promptly, and so far as the Secretary has known under his own regime, the bank account has never been in red for even one day.

It was brought out on the floor by different ones that

loans made to the N. B. I. had been better for the people than the loans or investments that have been made in some other places. The incoming Board asks loans of the brethren to cover these accounts now due.

It should again be mentioned that if one and all of our brethren throughout the country who still are receiving practically their full revenue, week by week and month by month, would subscribe to the Dollar-A-Month Club, as well as all others who are able to do so, it would not be long until the indebtedness of the N. B. I. would be cleared away and our properties would stand to our own credit without any encumbrance whatsoever.

It was by faith in our Father and faith in our brotherhood that this financial undertaking was started some ten years ago. Already we have advanced financially perhaps far beyond what had been anticipated at that time.

Our present financial depression throughout the country is very keenly felt by many. On the other hand there are those who are still favored with God's blessings and who could undoubtedly assist in some regular and easy way to the betterment and advancement of the work as a whole. It is hoped that one and all will contribute in the future even more than has been contributed in the past.

After the reading of all unread minutes of the session, the 1931 meeting of the General Conference of the Church of God was adjourned.

F. L. Austin, Secretary.

G. E. Marsh, President.

AN AWAKENING

(Continued from Editorial Page)

Word has for ages carried the information that all these things were bound to result from man's manipulation of human affairs. It has told us of the increase of crime upon the rich, of the confusion that was to come into the heart of humanity. It has told us of disintegration of human government that was certain to follow, of the effort of federation of such governments and of the final collapse of all.

God's Word has not stopped there. It has gone on to reveal to us that when man shall have sufficiently awakened to the realization of his own inability, that God Himself would set up and establish a kingdom that will never be destroyed, one that will never "be left to other people". God's Word has told us of the prosperity that shall result under this new government, of the righteousness that shall eventually prevail, of the breaking down of crime and wrong, of the establishment of the just.

Scanning the world and envisioning some of its turmoil, listening to the echoes thereof as those echoes come reverberating across the hills, and then scanning by itself the Word of God and the unfolding development thereof, one can but ask the question,

Which shall I believe?

These words of inspiration again echo upon the air—
"Choose you this day whom ye will serve."

National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

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Miss Sybil Guthrie, Treasurer
Mullin, Texas

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Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

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

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL."—1 CORINTHIANS 4:2.

WHAT THE NATIONAL BEREAN SOCIETY MEANS TO US

THE sermon for National Berean day at the General Conference at Oregon, on the evening of August 10, was given by Bro. G. E. Marsh, past president of the N. B. I. and now its secretary. He said in part: "The National Berean Society pays the largest dividends of any department of the National Bible Institution. This society has presented the church with the most thorough organization it has ever known. Its members throughout America have set us an example of orderly method in all their work. Their systematic Bible lessons are the most complete and satisfactory faith-wise that we have known. Its members are the freest of criticism, the most united in love and fellowship, in zeal unexcelled, in faithfulness never lacking, in aim, one."

Referring to the outlines of lessons published by the Bereans, Bro. Marsh mentioned the harmony of the primary teachings of God's Word, as portrayed in their outlines, and said that he could come to no other conclusion than that they are God's truths. "Mountain peaks of God's Word," he called them, "those by which men are saved, if believed. Anyone who is familiar with the truths which God has given us will be interested in this organization of our young people, from Niagara Falls and Canada to Los Angeles, from Texas to Minnesota, all studying the same lessons."

The speaker continued, "The central aim of this society of young people is to develop leadership in the church, to encourage freedom of expression, to bring together a statement of belief and to build up unity. Our future Sunday School workers, our future elders, deacons, and conference workers will be drawn from the ranks of the Bereans. We need their energy, their youthful outlook, their fresh enthusiasm, not to direct our work but to assist us older ones. We need them now, while we can watch them develop."

Bro. Marsh urged representatives of churches present from all over the country to invite the Bereans of their localities into their church councils, to learn their purposes and aims. "Not that we should be led by youthful minds,"

he counseled, "but that we should give them opportunity to grow and develop. For we are living in dangerous times. We have young people who are true to God, who believe that the gospel is the power of God unto salvation, who have resisted atheism, and they deserve a place of honor in our midst. People of the Church of God, if the business man recognizes the right of youth to the best places in the industrial affairs of the world, ought not we encourage them to take up important places in the greatest work of all time?"

The speaker concluded with an exhortation to the young people of the Church of God to accept the invitation of the older members to assist, and counsel, and advise, for he said, "If we invite you, you have a duty to perform; we want you in our midst, to deliver the gospel, to comfort the aged, to aid us with your clear-sighted vision. The Church of God cannot succeed without you. Put your shoulders to the wheel. Bring your offering and present it to the Lord for His glory and honor."

ANOTHER Berean conference has just come to a close. Will the next year be one of increased activity or a year of lethargy?

Our task becomes increasingly difficult as we face the people of today, with their attitude of indifference to Christianity. Paul warned Timothy of the coming of this condition. In 2 Timothy 2:2-4, we find him speaking of a time in which people will not tolerate sound teaching but will turn away their ears from the truth to believe in myths, choosing for themselves teachers in accord with their own desires.

If we are faithful, at the end of another year when we come together again, we will be able to return with interest to the Master those talents which He has entrusted to our keeping.

BEREAN PAGE CONTRIBUTIONS

Illinois, 25; Ohio, 20; California, 10; Michigan, 9; Indiana, 7; Louisiana, 4; Iowa, 4; Texas, 1; New York, 1; Nebraska, 1; South Dakota, 1; Missouri, 1; Arkansas, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



“Let not your heart be troubled, neither let it be afraid.”

MISSIONARY EXPERIENCES

LONG ago the Greeks did not worship the real God; but worshiped a whole family of gods, whom they believed lived way up on a high mountain. The greatest of these was Jupiter; his messenger god was Mercury; the god of war was Mars. You see, the Greeks could not understand how many things in the world came to be, and so they *made up* stories to explain the unknown. And as anything that is told over and over for truth, finally comes to seem like the truth—so these myths came to be believed by the Greeks.

Now, one day two strangers came to Lystra, and healed a man who had never walked. When the people saw him leaping and walking, as though he wanted to make up for lost time, they cried out, “The gods are come down to us in the likeness of men.”

Of course, you know they were wrong; but do you know who the strangers were? Paul and Barnabas. They had healed the man when they saw what faith he had to be healed.

However, the Greeks could not understand even as well as you do, so they said Barnabas must be Jupiter, because he was older and larger than Paul; and Paul must be Mercury, because he was the chief speaker. They even did so much as to have the priest of Jupiter bring oxen and garlands of flowers to make a great sacrifice to Paul and Barnabas.

Do you suppose these two apostles would allow such a heathen practice to proceed? No, indeed! They felt it greater honor to carry the message of Jesus than to be worshiped as gods. They were greatly shocked, and ran in among the people, tearing their clothes and crying out, “Why do ye these things? We are men like you, only we want to tell you about the *true, living* God, who made everything and has given you all things.” Nevertheless, this protest scarcely convinced the Greeks; for Paul and Barnabas found it difficult to quiet the people and keep them from making the sacrifice.

Well, by this time the Jews from Antioch and Iconium, who had plotted to stone Paul, came to Lystra, and turned the people of Lystra against Paul. And, think of it! Instead of worshiping Paul as they first tried to do, they stoned him until they thought he was dead; and then threw him out of the city. But as the disciples stood around

Paul, he rose up, and came back into the city.

The next day Paul and Barnabas went to Derbe—twenty miles farther east.

ARE WE making for ourselves some other kind of god, and worshipping it?

SOMETHING TO DO

1. Find the places mentioned on your map.
2. Read some of the Greek myths.
3. Read First Kings 19:9-18.
4. Learn Matthew 5:10.

WE BELIEVE in a day of judgment, “Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.” Acts 17:31.

WHAT WOULD YOU CHOOSE?

“If you could choose what you want most of all, what would it be?” asked Father one day.

“A big dog and a bicycle, and—”

“Wait, Mark,” said Father, “choose just *one* thing.”

Mark thought for a while; then he said, “I would choose a dog.”

But Martha said, “I would choose a big talking doll.”

“Once upon a time,” said Father, “there lived a king. His name was Solomon. One day when he was praying to God he said, ‘O God, most of all I need *wisdom*. I am king of these people, and I want to be a good king. Please give me wisdom.’

“Now that prayer pleased God, and He said, ‘Yes, I will give you wisdom, and other things, too. I will give you riches, and honor besides. And there will be no one as wise as you.’

“And it was so. Solomon was very rich. And he was very wise—the wisest of all. He was honored by every one because of his wisdom.”

“Would God help us to be wise, too?” asked Martha.

“Yes,” said Father, “if you will ask Him.”—*Selected.*

“MANY have fallen by the edge of the sword, but not so many as have fallen by the tongue.”

With Our Sunday Schools

LESSON 10. — September 6, 1931

TURNING TO THE GENTILES

Acts 13:13-52; Romans 1:14-16; 11:1-24

Devotional Reading: Psalm 72:6-13

GOLDEN TEXT

I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.—Acts 13:47.

A STUDY OF THE SUBJECT

Topic. A Light Unto the Gentiles.

Outline. I. Christ, the Prophesied Light. II. Christ in the Gospel. III. A Light to All Mankind.

I. Christ, the Prophesied Light. As God created His shekinah glory to lighten Israel in her hours of physical darkness and to illuminate her way through the desert and in the promised land, so did He prophesy in Isa. 42:6; 49:6, and elsewhere, that He would rear up a "servant" to be a light spiritually, to illuminate the path of the faithful through the centuries of the wilderness of sin on into the realization of the promises of everlasting life. That the prophesied Light of Isaiah, David, and others, is Christ is confirmed by the inspired word of Luke 2:30-32, where Simeon declares as directed by the holy spirit that He is that Light. As though to contrast Christ with all of the fading lights of the past, John, in Chapter 1, speaks of Him, v. 9, as "the true light, which lighteth every man that cometh into the world." He is thus spoken of because, v. 4, the life which was in Him "was the light of men".

II. Christ in the Gospel. The Gospel is the words and works of Jesus, spun round about Him like a great glass dome, through which the light of the Savior radiates to men. Looking into and through the gospel one sees its Heart, its Light—Christ.

To preach Christ is to preach Christ's gospel. To preach Christ's gospel is to hold Christ up before men.

Paul proclaimed the gospel of Jesus Christ to Gentiles. In so doing he revealed Christ in the glory of His radiant power and promise.

III. A Light to All Mankind. God revealed first to the Jews the illumination radiating from His Son. They, His chosen people, Ex. 19:5, 6, were first shown the way of eternal life, the way not yet revealed under Moses and the prophets. But they repudiated that Light. In so doing they repudiated God, the Giver of that Light. Therefore, as God made His shekinah light blinding to Egypt, so Jesus, whose mission was to be the true Light, became a blinding power to the Jews. He who was to be the Headstone of the corner became a stumbling-stone to them. Rom. 9:32, 33; 1 Peter 2:8; Isa. 8:14.

The Jews closed their eyes to this Light made manifest by God, and God sent Him in the proclamation of the gospel to those who were formerly without hope and without God. It was in this regard that Christ commissioned His apostles, Matt. 28:19; Mark 16:15, to "go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believ-

eth not shall be damned."

Like a soldier carrying the colors of his country ahead of the battle line, so Paul was carrying the gospel, the flag of his Master, unto all the people, beseeching them to accept of Him from whom the gospel was sent and affiliate themselves with Him, that they might become His joint-heirs, Rom. 8:16, 17, in all things from God.

PRACTICAL APPLICATIONS

Turning to Gentiles: There was a reason, yes, several. Christ came unto His own, but His own received Him not. John 1:11. He tried to gather them, as a hen gathereth her chickens under her wings. They would not come. Matt. 23:37. Their outward worship was not prompted by inward desires. It was mere formality, without any heart in it. They drew nigh Him with their lips, but their heart was far from Him. Isa. 29:13, 14. They knew God, and the Word says, "They glorified (Him) not as God". Rom. 1:21. God is desirous of the worship and service of His creation, but He wants whole-hearted, true-hearted service. They rejected the chief Corner Stone—even Christ. Their rejection of the Head of the house caused Him to turn to the Gentiles. Their unbelief in Him brought about their cutting off. He is exacting in the kind of service which we render today. It must be of the type which James terms "pure religion". James 1:27. There is a possibility of our being cut off, as well as they.

Fruit-Bearers: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:43. Christ wants fruit producers. The trees that are barren must be taken out of the way. They are hewn down and cast into the fire. Matt. 7:16-20. These trees represent people. The fruit which is pleasing to the Father and Son is mentioned in Galatians 5:22, 23. It is called the "fruit of the Spirit". If our fruit bearing tree is diseased, it is better to have it pruned of the diseased member, in order that the rest of the tree may be made productive, rather than have the whole tree destroyed. Matt. 5:29, 30.

—C. E. R.

THE GOLDEN TEXT

"I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth."—Acts 13:47.

In Isaiah 49:6 we find these words, "I will also give thee for a light to the Gentiles, that thou mayest be for salvation unto the end of the earth." This evidently was spoken of Christ, for Simeon said in Luke 2:32 of the Christchild, that He was "a light to lighten the Gentiles".

This work was given to Paul as the Lord said of him to Ananias, when he sent him to Paul after the vision, "He is a chosen vessel unto me, to bear my name before the Gentiles." Paul himself said, "I am appointed a preacher, and an apostle, and a teacher of the Gentiles."—2 Tim. 1:11. So he did not take the work on himself, but was appointed to it.

On Paul's first missionary journey, when the Jews spoke against the things that Paul was preaching, he told them plainly, "Lo, we turn to the Gentiles." From that time on he went, as it were, to the ends of the earth with the gospel of Christ to the Gentiles, and so fulfilled his mission.—L. A. R.

SENIOR AND ADULT CLASSES

Opening a New Field

"Go ye into all the world and preach the gospel to every creature" is a command given as much for us today as for those who heard His voice. Jesus gave the command, and we must heed it if we would have life. We must open new fields for the gospel. That field may be in a foreign country, in another state, or merely the heart of the one nearest to us. Wherever the field of labor there must be tact, understanding, and love exercised by the one doing the work. The success or failure of the enterprise will largely depend upon the initial appearance, the first words, the earliest acts.

The brethren made an appointment for Paul at Athens. He was stirred when he saw the city full of idols. He started reasoning with the Jews and other sincere people. The Athenians were jealous of their religion and would not tolerate new faiths. Socrates was killed because he taught a new idea. Paul was soon taken as a prisoner to the Areopagus, the supreme court of Athens, and there charged with being a babbler and a proclaimer of strange gods (demons). "Babbler" here means literally a "seed-picker", a name given to crows and other birds, also applied to a person who picks up scraps of knowledge, which he imparts to others without sense or purpose, and upon any and every occasion.

Here was an opportunity for Paul, but he didn't spoil it by saying, "Now you people have been acting the part of fools by worshipping idols". Neither did he say, "If you had an ounce of common sense you wouldn't be fooled so easily". Paul paid them a compliment instead, by saying, "Ye men of Athens, I perceive that in all things ye are too superstitious (more religiously disposed than others—C. B.; extremely devoted—Diag.)" Then he told them of "The Unknown God" whom they worshipped. He helped prove his statement by quoting from their own poets. By his tact (practical application of the golden rule), Athens was opened to the gospel, and his own life was safeguarded.—H. A. S.

DOINGS AMONG THE CHURCHES

GRAND RAPIDS, MICHIGAN

August 16 was Mother's Day with our Sunday School, and Sr. Ada Simpson was in charge of the special feature. Sr. Siple gave an original composition on "Mother", and Bro. VanPortfleet read a touching poem. Miss Martha Townsend gave a recitation.

The church was glad to greet back home the workers who had been gone to General Conference.

The pastor and family enjoyed the unusual pleasure of having his mother, Mrs. A. M. Siple, and sister, Miss Ella M. Siple, of Hammond, Louisiana, visit in their home from August 13 to 16. They remained for the morning church services, and then were driven to Chicago to catch their evening train for home.

All are looking forward to the Sunday School picnic for August 29.

F. E. Siple, Pastor.

In reporting the baptisms at General Conference, an error occurred in the name of Sr. Robins. It should have read, Mrs. Leonard Robins of Griggsville, Illinois.

Sr. Verna Thayer, of Rockford, Illinois, accompanied Bro. and Sr. S. H. Boyer of Pelton, Virginia, on their return home from General Conference. Sr. Thayer is teaching the little tots at the Virginia Bible School, and we know both teacher and kiddies are enjoying it.

Bro. and Sr. Leland Hanson of Franklin Grove, Illinois, last week enjoyed a vacation with Bro. Hanson's folks at Lebanon, Illinois.

Bro. and Sr. F. L. Austin, Sr. Leila E. Whitehead, and Sr. Elizabeth Ordnung will spend two or three days at the Iowa Conference. Bro. Austin will be back for his usual services at Oregon on the 30th.

Sr. Mae Mick, of Warsaw, Indiana, is a visitor at Golden Rule Home. She motored this far with Sr. Leona Marsh, of Fort Wayne, Indiana, who is enjoying a vacation with home folks at Ames, Iowa, and at the Conference at Waterloo.

NORTHERN ILLINOIS CHURCH PICNIC

The picnic as planned will be held in the grove opposite Devil's Backbone on Route No. 2 about one mile south of Oregon on Labor Day, September 7. It has been thought best to move the supper hour to 5 o'clock so that those from a distance can get started home a little earlier.

Bring a basket lunch with enough dishes for yourself.

ILLINOIS CONFERENCE AND BIBLE SCHOOL

Another Conference is now a matter of history, and the record written is that it was the best meeting ever held from the standpoint of attendance and unity. The attendance was the largest to date on record—420 in all being registered. The Conference and Bible School were held in conjunction with General Conference. Bible School opened on the morning of August 4, with 66 in attendance at the five classes. The number in attendance of junior adults was so large that a new class

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."
—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Other will be gladly added upon request.

Sr. C. E. Randall,	Mora, Minnesota
Sr. H. L. Luper,	Arkansas City, Kansas
Sr. J. S. Hindman,	Winfield, Kansas
Sr. Harriet Reed,	Arkansas City, Kan.
Sr. Franklin Moore,	Niagara Falls, N. Y.
Sr. Riley Hoskins,	St. Cloud, Minn.
Wilbur Hagenbush	Argos, Ind.
Mrs. Alice V. Blakesley,	Rt. 1, Bx. 25
	Sumas, Washington

Bro. and Sr. Chas. Stedman,	Miami, N. M.
Sr. C. Seely,	710 Brown St. Healdsburg, Calif.
Mrs. Daisy Pietenen,	daughter of Sr. Seely.
Sr. Angeline Harrington,	Tring, Alta., Canada
Bro. Stephen Cronkhitte,	Brantford, Ont.
Bro. and Sr. H. S. Lasher,	Deerfield, Fla.
Sr. Melvin J. Osborn	Culver, Ind.

was organized on Thursday, August 6, called the Workers Class. The largest attendance recorded at Bible Classes was 156 on August 12. Following are the teachers of the several classes: senior adult, L. E. Conner, C. A. Smead; junior adult, M. W. Lyon, H. A. Sheets; senior young people, F. L. Austin, C. E. Lapp; junior young people, G. E. Marsh, Grover Gordon, J. R. LeCrone (substitute); intermediate, Earl Thayer; primary, Verna Thayer. Bro. A. G. Townsend of Grand Rapids, Michigan, acted as Superintendent throughout the school and organized the classes in a most efficient manner. The topics studied in the several classes were especially timely and appropriate for these latter days in which we live, and many in attendance expressed themselves as greatly benefited by their study.

The business session of the Conference was held on August 14 at 3:15 p.m., President, Paul C. Johnson in chair. The reports of the secretary and the treasurer were read and approved. Bro. C. E. Lapp, the worker in the state from January 1 to August 15, 1931, gave a report of his services. Motion was made by L. E. Conner and Leland Hanson that this report be accepted and placed on file. Carried.

Then followed the reports of the churches. Those reporting by blank are: Casey, Dixon, Eldorado, Oregon, Ripley, Salem, Rockford. Brothers Conner and Thayer enlarged on the reports given for Dixon and Rockford, reporting the work as most encouraging at these points. Sr. Whitehead reported verbally for Chicago, stating that they have had preaching services once a month to June 1st and Sunday School twice a month from September 1930 to January 1, 1931 when it was discon-

tinued because of sickness. Sr. Whitehead stated that the distance apart, member from member, and indifference on the part of many, were the causes of irregular services in Chicago. They also have to contend with the hindrances to spirituality found in every large city. Bro. Marsh then spoke, commending the people of his congregation in Los Angeles for their devotion in spite of these conditions. Conditions at Plum River and Eldorado were discussed and the need of work at these places was stressed, especially at Eldorado.

The following amendments to the Constitution were then proposed: Article 3, Section 3, "The terms of office shall regularly begin at the close of the session at which officers are elected, said terms to continue for one year, or until successors are duly elected and qualified, excepting that the four extra Board members shall be elected for a term of two years." Article 4, Section 2, "Two Board members shall be elected each year, at the annual meeting. They shall be elected by ballot, nominations having been made from the floor, and the two receiving the highest number of votes at first ballott shall be declared elected." It was ruled by the chair that this year, of the four elected, the two receiving the highest number of votes shall be the ones to hold office two years. The purpose of these amendments is to assure that at all times there would be two members of the Board familiar with the work of the previous year. It was moved by Sr. Whitehead and Bro. Leland Hanson that these amendments be accepted. Carried.

Election of officers then followed, which resulted as follows: President, Paul C. Johnson; Vice President, Esta L. Starbuck; Treasurer, Anna E. Drow; Secretary, Mary A. Gesin. The election of Board members resulted as follows: Leota Hanson, Glenn Birkey, Leila Whitehead and Zenas Murphy, the first two named being the two year members.

Sr. Whitehead moved that ministerial certificates be presented to Bro. Earl Thayer, pastor of the Rockford church, and student ministerial privileges to Bro. C. E. Lapp, Illinois evangelist. Bro. Austin arose to privileged question and moved in advance of Sr. Whitehead's motion that this Conference accept the forms for ministerial certificates recommended by the General Conference. This was seconded by Bro. Conner, and carried. Bro. Austin then spoke on Sr. Whitehead's motion, and it was carried. It was moved by Brothers Austin and Conner that student ministerial privileges be granted Bro. C. A. Smead, being regularly employed at Burr Oak, Indiana. Carried. Bro. Smead expressed his thanks to the Conference for the vote of confidence thus extended to him. Bro. Marsh suggested that the Illinois Conference recommend to the home conferences of the other students of the class, their names as worthy of recognition as soon as they engage in public work regularly. This thought was endorsed by Sr. Whitehead and others present.

It was moved by Bro. Hanson and seconded by Leota Hanson that the treasurer purchase a new bag for carrying Conference funds. Carried.

A discussion of the conditions over the state was entered into, Sr. Whitehead recommending assistance to Eldorado until they should be able to carry on of themselves. Points are gradually taking on full time pastors and the outlook is most encouraging in spite of the prevalent depression. The president

then spoke, suggesting that those points which are now enjoying full time or part time pastorates should not overlook the fact that they have had help in the past and they should render their assistance to the Conference and to the N. B. I. for the assistance of others struggling along. Bro. Austin said that no church should feel its work done unless it supports its state conference and the General Conference, as each are helps to the other. Pledge cards were distributed. Business session was then adjourned.

Sufficient funds were received to defray the cost of the meetings, the responsibility of which is assumed by the Illinois Conference. The wide representation from all parts of the country is one of the features that makes our Bible School so effective. We feel that God's blessing has been bestowed upon us in the privilege of uniting together in this conference, and we were spiritually uplifted and benefited for the work which is ours severally to do in our home localities, till the Master returns.

Mary A. Gesin, Sec.

JOSEPH C. WHITTEN

Joseph C. Whitten, son of Henry Harrison and Charlotta Whitten, was born in Boonton, Morris County, New Jersey, on February 22, 1847. When but a boy he moved to Warren County, Indiana, where, excepting a few years spent in Chicago and a few winters in Florida, he spent his entire life.

He was united in marriage with Sarah J. Smith on September 19, 1870. One child, who died in infancy, was born to them.

Some years ago Bro. Whitten united with the Church of God at Pleasant View, Indiana, in his desire to become a true servant of his Lord.

About twenty years ago Bro. and Sr. Whitten moved into West Lebanon, where, in their comfortable home they spent their remaining days, she, in December last, having preceded him in death.

The deceased was the last surviving member of a large family of children. There remain to mourn his loss a number of nephews and nieces and their families, and a host of neighbors and friends throughout the county and vicinity. His death occurred at his home on August 16, ending an illness of eight weeks. On the eighteenth, after a funeral service in the home, he was interred in the home cemetery, to await the call of Him who is the Resurrection and the Life.

F. L. Austin.

JOHN PORTER

The Oregon, Illinois, congregation suffered the loss of another of its members when, on August 19, at the age of 82 years, 4 months, and 9 days, Bro. John Porter fell into death's sleep.

Bro. Porter, highly respected as a man and a neighbor, was a lifelong resident of the community of Chana, Illinois. He was born in Indiana, on April 10, 1849. He was soon brought to this state and for a short time lived near Rockford, later removing to Ogle County. On September 3, 1872, he was united in marriage with Mary Adeline Tilton, who, together with two sons and two daughters—Mrs. Edith Smith, of Rockford; Oscar, of Rochelle; Mrs. Orel Hayes, of Rockford; and Emmett, of Belvidere—deeply mourn his death.

Years ago Bro. Porter and his wife became members of the Church of God at the Antioch, Illinois, church. A short time ago, the Antioch church having been discontinued, he united with the Oregon church.

Recently he suffered a second stroke, living but a few days thereafter.

Besides his wife, children, five grandchildren and four great grandchildren, a church was filled with neighbors who gathered to mourn his death and to pay honor in recognition of his exemplary life in home and church and community.

F. L. Austin.

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 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.

A Comparative Report by Years of Those Items Which Affect the Movement of Cash

This Report Does Not Include the Value of Real Estate and Stock Estimated at Above \$40,000

December 31st	Notes Payable (Liability)	Notes Receivable (Asset)	Accounts Payable (Liability)	Accounts Receivable (Asset)	Mortgage Bonds Payable (Liability)	Invested in Bonds (Asset)	Balance Total Net Indebtedness
1926	\$13,800.00	\$1,678.91	\$3,385.61	\$2,487.11	\$12,000.00	\$3,600.00	\$21,419.59
1927	11,200.00	3,763.41	1,893.16	2,886.06	12,000.00	4,800.00	13,643.69
1928	11,600.00	3,233.41	2,403.09	3,215.63	12,000.00	5,500.00	14,054.05
1929	10,750.00	*4575.61	! 4,196.15	2,954.99	12,000.00	7,400.00	12,015.55
1930	12,350.00	*10,814.85	! 5,003.94	2,047.00	12,000.00	3,200.00	13,292.09

* Including contracts receivable.

! Including 1928 and 1929 unpaid salaries.

P. S.—The above does not include any real estate or inventories of stock which have an estimated value of over \$40,000. The \$12,000 Mortgage Bonds are on the Greenhouse property, which is the only property encumbered, and which \$12,000 is a portion of the \$13,292.09 of total net indebtedness.

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THE RESTITUTION HERALD

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SALVATION

By R. H. Judd

"He saved others, himself he cannot save."

FAMILIAR words—often quoted, and not infrequently used by evangelical preachers as a basic text for a gospel sermon. God Himself has seen fit to record these words by three inspired writers. It is where God "maketh the wrath of man to praise him." Words spoken by evil men, with every evil intent, are an unconscious testimony to a wonderful life, and a means of blessing and salvation to thousands. They can be made to answer admirably as the central thought for a gospel message, but only when taken in the sense in which they were spoken, by the primary literal application of the words contained.

The quotation naturally divides itself into two parts, and if we consider each separately before considering them as a whole, we shall more readily arrive at a correct understanding, and we shall see how the generally accepted method of spiritualizing completely undermines its original force. Let us proceed, then, to consider our text in two sections: (1) "He saved others"; (2) "Himself he cannot save".

"*He saved others.*" Here we get a circumstantial statement of facts that occurred during the ministry of our Savior. Three or four practical questions present themselves. In what sense had He saved others? Who were they, and when did He save them? Twice in this short sentence does the word "save" occur, and we think very few would contend that in each instance it carried a different meaning. The meaning attached to its use in the second half of the message is obvious to any but the wilfully blind—it could only mean by His coming down from the cross—a physical act—to save Himself from a literal and physical death.

We can scarcely credit anyone going so far as to say the Lord Jesus could not save Himself spiritually, or that He spiritually died. In what sense, then, had He saved others, of which these wicked men were witnesses? Surely

in the same sense as they said *He could not save Himself*. They had planned and plotted to take the life of the Lord Jesus, and now as He hung, a helpless man upon the cross, they cast this taunt in His face, as they exulted in the fact that their hopes were about to be realized.

"*He saved others, himself he cannot save.*" Many in that thronging crowd doubtless heard the cruel words, and but few would need to ask their meaning. They knew full well the life history of the Lord Jesus; they knew the story of His wonderful deeds, and they felt put to shame, for all had heard. Some were eyewitnesses of these things. They needed no other aid than the words themselves to remind them of the daughter of Jairus, the widow of Nain's son; of the ten lepers; of the woman with the issue of blood; and of Lazarus, brother to Martha and Mary of Bethany. Here were notable instances of men and women hastening to an early death, one having already been laid in the cold grave. Yes! He, Jesus, had *saved* them, as all Israel knew.

It is generally acknowledged by Bible students that the first use of a word in the Bible gives it its primary and subsequent meaning. The word "save" is no exception. See Genesis 12:12. Abraham had no wish to die—he desired to be "saved" from death; and such is its general connection in Scripture. Christ said He "came not to destroy men's lives, but to *save* them," Luke 1:56, and the context clearly demonstrates that actual physical existence was at stake.

No people realized, as did the Jews, the value of long life, nor have we any authentic history of lives so long as theirs, as exemplified in the patriarchs. No people coveted it more; no people believed more firmly than they that eternal or everlasting life would yet be a possession of humanity, the necessary basis for the perpetual enjoyment of every other blessing. No one at all observant can fail to

(Continued on back page)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

"O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."—Psalm 43:3.

"SEND OUT THY LIGHT"

THAT the world stands in dreadful distress and in dire need of readjustment today is only too apparent to every thinking person, old and young. And the remedies advised are as diverse as are the minds advancing them. The recognized "shepherds" of the people are the ones to whom men naturally should turn in times of danger, but these same "shepherds" seem to be in as great a quandary and as unable to rescue those in their care as are the perplexed "sheep" themselves.

That forceful writer, Dr. Wm. T. Ellis, in a (Buffalo) *Evening News*, of recent date, says that "while many of the salaried national and denominational 'leaders' are busying themselves with the technique of ecclesiastical machinery, and with the jargon of a new pseudo-psychology far removed from the understanding or needs of the public, and while they are seeking to conceal their spiritual sterility by plunging into politics, the men of the world, with clearer insight, are perceiving and stating the new need for the old spiritual simplicities."

Having their minds befogged by "ologies" of every kind and description, the doctors of divinity are unable to extricate those depending upon their wisdom and leadership, from the pits of despair into which they have fallen. But some of our eminent scientists have come forward with a solution of this problem.

A RECOGNITION OF GOD

Our nation today does not stand in need of greater advancement along scientific lines, neither physical nor philosophical, but it does stand in need of a recognition of its dependence upon God, in these days of supreme independence of man because of his wonderful accomplishments. And this fact is being recognized in unusual quarters—among men from whom one would reasonably expect quite a different solution.

Dr. Ellis goes on to say that in a recent remarkable address before an audience of Oklahoma business men, given by none other than that most outstanding economist and statistician of acknowledged merit in our day—Roger Babson—an analysis of the needs of our nation was given by him as deduced from opinions expressed by two of our greatest scientists, not by our "theologians," as might be expected.

Dr. Ellis quotes Roger Babson as saying, in his address,

"The great electrical era which the world is enjoying today is primarily due to two men—one, Charles P. Steinmetz, who for thirty years was chief engineer of the General Electric company, and the other, Thomas A. Edison.

"During the last year of Steinmetz's life he spent a week at my home in Wellesley. The last evening of his visit I asked him what new power might be discovered in the future which would rival steam or electricity.

"Said he, 'Babson, the greatest power of all is in our midst unscratched today. I refer to the spiritual power that comes through right living and worship. Our forefathers knew the power of prayer, the economic importance of Sabbath observance, and the need of family and public worship. To these, America owes its prosperity and growth. Today this power is temporarily forgotten. But it will some day again be harnessed, and then Americans will truly be healthy, happy, and safe.'"

Coming from the lips of a great scientist such as Steinmetz was, these words have unusual value. It seems but a matter of a few short months ago that man assumed to boast himself in need of nothing, capable of prolonging life in surroundings of his own choosing. But alas! where do we find him today? Even the wealthiest beginning to fear lest the arm on which he has leaned will fail him! And the great middle class? Suffering privations that have been considered to be the lot of only the lowest of society!

REVERENCE FOR THE CREATOR

A great electrical genius like Steinmetz realized that only in returning to reverence for his Creator can man find solution for his problems, solace in his afflictions, and peace of mind through all his distresses. Oh, that more of the seething millions of earth could realize that truth! That our youth, eager for life's adventures and achievement, could fathom that wisdom! How much of sorrow they could be spared!

Interviewing also the other great electrical wizard of our day—Thomas A. Edison—Babson gives us the gist of their conversation:

"This spring I spent a morning with Edison at his laboratory at Fort Meyers, Florida. I visited him to discuss certain features of the Einstein theory which might have an important bearing upon aviation. When leaving I asked Edison what new radical inventions he visualized as coming during the next four years. He replied:

"'Babson, I do not pose as a preacher; but let me tell you that if there is a God, He will not let us advance

much farther materially until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When any body or any force goes off on a tangent, there is a smash. This applies to America as it has to every nation before it.'"

Words of great moment are these: "God will not let us advance much farther materially until we catch up spiritually." To some of us it would seem a simple thing to return to the God of our fathers. But when we consider the economic condition of the day, the constant irritation produced by "red" propaganda which pretends to give man the solution, and the long strides that man has made away from God because of the teachings of atheism, we gravely admit that it needs such superhuman power as God alone can exert.

The "smash" that Edison foresees appears to be looming upon the horizon. It behooves every lover of God and His truth to stand firmly himself by those principles and to proclaim them to all with whom he may come in contact, so that some may be snatched as "brands from the burning."

True, as Steinmetz said, the power to be realized through prayer, Sabbath observance and family and public worship "will some day again be harnessed, and then Americans will truly be healthy, happy, and safe," but it can only come, completely and throughout all the world, in the coming of the Master, for whose return we watch and wait.

Let us all pray, "Even so, come, Lord Jesus."—*M. G.*

FLEE TO YOUR STRONG TOWER

By Samuel E. Haney

"The name of the Lord is a strong tower; the righteous runneth into it, and is safe. The rich man's wealth is his strong city, and as an high wall in his own conceit."—Tenth and eleventh verses of the eighteenth chapter of Proverbs.

MODERN versions express our text thus, "A tower of strength is the Name of Yahweh, thereinto runneth the righteous and is safe. The substance of a rich man is his strong city, and like a high wall in his imagination."—Rotherham.

"The Eternal is a tower of strength: good men run in and are secure. A rich man's wealth is his stronghold, like a bulwark—so he thinks!" Moffatt.

Here we have an explicit statement of two standards of wealth, presumable sources of security; conditions such that in these days it would be nigh impossible to persuade the adherents of them to exchange their viewpoints.

Viewed from another angle the text conveys the effect wrought by the two conflicting spirits, namely, a division of the human race; one, God's adopted children—"citizens of heaven, who walk not after the flesh, but after the spirit," who are potential inhabitants of God's kingdom; the other, citizens of this world who are swayed by its spirit, and who are concentrating all energies to secure their safety by means of their wealth. The latter class are seemingly oblivious of the fact that their attitude is untenable, and that they are "by nature the children of (God's) wrath"—potential victims of His "fiery indignation, which shall devour the adversaries", in the imminent "time of trouble, such as never was since there was a nation".

Our text refers to those who are rich, but it is also applicable to those who are striving to secure wealth as a "strong tower" for their personal safety, and the things

and pleasures of this world, concerning which Paul says (1 Tim. 6:10), "For the love of money is the root of all mischief; *it is by aspiring to be rich* that certain individuals have gone astray from the faith and found themselves pierced with many a pang of remorse (*italics mine.*)"—Moffatt. God stresses the intent of the heart as much as physical acts.

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."—Jesus in Luke 12:15.

We shall refer to a few texts in the Old Testament relative to the rich and the would be rich from God's viewpoint: "He who relies on his wealth shall wither, but a good man blooms like a green leaf."—Proverbs 11:28, Moffatt.

"Better be modest among poor folk than divide plunder with the proud."—Prov. 16:19, Moffatt.

"Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them."—Psalm 62:10.

"So this was the great man who would not upon God rely, but leant on his abundant wealth, and on his power of money! But like an olive green am I, living within the house of God; upon God's kindness I rely, for ever and for evermore. I will praise thee for all that thou hast done, I will declare how good thou art, in presence of thy followers."—Psalm 52:7-9, Moffatt.

(Continued on page 759)

OPPORTUNITY

A word unsaid seems a little thing
But alas! I may never know
If the coming days to a soul may bring
The truth that I fail to show.

A song unsung seems a little thing,
But the heart that I left today
May pine for the songs that I did not sing,
As it goes on its cheerless way.

A deed undone seems a little thing,
But the burden I might have shared
Has left a heart with a bitter sting
Of the thought that "nobody cared."

'Tis the little things that the burdened heart
In the time of trial heeds;
Then let us lighten life's ache and smart
With the sunshine of little deeds.—*Selected.*

WHAT HAS JESUS DONE FOR YOU?

By Lottie E. Young

How many books we have read where the opening pages, at least, gave in detail the marvels of scenery, or the wildness of the night when the story began. Then after "wading" through this, another page or two would be devoted to telling of the strength of the hero, or the beauty of the heroine!

How differently is the Bible written! How concise and condensed especially are the Gospels, in which the sayings and doings of the Master are recorded. Take, for instance, the eighth chapter of Luke; it first gives the best known of the parables of Jesus, where a sower goes forth with the seed which falls on four different kinds of soil. Then that marvelous miracle of Christ stilling the tempest is told in four short verses.

At the end of the trip over the Sea of Galilee, the country of the Gadarenes was reached. Here Jesus met one of the pitiful characters so often mentioned in the Bible as being possessed with demons—one who wore no clothes, and likely no one would have him in the same house with them on account of his condition, for it says he had to live among the tombs.

We all know the story of his restoration to health, even though we may not be able to understand how something could come out of him, enter into a herd of swine, cause them to rush into the sea and be destroyed. But we do believe it was done, for the Word says the man was found

clothed, in his right mind, and sitting at the feet of Jesus, desiring that he might stay with Him. The Great Physician though had another plan, for He told him to go home "and declare how great things God hath done for thee", which he did, as the record is "he went his way, publishing throughout the whole city how great things Jesus had done for him."

Can we not all take this lesson to ourselves? It is easy being passive followers of the Lord, or even witnessing for Him at Bible school or conference, when all around us have the same blessed hope. But it is somewhat harder when we go back to a home or school where we are laughed at, or possibly tormented because of the strange ideas we have adopted, which are so different from what "everybody" else believes! Can we not only give a reason for the hope that is in us with meekness and fear, but also exhibit the "fruit of the Spirit" as found in Galatians 5:22, 23, in our daily lives and associations?

The joyful part of this incident is the healing of the man, but the sad part is that all the people of the Gadarenes round about told Jesus to depart from their coasts because their pigs had been killed. Thus they sent away the only One who could help them to bear the trials of this life and assure them of happiness in that which is to come!

Are we wiser today, or are there multitudes who have no room for Jesus in their hearts, even though they are unsatisfied with the so-called pleasures of this world, but are ever seeking new "thrills", forgetting the terrible words, "It is appointed unto man once to die, but AFTER THAT, the judgment."

Jesus did not linger long after he was so absolutely cast out, but entered a boat and returned to the other side of the lake, where His heart must have been gladdened, as Luke tells us "a multitude welcomed him, for they were all waiting for him." It was a hopeless world to which He came. The gods of the heathen were not satisfying mankind, and even God's chosen people—the Jews—were being fed upon the husks of ritualism, having forgotten the manna in the wilderness, which typified "the bread of life" which was then with them.

A Deliverer was needed then, even as now, when the so-called Christian church, like the one in Laodicea so many years ago, says, "I am rich, and have gotten riches, and have need of nothing." The world is waiting for the second advent of Jesus Christ now, even as the multitude waited for Him by the sea of Galilee. Present economic perplexities are either turning men to or away from the One who alone can bring peace and comfort to troubled lives. How we long for the time to come when "the trumpet shall sound and the dead shall be raised", and those living shall pass from this state of mortality to that of immortality.

Are we doing our best to tell others the story of the one perfect life that history has ever shown us? Are we letting our lights so shine that men may glorify the Father? These are serious questions; can we answer them affirmatively?

Echoes Heard in the Distance

PROFIT IN PRAYER

WHAT is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" was the question propounded by the wicked, according to Job," said C. E. Randall, of the Fonthill and Niagara Falls churches, on Saturday evening, August 8, at General and Illinois Conference.

"This question is also asked by many professing Christians today," Bro. Randall added, "God answers every question of man that is essential to man's salvation, and this question is not an exception. James 5:16. It pays to pray, because there is power in prayer. Jesus the Christ, praying in the Garden of Gethsemane for courage to do His Father's will, was strengthened by an angel.

"There is profit in prayer, because God hears even though we have strayed far from Him. In 2 Chronicles 7, we find God answering the prayers of the children of Israel, despite the fact that they had wandered from Him into the worship of idolatry."

In asking whether prayer is necessary, Bro. Randall declared that a church cannot maintain its spiritual life unless it is a praying church; that we can estimate the power of a church in the community by the number and nature of the people who attend its prayer meetings. The family altar he considers one of the best means of teaching our people how to pray, but it is regrettably true that that beautiful picture of home life has become almost extinct.

"What shall we pray for?" he asked. "First of all, let us give thanks to God for His daily blessings, material and spiritual. If we were to give a friend a gift, and he failed to thank us for it, would we care to give any further gifts?"

"Pray for your work, that of your local church, that of the General Conference, and your own daily work. Make the future of your children a matter of prayer, as Manoah did, Judges 3:8.

"Pray for your pastor. It is a sin for the pastor not to pray for his people, but it is equally wrong for the people not to pray for their pastor. Pray also for one another; pray for the weak brother; he needs your help and your prayers."

Bro. Randall also counseled us to pray for the sick. In this connection he cited the committee of the Episcopal Church which was instructed to examine cases of healing that were brought to its notice. Dr. Charles Mayo of Rochester, Minnesota, head of the committee, declared that there were innumerable cases where the cure could not be ascribed to medicine, but only as answer to prayer.

"God forbid," said the speaker, "that we should credit to any other person or agency the results of answered prayer, but let us gladly, willingly give God the honor. Man's extremity is God's opportunity."

MAN'S GREATEST NEED

ON FRIDAY evening, August 14, Bro. Paul C. Johnson, president of the Illinois State Conference, faced the question of man's greatest need and answered it very squarely from the standpoint of the Scripture. He said in part, "As we look about us, what are we compared to the majestic things of God's creation? Why should God have placed man in the position of preeminence over the rest of creation, when He finished His work and called it good and very good? What was there about man that caused God to thus prefer him?"

"Not long did man remain in the condition in which we find him at creation, for very soon God declared that 'every imagination of the thoughts of his heart was only evil continually.' And when God brought punishment upon man, only eight people in all were saved. We read in Matthew 24:38, that the world will be in the same condition just prior to the coming of Christ, and we are living in those days.

The speaker then analyzed human nature, showing that each one of us is a sinner. For if we will examine our own hearts, we will find that "the heart is deceitful above all things, and desperately wicked." In his opinion our preachers are making a grave mistake when they continually refer to the love of God and fail to warn man of punishment to come because of wickedness. Our ministers immerse us, but do they impress upon us the fact that we are sinners in such unmistakable terms that we will recognize it?

"The Savior Himself said, 'I come not to call the righteous, but sinners to repentance' and 'the whole need not a physician, but they that are sick.' When we come to realize that we are sinners we have hope of help. If we will not recognize our condition, we will not receive help. But if we confess our sins to Him, He is faithful and He will forgive us and cleanse us."

Bro. Johnson brought us examples from the lives of David and Paul, showing how they realized that they stood in need of God's forgiving power, and when they acknowledged that need, they received cleansing. He showed, further, how that God will extend the same mercy to us, if we will only come to Him, humbly beseeching, "God, be merciful to me, a sinner."

WHAT DOES IT MEAN TO BELIEVE?

USING as his text the beautiful words of John 3:14 to 17, Bro. F. L. Austin, on the evening of August seventh, at General Conference, showed us very clearly just what is included in the expression, "whosoever believeth in him."

He said in part, "We are here because we realize that of ourselves we are nothing; we are helpless to cope with

life in our own strength. The children of Israel, wandering in the wilderness, murmuring against God, were bitten by serpents sent by Him in order to waken them to a realization of their dependence upon Him. Sometimes in our lives God permits a series of circumstances to be brought about for the same purpose.

"Not leaving them to die because of the serpent's bite, God instructed Moses to erect a fiery serpent, by which, if the people looked on it, they were healed. But all that remained in their tents, refusing to obey, were dead men.

"Even so, was the Savior lifted up, and if we would be saved, we must look to Him, and those who refuse to look must perish. Looking to Him means believing in Him, and much, very much is included in believing.

"Whatever He asks you to do, you will gladly do; whatever He requires of you, you will willingly supply. If you believe in Him, you will obey, regardless of the cost; you will perform, ignoring the sacrifice.

"But we must have definite belief also. We must believe in His saving power; we must believe that He is the One sent from God to break the shackles which sin has fastened upon man; that He it is who unlocks the doors that hold us in subjection to sin. Again, He is the One who will fill the earth with righteousness; who will transform it unto the greatness and the glory of God's love."

Bro. Austin's earnest, concluding exhortation was, "May our belief in Christ transform our very lives, submerging them into His, and permeate every fiber of our beings, completely consecrating us to His service, is my prayer."

KNOWING GOD

SOME new thoughts were presented on the last Saturday night of General Conference by Bro. H. A. Sheets, in an effort to bring God nearer to those of his audience, especially the young people. Taking the words of John 17:3, as a starting point, the speaker showed us that if we wish to have eternal life, we must know God, and that our studies in science should lead us closer to Him rather than farther away.

"Our scientists, in studying the movements of the planets, found that the moon travels around the earth, the earth around the sun, and the sun around some center. In fact, all the planets are controlled from this great center," Bro. Sheets said. "I believe God is the Center, and from Him goes out the force that controls all planets and heavenly bodies.

"Science is now teaching us that all things are made of one substance and that substance is electricity. The difference in appearance comes because of the arrangement of the particles that make up the different objects. We can't analyze electricity, nor do we know how it travels. But we do know that electrical impulses fill the air, and that there is untold power in the elements about us.

"I can come to no other conclusion but that, essentially speaking, not actually, the spirit of God and electricity are one and the same thing," continued the speaker. "In the old tabernacle God manifested Himself by the shekinah

glory. Cannot the radiance of the aurora borealis be compared to that glory? In the glory of God is power. Note the blindness which overcame Saul on the road to Damascus. Consider the bestowal of the Holy Spirit by the apostles on those whom they had baptized; the power that proceeded from the hem of the Lord's garment when it was touched by the woman seeking relief. Are not these manifestations similar to electrical currents?"

Bro. Sheets used many other illustrations taken from Scripture to clarify his statements, such as, the instance of Uzziah touching the ark of the covenant, Elijah and the prophets of Baal, God coming to Mount Sinai and the attendant manifestations. "The entire world is connected up with God; He knows where each particle is and can call it forth again in resurrection. Viewing it from this angle, the miracle of resurrection is easy to believe," he said.

"We can never get away from God; wherever we go He is there. We are in His presence at all times. Therefore what kind of creatures ought we to be? Young people, as you go back to your schools and colleges, keep this fact in mind—that we cannot get away from God. Let us learn to know Him and gain life eternal."

THE COLOR OF A LIE

Don't harbor a lie;
Though almost the truth, it ever
Swift lets another and baser one in,
To cover itself, and doubles the sin,
In spite of all weak endeavor.
Don't try to call it a fib;
Don't try to call it white;
A lie, my dear, is always a lie,
And as black as the blackest night.

A fearful, tangling thing,
Though seemingly bright and clever,
For it twists and winds its luring toils,
Till its maker is fast in the cruel coils
That naught but the truth can sever.
O do not call it a fib;
Don't try to call it white;
For a lie, my dear, is always a lie,
And as black as the blackest night.

—Dessie E. Benn.

BEG PARDON

THE reader will please note an omission in Bro. Haney's article, in the August 11 issue, page 712, column 2, twenty-three lines from the bottom of the page. It should read: "For this reason they are no more expecting the world's precarious economic conditions to return to normalcy than they are expecting to see water running up hill."

FLEE TO YOUR STRONG TOWER

(Continued from page 755)

The fifty-second Psalm, entire, depicts a unique distinction between the "strong tower in the name of the Lord," and the "strong city" in the imaginary stability of wealth. And this difference is becoming more pronounced by the world's daily clarifying current events, which fully confirm Paul's prophetic description of the cause, both directly and indirectly, of the demoralization of the human race, individually and collectively, by saying, "For the love of money is the root of all mischief."

The major portion of the world's money and its collateral equivalent has been accumulated by people called millionaires, whose number has largely increased in recent years. The resultant effect being the diminishing of the per capita of the masses—the producers of life's maintenance. The per capita likely would not exceed the price of a cheesecloth shroud. Hence the increasing antagonism between the very rich and the very poor, which is the primary cause of recent incipient physical revolutions in many nations; the natural sequence being evidenced by people of great wealth manifesting fear of their personal safety and their financial holdings.

At this junction the writer steps aside and has the Prophet Isaiah elucidate our subject by the use of Chapter 24:1-13:

"Lo, the Eternal soon shall lay the earth bare and wild, rendering it shapeless and scattering its inhabitants; the priest shall fare no better than the plain man; the master shall fare like the slave, mistress like maid, seller like buyer, borrower like lender, and creditor like debtor; the earth shall be laid all bare; the world shall be stripped empty: such is the sentence of the Eternal. The earth is drooping, withering; the world is waning, withering; and the sky wanes with the earth; for earth has been polluted by the dwellers on its face, loose to laws and scorning statutes, breaking the eternal compact. Therefore a curse is crushing the earth, alighting on its guilty folk; mortals are dying off, till few are left. The vine-juice fails; the vines are dry; the land cries out for wine; and merry-makers sigh; no lifting now of tambourines, no lifting now of lutes, no sounds of revelry; no singing as the wine is drunk, for any liquor has a bitter taste; towns fall to pieces; each man bolts his door; gladness has gone from the earth, and pleasure is no more; the cities are left desolate; their gates are battered down, and few are left on earth, as few as berries, once the olive boughs are shaken, as grapes, when once the vintage has been taken."—Moffatt.

Read again the entire chapter from the Authorized Version. What a forlorn sentence this is—even now in its presaging—upon peoples and nations that are estranged from God and righteousness!

The only chance that unregenerate souls, particularly the very rich (Jas. 5:1-6) have to escape imminent retribution is to halt in their mad career—"right about face"—and follow Paul's teachings, namely, "And they that are Christ's have crucified the flesh with the affections and lusts", ("passions and desires," Diag.).—Gal. 5:24; 2:20.

Then to follow Jesus' commandment, "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24.

To those who have complied with the Lord's requirements, the name of the Lord has become a "strong tower"; and they that run into it are safe. Whereas the rich man's "strong city", with "high walls", whose foundation is wealth, is but his "conceit" and "imagination". For instead of safety he discovers it to be Satan's death snare, where a serpent bites him. "Woe unto you that desire the day of the Lord (not being prepared) to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos 5:18-20.

In a word, man dare not supinely wait for God's kingdom, but he must zealously prepare for it: "To day (the Gospel age when the Good News is being extended to the Gentiles) if ye will hear his voice, harden not your hearts." Hebrews 3:1-15.

TO OUR SCHOOL TEACHERS, CLERKS, AND OTHERS

JUST a brief word to the school teachers, clerks, and salaried people of the Church of God throughout the United States. Dear Brothers and Sisters:

All of those who are continuing to draw a stated salary, even during these times of business depression, should feel themselves highly favored and blessed of our Father. There are many young people who have no family responsibilities, who are drawing incomes which many a family would be pleased to draw, yea, twice as much as many families are able to gather in. It seems almost heart rending to think that numbers of these young people are using all of their salaries without devoting any fair portion to Gospel work.

The General Conference of the Church of God is endeavoring to forward and strengthen the Gospel work in every locality. Certainly if anyone is able to contribute regularly, say to the Dollar-A-Month Club, those who are drawing stated stipulated salaries are so able.

Is it too much to ask you, brother, sister, that you, each one of you, no matter if you are young in life and without family or without responsibility, that you contribute to this great cause at least one dollar per month out of your salaries—twelve dollars per year?

The amount seems almost too little for anyone to ask, and yet if 1000 of you will do just that, then there will be \$12,000 come into the N. B. I. which is sufficient to reduce its indebtedness by some four or five or six thousand dollars per year.

Let us all—old and young—help to this end.

F. L. Austin.

THE PLACE OF PRAYER

There's a beautiful garden where Jesus waits;
A beautiful place of prayer.
I'll come to that garden and fall at His feet;
I know He'll receive me there.

The smile on His face will bring peace to my heart;
The touch of His hand give me rest;
And His sweet words of comfort true courage impart,
While I lean on His dear loving breast.

He'll forgive all my sin and remove every stain;
I will walk in a newness of life.
I'll be loyal and true to the end of the way,
Where cometh no sorrow nor strife.

There is peace in that beautiful garden with Him;
There is comfort and joy most sublime;
So I'll go to Him there, my Savior so fair,
And receive His forgiveness divine.—*Selected*

ANSWERED PRAYER

By Norman John McLeod

PRAYER is the act of submitting one's mind and will to God. In asking God to do something for us we are not attempting to change His mind, because that cannot be done. God cannot so lightly be changed. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he not said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Numbers 23:19.

Instead of changing God by prayer then, we are changing our own mind. If by disobeying God's laws we are ill, God will not likely set aside His laws to heal us. Many righteous people are more sickly than wicked people. "That ye may be the children of your Father which is in heaven: for he maketh his sun to shine on the evil and the good, and sendeth rain on the just and on the unjust."—Matthew 5:45.

God did not promise us that all of us should work miracles. The power of healing has been given only at rare times, even to God's people. "And the word of the Lord was precious in those days; there was no open vision."—1 Samuel 3:1.

"But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."—Luke 4:25-27.

Not even the apostles, with their miracle-working power, healed on all occasions (. . . but Trophimus have I left at Miletus sick"—2 Tim. 4:20). Our prayers for the sick should then, it seems, be for something other than the healing of our infirmities.

The prayer that Jesus taught His disciples asks that we be given our daily bread, but the emphasis is immediately transferred to forgiveness. "Forgive us our debts, as we forgive our debtors."—Matt. 6:12. If we look carefully at the great prayers of the Bible, we are struck by their character. Only on very rare occasions is there a direct prayer for healing, and that on occasions when a miracle was needed.

When we are praying for those who spitefully use us, are we to ask the Lord to change their hearts toward us? "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 spitefully use you, and persecute you."—Matt. 5:44. Maybe we are somewhat wrong, though those others may be more so. Might it not be better for us to try to change our own hearts by prayer, so that we could convince those others by our lives of righteousness?

The reason that we often do not receive answers to our prayers is that we are inclined to expect the miraculous. We want to be healed. We want to get this or that. Rather should we pray for those things for which we are instructed to pray in God's Word, either by command or example.

If we who profess to belong to God's church pray for foolish, selfish things, we succeed in bringing upon ourselves the reproach of the sceptic and the infidel. We pray for miraculous things; God does not answer; then the sceptic justly says that our prayers are not answered. And we ourselves tend to lose faith. At this time more than ever our chief prayer should be: Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

Some things to be prayed for are

1. The laborers to go into "the harvest". (Matthew 9:37-38.)
2. "Keep back thy servant also from presumptuous sins." (Psalm 19:13.)
3. "Pray for the peace of Jerusalem." (Psalm 122:6.)
4. "Thy kingdom come." (Matthew 6:10.)
5. For those that spitefully use you. (Matt. 5:44.)
6. For wisdom, as did Solomon, though perhaps not in the same way nor for the same purpose. (1 Kings 3:5ff.)
7. For forgiveness and restoration to grace. (1 Kings 8:22ff; Matt. 6:12; Ezra 9:5ff; Neh. 1:5ff.)

"THE only way to build permanently is upon personality, and the supreme personality for the church is Jesus. It is the real business of the church to make men Christlike, and upon that business it must launch itself with all its energy."

A FEW VAGARIES

By George B. Alldridge

MILTON says, "They changed their minds, flew off, and into strange vagaries fell." But Paul says, "Till I come, give attendance to reading, to exhortation, to doctrine." 1 Tim. 4:13.

How faithfully Paul practiced what he preached. "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." 2 Tim. 4:13. What a blessing would accrue to us all, if we were to give heed to Paul's exhortation, to obey and practice it daily.

As a young man, by reading, my mind became quite familiar with the writings of Paine, Voltaire, Ingersoll, and others. I have observed that the Bible is largely the base of their criticisms. They point out what to their minds, appear as contradictions, mistakes and miracles, that are impossible to harmonize with natural law and sound common sense. I also notice, though, that their chief and most potent criticisms, are directed against the interpretation and teachings incorporated into the various creeds and beliefs.

Among many interpretations are these:

The natural immortality of the soul; heaven, the reward and abode of the righteous; hell, the eternal abode, and conscious agony and suffering of the wicked; God's arbitrary selection of a few of earth's billions of inhabitants to enjoy His especial favor, whether they deserve it or not; the residue consigned to hell, with no hope, and eternal despair; infants unbaptized, relegated to a like fate;

Hardened criminals, even murderers, at the "eleventh hour", calling upon God for mercy and receiving from the priests' hands "the last rites of the church", and absolved by them of all their sins, are admitted into glory to bask in the sunshine of God's love, the moment following their execution for their heinous crimes; their victims, like the four young people murdered recently in Ypsilante, go to hell because they had no opportunity to call upon God for mercy.

Last Thursday a prominent Roman Catholic journalist and publisher died. In the morning paper there appeared a brief eulogy, by several prominent Catholic priests. Among them Bishop Joseph Schrembs is reputed to have said: "He deserved well of the church, and our prayers will go with him before the judgment seat of God. May he rest in peace."

As I take it, the bishop's thought is that his soul is gone to stand before the judgment seat of God, and his body is at rest in the tomb.

Theologians teach (there are many of the bishop's persuasion) that a paradox is something apparently absurd or incredible, yet may be true in fact. So the bishop's remarks are paradoxical. Let us see if his own Bible—the Douay version—agrees with him.

I read in John 5:22: "For neither doth the Father judge any man, but hath given all judgment to the Son."

Many of the Catholic and Protestant churches too, for that matter, are named after "Saint" Paul, and so they cannot say that his word is not authentic or canonical. On Mars Hill, Athens, Paul uttered these remarkable words: "Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed; giving faith to all, by raising him up from the dead." Acts 17:31.

Bishop Schrembs, profound scholar that you are, has this escaped your attention? Probably so. Well, let us still read from your Bible. Hebrews 2:5-18 is too long to quote, so I invite you to read it. Note, though, it is a man that is to judge or rule, and the eighth verse declares that the time for that has not yet arrived. "But now we see not as yet all things subject to him."

But, dear Bishop, let me quote from your first pope, Peter: "That when the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, Jesus Christ, whom heaven indeed must receive until the times of the restitution of all things which God hath spoken by the mouth of his holy prophets, from the beginning of the world. For Moses said; a prophet shall the Lord your God raise up unto you of your brethren, like unto me: him you shall hear according to all things whatsoever he shall speak unto you. And it shall be that every soul which will not hear that prophet, shall be destroyed from among the people." Acts 3:20-23.

Dear Bishop, note the "disobedient souls are to be destroyed from among the people". Are those in purgatory to come back? Are those in heaven? Yes, One will, the only One mentioned in Scripture as being there and that is Jesus Christ, "whom heaven indeed must receive until the times of the restitution of all things."

Do you believe this Bishop Schrembs? Surely you believe your own Bible, which says, "And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven." John 3:13.

Once more, John 14:3, "And if I shall go and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be."

You seem restless and nervous, "Your Grace", probably the "mitre" on your head and the crook in your hand, and the flowing robes seem incongruous in the light of these scriptures.

Dear Bishop, why do your people call you, "Father"? Your Bible says, Matt. 23:9, "And call none your father upon earth: for one is your father, who is in heaven."

Dear Bishop, I love to talk to you, for you are so wise. Why do you pray for the souls in purgatory? Your Bible says, Psa. 145:3, 4, "Put not your trust in princes (this is how you address the cardinals), in the children of men in whom there is no salvation. (But the pope holds the keys of heaven and hell, does he not?) His spirit shall go forth, and he shall return into his earth (who is he, the fellow in purgatory, or in the grave?); in that very day all their thoughts perish."

Can a soul suffer torment without thinking? If his thoughts perish the day he dies, what then is there that

(Continued on back page)

THE EPISTLE OF JUDE

By Lyman Booth

THE writer of this epistle describes himself as "the servant of the Lord Jesus Christ, and the brother of James." By this James it is thought that it is intended for "James, the Lord's brother" (Gal. 1:19), the first overseer of the church at Jerusalem. The writer expressly describes himself as Jude, the brother of James, and hence we must admit him to have been Jude, the Apostle, or suppose him guilty of a forgery. He is also called Lebbeus, whose surname was Thaddeus, who was brother, or near relative of our Lord.

At first there was some hesitation as to the authenticity of this epistle, but the objections soon faded away, though some modern writers have unsuccessfully brought forth frivolous efforts to revive those objections. He doesn't call himself an apostle, but a "servant of Jesus Christ," and so does Paul (Phil. 1:1). He is charged with quoting apocryphal books. That doesn't disprove the truth of the quotation. Paul quoted from heathen poets, when what was in them was true and when it might be used for a good purpose, without accepting the fables contained therein. These objections amount to nothing against the internal evidence.

It is very probable that Jude wrote to caution his brethren against the same deceivers whom Peter had opposed and nearly at the same date. Some writers think that they both had access to some ancient book which has since been lost and quoted from it; and that Jude had seen Peter's epistle; and in order to add his testimony to the same thoughts, copied some of his thoughts and expressions. This is not at all likely, for the same spirit of prophecy might, and could, and most likely would lead these two writers to oppose the corrupters of Christianity, by similar examples, illustrations, and arguments, without either knowing what the other had written. We see no grounds for the oft expressed opinion that it was written expressly for Jewish converts; but on the contrary it appears to be an authentic epistle, intended and well suited for all Christian churches throughout the entire world.

The parallelism between this and the Second Epistle of Peter is very noticeable in a quotation recorded only in the book of Enoch (14), and a tradition of a dispute between Michael, the Archangel, and Satan regarding the body of Moses (9). Whatever may be said of the apocryphal books as to their inspiration, it would seem that Jude has considered the book of Enoch as of divine inspiration.

The date, place, and occasion for the writing of this epistle is unknown, but the writer seems to have been moved by the dangers of the times to write to those to whom it was addressed, for the purpose of urging them to contend for the faith and to pay no attention to the teachings of ungodly men, who were turning the favor of God into lasciviousness (2-4). He calls attention to the back-

sliding of Israel after leaving Egypt, the fall of the angels, the cities of the plain, as warnings against such teachers, who despised dignities and whose sins were none the less punishable than those of Cain, Korah, and Balaam (5-11).

He charges them with having mingled for impure purposes in their love feasts and compared them to rainless clouds, withering trees, and wandering stars. Enoch had prophesied against such teachers, saying the Lord would judge all such, and he urged the faithful to be on guard against them (4). He implores his readers to build themselves up in faith, and prayer, and love, and not to shrink from rebuking those who deserved rebuke (17-23). He then closes with a hearty ascription of praise to God (24-25).

WHAT IT MEANS TO BE A CHRISTIAN

WOULD you know what it means to be a Christian? Read the first seven verses of the fourth chapter of Galatians. The bondage spoken of here is the bondage of sin. We do not have to be very old before we know that we are born with tendencies to evil. We begin the struggle early, and before long we realize that it is a bitter fight. The forces of evil in the world and in our hearts are too strong for us, and we soon conclude that, unaided, we are bound to lose.

Then Christ comes into our life. His Word makes it very plain to us that through His death on the cross, He has opened the way for us to be adopted into God's family, to be no longer servants of sin, but sons of God; and if sons, then heirs of God through Christ.

And what a difference the coming of Christ makes in our lives! We are now enlisted on the side of right, with Christ as our Captain. Becoming a Christian doesn't put an end to the struggle. The fight goes on, but it is now the Master who shows us where to go and how to fight, stands by us in every crisis, encourages us in every defeat, lifts us up after every fall, and always points us to a victory that is sure.

The day we choose Christ we begin a new life. We are no longer servants, but sons; no longer slaves, but free men; we no longer wear the yoke of bondage, but the yoke of Christ, which He says is easy. Yet the yoke of Christ is easy only when we accept with it the sacrifice it involves. In another place He calls it a cross—not His cross, but ours.

And taking up and bearing our cross constitutes discipleship. But bearing the cross only keeps us in our course and leads us into realms of joy and comfort and happiness, and finally right into the Eternal City, triumphant victors; whereas the broad way of easy indifference and self-indulgence can lead us only to eternal destruction.

Becoming a Christian means enlisting in Christ's army and doing our part as His soldiers.—*Selected.*

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"CHRIST . . . IS ABLE TO DO EXCEEDING ABUNDANTLY ABOVE ALL THAT WE ASK OR THINK."

BEREAN CONFERENCES

NATIONAL

THE eighteenth annual conference of the National Berean Society convened in Oregon, Illinois, on August 10, 1931. A short devotional service was led by Earl Thayer, beginning at 8:00 a. m. A meeting designated "High Lights of Berean Work," consisting of reports was called to order by the president at 8:10 a. m. At 2:45 p. m., the "Berean Clearing House," over which Miss Mary Milburn, of Cleveland, Ohio, presided, met. Methods of making Berean work more interesting and instructive were discussed. The annual business meeting was called to order at 3:30 p. m. At 7:30 p. m., a song service, led by Mrs. Leta O. Johnson, was held, followed at eight o'clock by the Berean sermon, delivered by G. E. Marsh.

The Treasurer reported total receipts for the year of \$351.91, total expenditures of \$52.93, and a balance on hand of \$298.98. The Relief Committee reported that owing to a bank failure in Chicago, the money on hand for relief work was not great, but that the bank would undoubtedly pay one hundred percent. The value of this work was particularly stressed. The Publishing Committee reported that the new junior lesson book, *The Hebrew People*, was on the press at that time, and that two senior books are under construction. The Secretary announced the membership of the National Berean Society as 577, a gain of 46 over last year. Every state society except Michigan had lost members during the year.

The Texas State Berean Society had been disbanded, but a new Indiana Berean Society had been organized exclusively for young people. The question of recognition of this second Indiana society was left with the President and Secretary. Hammond, Louisiana; Brush Creek, Ohio; and Dayton, Ohio, had organized and affiliated during the year. One new isolated member had been gained.

The question of transfer of lesson book publication to the N. B. I. was left with the Executive Board, which voted to appoint a committee of three out of itself to consider the problem. The President requested that each society or member send him a list of the names and addresses of all those whom it knows who are capable of doing committee work.

The election resulted as follows: president, Melville W. Lyon, 13705 Diana Ave., Cleveland, Ohio (declared elected unanimously); first vice president, Clarence Lapp, Oregon, Illinois; second vice president, Miss Louise Brewer, 3851 Riverside Drive, Dayton, Ohio; secretary, Arlen Marsh, Oregon, Illinois (declared elected unanimously); and treasurer, Miss Sybil Guthrie, Mullin, Texas. This completed the business of the Conference.

Arlen Marsh, Secretary.

ILLINOIS

The thirty-fourth annual business meeting of the Illinois State Berean Society was called to order by the second vice president, Bro. Gerald Cooper, August 15, 1931. The minutes of the last meeting were read and approved. The treasurer's report was read and accepted. This report showed that there was less money in the treasury than at the end of the previous year, largely due to the failure of a Rockford, Illinois, bank in which part of the money had been kept. This money will be added at some future date.

Reports of the local societies were read by the secretary pro tem. The interest is gradually increasing in our Berean societies.

A motion was made and seconded that Article I, Section 1, should read as follows: "The society shall be called the Berean Society of the State of Illinois. It shall be affiliated with the Illinois Churches of God in Christ Jesus", and that Article 5, Section I, be struck out entirely. The motion was carried.

Suggestions were made concerning the stationery. It was urged that each Berean society join the Dollar-A-Month Club.

We then proceeded with the election of officers with the result as follows: president, Clarence Lapp, Oregon, Illinois; first vice president, Gerald Cooper, Ripley, Illinois; second vice president, Miss Genniel Carpenter, Oregon, Illinois; secretary, Miss Elizabeth Ford, 305 E. Fellows St., Dixon, Illinois; treasurer, Virgil Claypool, Robinson, Illinois.

Elizabeth Ford, Sec. pro tem.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE COUNCIL AT JERUSALEM

WHILE Paul and Barnabas were in Antioch, certain men from Judea came to them and told them that they must follow the laws of the Jews, the law of Moses, if they would be saved. These disciples had been teaching that all who believed on the Lord Jesus Christ should be saved. To settle the dispute the church at Antioch sent these two men and others to the church at Jerusalem to talk with the elders there concerning the matter.

On the road to that place through Phenice and Samaria they told of the conversion of many Gentiles, which was news causing much joy to those who had already accepted Christ.

The people at Jerusalem were glad to receive this company of people, and they were happy also to hear of the good work being done.

Then came up the question of the law which they had come to discuss. Some of the Christian Pharisees thought that the Christian Gentiles must obey all laws of the Jews. Peter then said that God had given the Gentiles the gift of the Holy Spirit. He said that God had not commanded them to make the Gentiles obey the rules of the Jews.

The matter was talked over, and it was decided that Christian Gentiles did not have to keep all of the laws of the Jews, but the laws which God had given to all Christians to obey. They should be saved by the grace of the Lord Jesus Christ and not by the law given to the Jews.

They wrote letters containing this decision and they sent Judas and Silas to tell the people. The people rejoiced and were happy when they heard this.

Then Paul and Barnabas and others remained in Antioch teaching and preaching the word of the Lord.

SOMETHING TO DO

1. Read 2 Corinthians 9:1-7.
2. Read where Paul spoke of this Council Meeting in Galatians 2:7.
3. In Galatians 2:8 to whom did God give grace? Who was sent to the heathen?
4. Copy Galatians 2:10a.

NATURE QUESTION

19. A branch of what tree appeared to Jeremiah as a sign when he was called by God?

WE BELIEVE in a day of judgment. "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.

"A *House* is built of bricks and stones,
Of sills, and posts, and piers,
But a *Home* is built of loving deeds
That stand a thousand years."
—Victor Hugo.

T O D A Y

Why darken today's clear sunlight
With a fear that the storm clouds may loom;
Miss the song in the air,
Shedding tears of despair
O'er the past with its joy and its bloom?
Today is a gift most precious,
'Tis the day that the Lord hath made;
And Christ is a Friend all gracious,
Rejoice and be unafraid.

COUNTING BLESSINGS

"When I don't sleep, I just count my blessings. That's a splendid thing to do, because you fall asleep before you get to the end of them."—Margaret Deland.

WHEN OBEDIENCE SAVED A LIFE

ONE day Daddy said to Stephen and Ruth, "Go outside and pick up some playthings you have left in the yard. It's going to rain, and your things must not get wet."

As Stephen and Ruth went out the front door, Martha passed by.

"Come out and play," said Martha.

"We can't," said Ruth. "We must carry our playthings into the house."

"You can do that after a while," said Martha.

"No, we can't," said Stephen. "Daddy told us to do it *now*, and we have to mind him."

"Fraidy-cats," said Martha.

Under the apple tree where he had been reading, Stephen found his best book; and in the garden, sitting in a doll buggy, Ruth found her loveliest doll.

As both children went into the house with their things, the storm broke. The lightning flashed; the wind blew; and the rain fell in torrents.

"We found them just in time," said Stephen.

Next week we will find out what Daddy said.

With Our Sunday Schools

LESSON 11. — September 13, 1931

SOME MISSIONARY EXPERIENCES

Acts 14; Ephesians 6:10-20

Devotional Reading: Isaiah 50:4-9

GOLDEN TEXT

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matthew 5:10.

A STUDY OF THE SUBJECT

Topic. Christianity Facing Other Religions.

Basic Truth. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt. 28:19, 20.

I. God Winked. Before Christ, God "suffered all nations to walk in their own ways". V. 16. He made little or no effort to direct nations other than Israel to Himself and His way. Man had wandered from Him, had devised his own scheme of life and its ends. "The times of this ignorance God winked at."—Acts 17:30. Not that God was then unconcerned as to those nations, but that His plan was to reach them later through Abraham's Seed. Gen. 18:18 22:18; Gal. 3:16.

II. God Commanded. Christ having come, having died for all, having been raised for man's justification, Rom. 4:24, 25, God "now commandeth all men everywhere to repent". Acts 17:30. Accordingly Christ commissioned His apostles unto all the world. That commission was not a mere opportunity; it was a direct instruction, command.

To carry out their part of the work, Paul and Barnabas were exposing their lives to hardships and to death. Not only did they present the gospel with convincing words and persuading voice, but they also presented it by marvelous works in demonstration of accompanying God-given power. The gospel, which was to be the incentive unto repentance to prick the hearts of the people, Acts 2:38, was also to declare Jehovah as the only true God and His Son as the only Savior, and thus deprive worshipers of idols of authority and reason for so worshipping.

To carry out God's command, the gospel must be presented to the people of every other form of worship. God no longer winks at their ignorance and their doings.

III. God's Power. As in Egypt Moses and Aaron revealed the power of God to the worshipers of the deities of Egypt and revealed His own superiority and their utter lack, so in the Christian dispensation God revealed the truthfulness of Christ as against the falsehood of idolatry by His power made manifest in Paphos, in Antioch of Pisidia, in Lystra and elsewhere. Just as God accompanied His messengers of old with His almighty power, so Christ has accompanied His ambassadors over the world with that mysterious, but all convincing, power bestowed by His gift of the holy spirit.

The proclamation of the gospel is not a matter to be indifferently pursued by Chris-

tian people. It is a duty commanded by Christ to the end that repentance toward God might be effected among all people.

PRACTICAL APPLICATIONS

Experiences: The missionary experiences of the disciples have inspired thousands to tackle super-human tasks in Christian efforts. Their loyalty to the cause of the resurrected Christ carried them into the enemy's territory, with a God-given zeal and courage that mobs and ecclesiastical councils could not destroy or shackle. It can be said of them that they "gave up all". Their experiences were brought about by their intensive activities. They went "every where preaching the word". It seemed that everywhere they went there were bonds and afflictions awaiting them. They had great assistance and ever present help in Christ. He sent them on these perilous journeys, but He never forsook them. Their faith in Him was great. His deliverances of them were great. The missionaries of all times have had great experiences. They have found that "our God is able to deliver". Compare the experiences of the apostolic missionaries with those of the past century.

In Christian Service: The faithful and active worker in everyday Christian service will find experiences that will confirm his faith and belief in the Son of God. The pleasant experiences that come from bringing hope to the hopeless and cheer to the saddened hearts are worth far more than the meagre wage received. It is the sweet experiences and joy in helpful service that call men into the ministry, rather than the paltry remuneration. Experience is a great teacher. It reveals truths that are not to be found anywhere else. The experiences that come to a Christian in his daily walk with God are often indisputable facts to the innate self, but of which no proof can be given to another than the spoken word.—C. E. R.

THE GOLDEN TEXT

"Happy the persecuted on account of Righteousness; for theirs is the kingdom of the heavens!"—Matt. 5:10, Diag.

The Psalmist says, 34:19, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." After Paul had recited his hardships, his trials and persecutions, he said that the Lord said unto him, "My grace is sufficient for thee". Then he goes on to say, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake: for when I am weak, then am I strong".

In 2 Tim. 3:11, 12, Paul speaking again of his persecutions, says, "Out of them all the

Lord delivered me"; and "All that will live godly in Christ Jesus shall suffer persecution". Christians who endure persecution for their Christian way of living are being fashioned to enter into the kingdom that is being prepared for them that love and obey Him. Happy are they for it.—L. A. R.

SENIOR AND ADULT CLASSES

Handicaps of Missionaries

Tradition, handed down by profane history, tells us that Abraham's father was an idolater and a maker of idols. Abraham destroyed the idols and tried to persuade his father and his own brothers to forsake their idolatry. They not only refused to worship God but persisted in their trade as idol makers. Abraham's disbelief in the current religion, together with his zeal for God, caused him to be cast into fire by Nimrod, founder and king of Babylon. God protected his missionary, Abraham, as He did the three Hebrew children of a later date. It was then that God called Abraham.

If the above be true, Abraham should seem more than ever a man of faith and determination. He no doubt was comforted many times by the thought which Paul later wrote to the Romans: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8:18.—H. A. S.

JUNIOR CLASS

Topic: Paul Worshiped Then Stoned at Lystra.

From Antioch Paul and Barnabas had gone to Iconium. Here they were very badly treated by the Jews and were forced to flee to Lystra and Derbe.

Our lesson today is a happening at the city of Lystra. Here there lived a man who had always been a cripple. This man had heard Paul preach and had such great faith that Paul healed him.

When the people saw what Paul had done, they said that Paul and Barnabas were gods (the people in this country worshiped idols, not God). They even brought oxen to make a sacrifice for them. But no! Paul and Barnabas would not allow this. They ran in among the people, crying, "Do not worship us, for we are only men, just as you are. You should worship only the God in heaven."

The close of our lesson gives us another picture. The Jews of Iconium and Antioch heard that Paul and Barnabas were in Lystra, so they followed them and continued to abuse them. Yes, they even stoned Paul and threw him outside the city for dead.

Did it take courage to preach in Paul's time?—V. C. T.

DOINGS AMONG THE CHURCHES

FROM HERE AND THERE

Sr. Williamson, of Golden Rule Home, has been ill the past week, but at last report she was improved.

The many friends of Sr. Edna Allard, who has been ill for so long, were very happy to greet her at the Conference at Waterloo last week.

The Oregon church is glad to welcome back Sr. Azalia Winfrey, of Bosworth, Missouri, who was on hand for the opening of schools on August 31.

C. E. Randall writes us that he and his family are now settled in Fonthill, where Bro. Randall is pastor, and that Sr. Randall stood the trip very well.

Bro. and Sr. Wm. Lansbery, of Casey, Illinois stopped to say "hello" to some of the Oregon church folks, on Sunday morning, August 30. They were on their way home from a week's outing in Wisconsin.

Bro. Conner was at the office last week relative to his new duties as business manager. He had just returned from the Holbrook Conference and reported a very fine series of meetings with good attendance.

The churches of northern Illinois will hold their picnic on Labor Day as announced in previous issues. Bring your lunch and enough dishes for your own use and enjoy the afternoon together. Supper at 5 o'clock.

Bro. and Sr. Vernon Lansbery of Casey, Illinois, are visiting their son, George and family, at Beloit, Wisconsin, and daughters, Esta, Mrs. Harold Starbuck, and Kathryn, at Rockford, Illinois. All were attendants at services at Oregon on August 30.

Bro. Austin, who spent three or four days at the Conference at Waterloo last week, reports a very full program consisting of Bible study, sermons and business. The problem of beginning a series of building operations with a view to affording permanent structures, both for the Conference and the local church, is under consideration. This should result in a wonderful impetus to the work in Iowa.

Order of services at Burr Oak (Indiana) church have been changed. They now have young people's Berean meeting on Thursday evenings at eight o'clock and prayer meeting and senior Berean class on Friday evenings. Sunday School at 9:30 and morning worship at 10:30, with evening worship at 7:30, each Sunday. Bro. C. A. Smead of the Training Class is pastor.

MICHIGAN FALL CONFERENCE

The Conference Board wishes to announce a fall meeting at the Blanchard church from September 22 to 27, inclusive. Bro. F. E. Siple will be the speaker.

Services will start Tuesday night, September 22, and continue daily over the following Sunday, and the conference will convene the last three days of the meeting.

An urgent invitation is extended to all interested in the cause throughout Michigan to be present and give encouragement to this meeting.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Other will be gladly added upon request.

Sr. C. E. Randall, Mora, Minnesota
Sr. H. L. Luper, Arkansas City, Kansas
Sr. J. S. Hindman, Winfield, Kansas
Sr. Harriet Reed, Arkansas City, Kan.
Sr. Franklin Moore, Niagara Falls, N. Y.
Sr. Riley Hoskins, St. Cloud, Minn.
Wilbur Hagenbush, Argos, Ind.
Mrs. Alice V. Blakesley, Rt. 1, Bx. 25
Sumas, Washington

Bro. and Sr. Chas. Stedman, Miami, N. M.
Sr. C. Seely, 710 Brown St. Healdsburg, Calif.
Mrs. Daisy Pietenen, daughter of Sr. Seely.
Sr. Angeline Harrington, Tring, Alta., Canada
Bro. Stephen Cronkhite, Brantford, Ont.
Bro. and Sr. H. S. Lasher, Deerfield, Fla.
Sr. Melvin J. Osborn, Culver, Ind.

RALLY DAY

Rally Day at Oregon, Illinois, has been set for the first Sunday in October. We hope that the Sunday Schools and churches over the country have already set their dates and begun their preparations for the biggest and best Rally in the history of their organizations. The beginning of schools this month brings the young folks back to their permanent residence for the coming school year. If you are located in a larger town or city, get in touch with those young people who may be attending school in your locality. This may be the means of increasing your attendance at Rally Day and throughout the year. Many older folks also move and settle in the vicinity of another church. Look them up and make them feel at home in your church. Rally all your forces for Rally Day.

THOSE NEW SUBSCRIPTIONS

A few classes who have been working for a map have not quite completed their number of new names to The Herald. Now is the time to close up the campaign, report your list to the office and receive your reward maps.

HERALD RECEIPTS

Mrs. Fred Martin; Mrs. John H. Long; Mrs. D. Cronbaugh; David W. Elliott; C. N. Adams; Mrs. E. Blick; Jacob Christensen; Mrs. Mae Mick; Elmer Baxter; Mrs. G. W. Simpson; Mrs. Ida Renner Shepard; Mrs. Allen Johnson; W. E. Story; Mrs. Guy Lewis; Mrs. Alice Johnson; Mrs. R. P. Story; Samuel L. Burk; C. A. Nokes.

GRAND RAPIDS, MICHIGAN

The pastor and family and the Grand Rapids church were pleased to have Bro. and Sr. Bernard Crofton and son Ivan for guests over the week end of August 23rd. They motored over on Friday from their home near the Plum River church in northwest Illinois and stayed till Monday.

Bro. and Sr. Randall and son were also guests the same week end at the Bridegam home, stopping here while enroute from Minnesota to Fonthill.

"Balloon Day" for our Sunday School attracted lots of attention. Bro. Slocum was in charge and had balloons by the dozens so that each child could have one to take home.

The orchestra has added another important instrument or two, and it gives promise of doing some real good work.

Always a welcome at the Grand Rapids church.
F. E. Siple, Pastor.

NIAGARA FALLS AND FONTHILL

Bro. George Kennard is still suffering from neuritis, although slightly improved.

On Sunday evening, August 16, Bro. Melville Lyon of Cleveland, Ohio, who came to Fonthill to conduct the funeral of Sr. Price, during our pastor's absence, gave us a very interesting sermon on "Promises". Bro. Lyon visited the homes of several of the brethren during the week, and we were all very happy to make his acquaintance.

On account of Bro. Randall's delayed arrival, Bro. Wm. Moore of the Falls church very kindly came to Fonthill for the evening service last Sunday. He gave us very splendid thoughts and we greatly appreciated his coming.

Holiday season is now drawing to a close, and no doubt a more regular attendance will be the result. It will also mean that the choir will be resuming regular practice very shortly.

Bro. and Sr. Randall and Celaine arrived the first of the week. We were all so glad that Sr. Randall was able to come, and we know it took a great deal of will power and courage on her part to make the long trip. She no doubt was upheld and strengthened by our loving Father, and we pray He will continue to bless and make her happy here.

JOY IN HEAVEN

We are told that there is joy in heaven over one sinner that repenteth; and there should be joy in the church also. It was the privilege of the writer to speak to the congregation at Mora, Minnesota, on Sunday evening, August 16, and on Monday evening a large group gathered on the banks of Snake river, where by the lights of the cars we baptized five into the all-saving name of Jesus—the greater Light. There are several others seriously considering this step, and the writer feels that a series of meetings should be held there by someone this fall and garner in this wheat. We pray God's richest blessing to rest on this field and especially on these young people who have forsaken the world for the Lord Jesus. Those baptized are, Muriel and Ella Randall, Gladys Backlund, and Mr. and Mrs. Geo. Graves, Jr., all of Mora, Minnesota.
C. E. Randall.

ACTIVITIES AT LOS ANGELES

The Los Angeles church experienced a feeling of sadness when informed that our beloved pastor, Bro. G. E. Marsh, had been called to take up work in another part of the Master's vineyard. We will miss him very much, but we appreciate the fact that the position he has been called upon to fill, is one that requires qualifications that few possess. We feel that he will be lacking only in physical strength, and we pray that God will sustain him for his many new duties.

Bro. E. E. Rogers will conduct the church services on August 20. The congregation has enjoyed discourses by Brothers McLeod and Corbaley also, during July and August.

A picnic was held in Westlake Park on Saturday afternoon, August 22, for the children's classes of the Sunday School. Bro. W. B. Ward, our assistant Sunday School superintendent, attended and helped to entertain the little ones.

Sr. Wilda Fletcher and two daughters, who have been visiting her mother, Sr. Emily Blackwell of 804 Phelps Ave., during the summer is planning to return to her home in Fonthill, Ontario, about September 7. We will miss them at services.

Bro. E. E. Crundwell is building an addition to his home, which will provide an extra room to each side of the double bungalow.

Services were resumed at Lynwood again on the afternoon of August 23rd.

Sr. Mary J. Calkins, of 3714 E. Josephine St., Lynwood, will celebrate her eighty-fifth birthday anniversary on August 31st. She is one of the most remarkable Christian characters we have ever met, active and interested in the things concerning the kingdom of God and trying to interest those who are following a perverted gospel. May she live to be among those who are changed in the twinkling of an eye.

JOHN E. ORCHARD

Bro. Orchard was 83 years old. He was quite heavy and not able to walk much, but was up and around every day until his death. He realized that his strength was going, but was always cheerful and glad to see his friends, who were quite numerous. He retired at night as usual, on August 17, and was found by his niece, Mrs. Georgia Fiseus, next morning in the peaceful sleep of death. By request of Sr. Orchard, in the absence of our pastor, Bro. G. E. Marsh, Bro. J. E. Hammond conducted very appropriate funeral services on August 20, and he was laid to rest in Rosedale Cemetery to await the resurrection morn.
Emma C. Railsback.

TEXAS CONFERENCE REPORT

The tenth annual conference of the Church of God in Texas convened at Riviera, July 10, 1931. Brothers Austin and Stewart were the ministers present. Exceptionally good interest was shown throughout the meeting. The Bible lessons and sermons were greatly enjoyed by all. Bro. Austin and Bro. Stewart alternated periods with the adult and young people's classes. Bro. Hall had charge of the children's class. We had two Bible class periods and two sermons each day.

The following officers were elected at this conference: E. W. Moses, 845 Gazin St., Houston, president; W. A. Hall, Sweetwater, vice president; Opal Robbins, Riviera, secretary; R. S. Knight, Kingsville, treasurer. Those mentioned above and Clint Scott, Sweetwater, and J. T. Whitley, Riviera, compose the executive board, which shall execute the decisions of the conference, and decide mat-

ters arising between the annual meetings of this conference. Mrs. S. V. Dismukes, Southton, was appointed correspondent for the Texas conference. Should you receive letters from her, or other members, please be kind enough to answer so that the writing will not seem to have been in vain.

It was decided to retain Bro. Stewart as evangelist. Send in your contributions for the support of the evangelist and of the conference to the treasurer. We are sincerely urging each one to do his best in the upbuilding of the church and its work in Texas. Don't depend on someone else to carry the load. Do your share. If you can't pull, push; but don't drag.

Three young people, Dollie Mae Robbins, Etoile Stebbins, and Verna Braun were baptized.

Next year's conference will be held at Riviera. Let us all plan to attend this conference and make it the best conference in the history of the church.

Your secretary and her sister, Dollie Mae, attended the General Conference at Oregon, Illinois. The work there was carried on beautifully, and we hope that more Texas people may attend next year's conference there.

Opal Robbins, Secretary.

AT HOME AGAIN

To the Indiana Brethren: We are home again. After going to the National Conference at Oregon, Illinois, we drove to Fredericktown, Missouri, to meet with the brethren there. We enjoyed instructive lessons and meeting old friends in both places.

I wish every member of the Church of God could attend the National Conference and receive some of the inspiration of the services there. We visited the N. B. I. farm, the greenhouse, the Home and print shop. All of the property is something to be proud of.

The Home is not only a house, but really a home to the dear older brethren who live there. It is so homelike, with beautiful grounds, plenty of shade, a fine sun parlor where the home folks may read and visit each other. At the print shop we saw our paper being made ready for the mail.

Bro. Austin, always busy and always smiling, found time to take our party over the points of interest. We enjoyed every moment of our stay in Oregon, and hope to be able to return.

After leaving Oregon we went to Fredericktown, Missouri, where we were met with the usual hearty welcome found among our people. It has been rather dry in that section of the country this year, but they were blessed with four days of rain during our visit. Some of the by roads are not improved and became very bad, but it did not seem to dampen the spirit of these people. They put on skid chains or drove teams. At any rate the church was full at each service. If we could only have such attendance at all of our churches! We enjoyed the services and lessons, and came home to find our local Sunday School running along nicely, thanks to the Father and our stay-at-home brethren. Such things encourage us to carry on in the work in our humble way.

We pray that the new National officers will be given the support of all and be led by the Father in all things, and that after a much needed rest, our retiring secretary, Bro. Austin, may find a place of activity where he is most needed. We all feel that he deserves a rest after the long years of service he has rendered in the National Work.

May the Father lead us all during the coming year that we may be faithful, working together to proclaim the good news of the coming kingdom to a troubled world. Mark 16: 15; Matt. 28:19, 20.

In the Master's Service,
D. G. Harvey.

APPRECIATION

I have for some time felt that a word from me as a reader of The Restitution Herald might be encouraging to the writers for the paper, especially the members of the Training Class, who have been writing some excellent and instructive articles. Some of them, not knowing who they are, the reader would take to be old and experienced exponents of the Word.

As a youth of eleven or twelve years, I remember the faces, as well as writings of such leaders as H. V. Reed, S. A. Chaplin, Henry Logan, Hugh Barnhill and others. The words spoken and written by present day leaders of the church will be remembered fifty or sixty years from now by the younger listeners and readers of today, as I now remember those of my youthful days. I notice names of people of Culver, Burr Oak and Plymouth, Indiana, familiar to me in my school days, seventy-five or more years ago—Osborn, Zechiel, Dickson, Corbaley. May these latter day writers and workers be remembered as I do those of the years gone by.

Some may recall the name of my father, R. F. (Frank) Shirley, who lived one-half mile north of Lake Maxinkuckee, one mile northeast of Uniontown as it was then called.

May the workers, old and young, be led to keep the work going until our Redeemer comes to make up His jewels in His coming kingdom on earth.

S. T. Shirley.

Word has been unofficially received that Bro. John Denchfield, of the Training Class, has been chosen pastor of the Eden Valley (Minnesota) church. We pray God's blessing upon him and his labors for the Master.

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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 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.

SALVATION

(Continued from front page)

notice how frequently the Scriptures promise long life as the crowning blessing, and its premature loss, the greatest evil that can befall. Let anyone carefully note this fact throughout the Old Testament, and it will explain, as nothing else will, Christ's glad message of *eternal life*. All through Scripture, the truth is emphasized that the wages of sin is *death*; that men through sin have forfeited eternal life, and are powerless to regain it.

The Lord Jesus was the last of the prophets. Note the difference in His message from that of the others. They were simply God's messengers to warn the nation of their evil ways and coming doom, and here their message stopped. He spoke as man never yet spoke and said, "My sheep hear my voice . . . and I give unto them eternal life, and they shall never perish."

Again, He said, "Except ye repent we shall all likewise perish." To Him the one was as real as the other. Evil men would perish as literally and in the same manner as those upon whom the tower of Siloam fell: and those who believed on Him would just as literally not perish, but receive eternal life through Him.

Man through sin had forfeited eternal life or immortality, and Jesus as the Sin-bearer could not save Himself and others, too, for the wages of sin is death. God would have all sin put away and buried out of sight. It is His divine plan that sin when it is finished brings forth death. Thank God, here is the guaranteed end of sin. It is finished then. Jesus as the Sin-bearer had to die and be buried and so make an end of sin. The sinner also has to die, because God cannot tolerate sin.

Christ, however, was holy, harmless, and undefiled, and for that reason (we say it reverently) God could not in justice allow the grave to hold Him. He was in honor bound to give Him His life back again by resurrection from among the dead. For to this end Christ both died and rose and revived (lived again), that He might be Lord both of the dead and the living. Others "lived and died", but Christ died and lived again, and only by virtue of His second life has He the power now to "save others."

Sin and death are making havoc in this world of ours, but praise God, there is a time coming when sin will be "finished", and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. He did not "save himself," for which we shall ever praise His name, but God did, in that He raised Him from the dead.

Reader, "none can keep alive his own soul," terrible fact indeed! But God will redeem his soul from the power of the grave. Praise ye the Lord!—From THE RESTITUTION HERALD of June 19, 1923.

—o—
"THE best of men and the most earnest workers will make mistakes enough to make them humble. Thank God for mistakes and take courage."—Dwight L. Moody.

A FEW VAGARIES

(Continued from page 761)

survives to suffer or praise, as the case may be?

Once more, dear Bishop (I know the dinner bell has rung), explain this, Psa. 6:4-6, "And my soul is troubled exceedingly; but thou, O Lord, how long? Turn to me, O Lord, and deliver my soul; O save me for thy mercies sake. For there is no one in death that is mindful of thee; and who shall confess thee in hell?"

I suppose, dear Bishop, there are no priests in purgatory, and that is why the poor souls who know not anything, have no one to confess to.

Before we go in to dinner, I would quote just once more. I hope that what I have said has not impaired your appetite. You appear to enjoy the good things of life. Psa. 48:18-21: "For when he shall die he shall take nothing away; nor shall his glory descend with him. He shall go in to the generations of his fathers: and he shall never see light. Man when he was in honour did not understand; he hath been compared to senseless beasts, and made like to them."

I notice that the footnote to verse 18 reads, "In the morning, that is, in the resurrection, to a new life; when the just shall judge and condemn the wicked." So then according to this, if we are to have a "new life", what has happened to the old one? the one that went to heaven, hell, or purgatory? And if the just are to judge and condemn the wicked, why are you praying for your friend before the judgment "seat of God"?

Do you accept the teachings of your own Bible? which says, "That thou mayest walk in a good way; and mayest keep the paths of the just. For they that are upright shall dwell in the earth, and the simple shall continue in it. But the wicked shall be destroyed from the earth (not purgatory): and they that do unjustly shall be taken from it." Psa. 2:20-22.

A PRAYER

Lord of Harvest, we truly thank Thee,
For the fields of ripened grain;
Come Thou and give us courage
To gather in the world of men.

Our feeble hands cannot wield the sickle,
That must be so sharp and true,
For the fields are rough and rugged,
And without Thee we cannot subdue.

But we know when Thou art with us,
Our hands are staid from morn till night,
And by Thy everlasting mercies
We are able to win the fight.

—H. S. Lasher.

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The Great Theme of the Bible

By Norman John McLeod

WITH a great telescope we might peer into limitless spaces of the universe—those spaces that baffle the imagination! Even the closest heavenly bodies are so far away as to be beyond the comprehension of our feeble intellects. We are overwhelmed to know that there is a mind that controls all the great parts of the universe—a mind that sets all in order according to a great plan. And we agree, "*The fool hath said in his heart, There is no God.*"

But we need not explore the universe. We need not examine distant space. We need not strain our eyes into regions lying at the edge of creation. We need but look about us upon this comparatively small, this insignificant planet of ours to see that only a fool could be an atheist.

On the surface of this scarred old earth there are things on every hand awe-inspiring enough without using a telescope. The wonders of the crust, so-called, of the earth remain largely an unsolved mystery that can absorb the entire time of men to study for many lifetimes without fear of exhausting the subject matter. But the physical world is merely the ground-work for the more important life which God put upon the earth. The myriad life that the world holds makes us exclaim, "*The fool hath said in his heart, There is no God.*"

The other day I watched for a long time some water snails in a fish pool. They were swimming about in a laborious fashion. Only with the greatest effort were these animals able to propel themselves about, moving only an inch or so at a time. How out of date they appeared; how much like a museum relic they seemed—a relic of forgotten ages! Yet those animals were in another sense an interesting novelty. No fool could have made one of them! No! not the wisest man among us. Not the most learned scientist who holds all the degrees possible could begin to create anything nearly as remarkable. These most learned scientists spend their whole lives in studying the most minute of God's creations and speculate upon the manner of life of such creatures and cannot learn all the secrets. "*The fool*

hath said in his heart, There is no God."

But more fascinating is life itself. How did it come about? Many men at many times have speculated through whole libraries of volumes as to how it came about. They have tried and tried again to create in the laboratory the smallest particle of living substance, but to no avail. Many experiments of most absorbing character can be performed on living things to satisfy the curiosity of man, but the basic facts of life are still a mystery. "*The fool hath said in his heart, There is no God.*"

But of all God's creations man is the most interesting. Plants show a very meagre sort of an instinctive toward food, sunlight, and water, but they do not think. A fish is governed by its instincts. Even our horses, dogs, and cats show no signs of selective intelligence. A cow does not keep a record of her life to hand down to her descendants. There is no parliament of the dogs that issues laws for the education of the canine race. The birds do not sit in solemn conclave to condemn the murderous acts of their feathered fellows. And no animals, however well trained, devote a period of time out of each week for the worship of the eternal God. "I will praise thee," says the Psalmist, "for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well." Man is indeed the supreme creation.

So we might speculate, investigate, record, and experiment to learn the great truths of nature. But God's Word is concerned with these things. Moses was not writing a treatise on geology when he wrote Genesis. Nor was he writing a textbook on biology or evolution, nor even the more intricate science of the stars. He was not concerned even in writing a history of mankind.

Inspired history does not serve, as does profane history, to record the whole record of the race. Here and there small portions of all the sciences are introduced into the biblical account. Historical episodes are interspersed with

(Continued on page 778)

EDITORIAL

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F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

CHRISTIANITY

MAY we again venture to emphasize the meaning of Christianity. It is more than a system of doctrine, more than the voice of a creed. It is more than a something that has come down from former generations. Indeed, Christianity does not flow from father to son.

Christianity in its truest sense is that which comes from Christ, and Christ only, to the individual. It may come in part from His gospel words, and indeed it does. It may come in part from the inbreathing or the overshadowing of His Spirit to those His followers, and it does. It is breathed into the heart of life. It permeates the individual through and through.

Christianity is that influence and power from the Master which Christianizes the heart, the soul, the thought, the deed, of the individual in Christ.

THE JEWISH NEW YEAR

AS THIS HERALD reaches the readers, the Jewish New Year will begin to dawn upon the country. This recalls to the Christian mind God's great work with His chosen nation Israel.

Many are the changes that Christianity has effected as regards God's dealings through Moses and yet it is not possible for the Christian to appreciate his God and his God's plans and purposes unless he shall also inform himself of, and benefit himself by the great truths of God through Moses.

The Jewish New Year is soon followed by the third great yearly feast of the sacred calendar. (The sacred calendar begins not with September but with March, while the national calendar begins with September.) This great feast, *Yom Kippur*, that is, the Feast of Tabernacles, is to the Gentile reader known more clearly as the Feast of Atonement. It was the tenth day of this seventh month (sacred calendar) or first month (Anna Mundane calendar) which was set aside for atonement. This was a very great festival of the Jews. It was upon this day that Aaron the high priest, and his successors, entered the Holy of holies of the tabernacle or temple, first for himself, then for the sins of the people, to accomplish atonement for them.

Our Savior's crucifixion harmonizes with the first of the three annual feasts of the Jews. His ascension just pre-

ceded, and was with a view to the second feast, that of Pentecost. Soon our Savior is to return and accomplish that atonement which was commenced in His death. It has long been a silent query in the mind of the writer whether or not this great event may not harmonize with this third and last of the annual Jewish feast days.

Soon he that is to come will come and will not tarry. Ominous signs of this coming event are continually increasing from year to year. Unless we are deceived by current conditions, it will not be long until the God of heaven, by the sweeping change introduced by the appearing of our Lord and Savior, will usher out this old dispensation and will usher in a new year and a new calendar under the reign of Christ His well beloved Son.

Would that both Jew and Christian would adjust themselves more carefully to the Father's inspired teachings that it might be theirs to enter the new era and the new year under Christ with the fullest of appreciation and remuneration.

OUR NEW GENERAL CONFERENCE BOARD

AGAIN we wish to take the opportunity to commend to one and all of the members of the General Conference, the new Board that was recently selected to carry on the labors of the church. The personnel of this Board was selected because of the belief that their respective places of residence and their respective strength of character would make the best working force for the furtherance of the Christian aims and efforts of the church.

Bro. L. E. Conner, pastor at Dixon, Illinois, who was chosen for President, is a man who has had wide and varied experiences, not only in church work but with business questions and matters of life. He is looked upon as a man of good business judgment, and conservative in make up, and one who looks more for lasting results than for superficial appearances. Bro. Leland Hanson, principal of the high school at Franklin Grove, Illinois, was chosen first Vice President. He is one of our younger men who has been more or less connected with our Conference work from its beginning and who has made a success in educational matters. Bro. Jos. H. Williams of Rochelle, Illinois, second Vice President, though retiring in his habits, has been a very successful farmer with good judgment and discern-

ment, caution, and conservatism, and is one who enjoys the respect of all his acquaintances. Bro. G. Eldred Marsh, who was chosen as Secretary, is one of our leading Bible students. His labors in Iowa, in the Niagara section and in southern California have brought him prominently before many of our people who have learned to respect and honor him because of his sturdy habits of thought and work and because of his consecration spiritually to the leadings of his Master. Bro. Marsh has been given charge of the religious phase of our labor—editor, religious correspondent, and Bible teacher. Bro. T. J. Ellis of 319 Cutler St., Waterloo, Iowa, who was chosen Treasurer, is a man of unquestioned integrity. In daily life he has advanced with the Illinois Central Railway Company at Waterloo to be chief mechanic in the supervision and care of locomotives as they enter the machine shop of that city. By persistent labor and wise use of his earnings he has accumulated for himself a comfortable home, has provided college education for both daughter and son, and reveals evidences of frugal, cautious and yet wholesome management throughout. Bro. Ellis as financier merits the confidence and cooperation of the brotherhood everywhere.

We bespeak for the members of this new Board the heartiest cooperation and devotion of the entire brotherhood. We ask that you will give them your every assistance morally, intellectually and financially. We ask that you will realize that it is impossible for them to carry forward any line of work whatsoever, excepting as they shall do so in accordance with their own mental grasp of the same. Should their procedure in any way differ from what some one would think best, will that one please remember that no one can work best excepting in harmony with his own best personal judgment, that therefore these members of the Board cannot conform themselves to the method or manner which some brother may think best, but that they must work according to their own best way.

Bro. Conner, as President and Manager of the N. B. I. assumes his duties this day. It has been arranged that Bro. Marsh will assume his duties on November 1st.

May we again urge one and all to give most prayerful and hearty cooperation to the work of the General Conference and its N. B. I., and to these brethren as they undertake to carry this work forward to grand and glorious results.

THE WHITENED HARVEST

By M. A. Woodward

AFTER listening, on Sunday evening, August thirtieth, to the very earnest and eloquent sermon by Bro. Austin on the "Present World conditions," my brain burns, and fingers itch to tell the world how God is working, waiting for His children to earnestly spend their time searching, praying, and living for Him. While harvesting their fields and while doing all necessary things He wants them to let their minds dwell on His plan of the ages, and rejoice with joy and thanksgiving that this is the day long waited for, when truth can earnestly be spread. O! think of the many ways, unheard of, unthought of, a few years ago!

No one can tell these things better than our friend and brother who now sleeps, awaiting the glorious awakening, even the learned, C. A. L. Totten. He says:

"This is the day in which to spread the truth and give it to the world. There never was an age in which a herald could be heard over a wider area, nor one in which discussion could be so free and searching, and conclusions drawn from premises so multifarious. . . . There never was a day in which earnest Bible study was more necessary than this present one, nor was there ever one in which so rich a harvest stood ready for the reaping. . . ."

"Most religious people are literally afraid to investigate the Bible, and well they may be, if the canons of higher criticism are to guide their studies. Most of the laity consider it to be beyond their sphere, and so far as Moses and the prophets are concerned, even the clergy almost entirely neglect them.

"We readily grant that sin, repentance and the gos-

pel of a *Savior* are the vital ends of apostolic work. Nevertheless we hold that Christ and the resurrection *cannot* be successfully preached *in this age* upon the undermined foundation left by the higher critics. It is well for them if they hold their own souls within the fold; we question it; but be this as it may, it is the *rest of men* that are the ones whom Christ desires to save. They have logic and cannot be savingly reached by any means other than a logical exegesis of the whole Bible, and a satisfactory explanation of its inspiration as such, upon the basis that it is the truth, the whole truth, and nothing but the truth.

"It will not do to preach Christ and deny Moses. It will not do to doubt the universality of the flood, and ask men to accept a Savior who alludes to it. It will not do to doubt Josiah's long day, with the sun and moon poised in mid-heavens while he fought, and yet stultify our hearts with hopes of a longer day when even sun and moon will not be needed! If the story of Eden and the deluge, of Jericho and Joshua, are myths or fables and not literal facts, then to the still rational mind all that follows them is equally so, and faith, lost in those who foretold His advent, can never be savingly and logically found again in Christ and His apostles.

"As the study of prophecy was impressively recommended by the Savior, we must *study* it and do so until we understand it; but in no wise may we dare to alter it in jot or tittle."

If this far-seeing man could foretell back in 1897, thirty-four years ago, of our day, what could he tell us if he were here now? But God has been alive while Totten sleeps, and His wonderful plan is being worked out, even in many ways as Totten saw it. The world is fast moving on to the time when the "dead in Christ shall rise first, and 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." And we just wait and shout, "Come, Lord Jesus, come quickly."

I KNOW NOT WHY

"I know not why He loved me;
I had no claim on Him,
With nothing to commend me
But guilt and shame and sin.

"No beauty was about me,
No beauty and no good;
He only chose to love me,
And that because He would.

"Yes! this is all the reason
That I can know or find,
Why He to me so worthless,
Should be so very kind.

"Oh! is it any wonder
That now my theme should be?
The Son of God who loved me
And gave Himself for me."

—o—

THE POWER OF TEMPTATION

By Samuel E. Haney

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—James 1:14, 15.
"Everyone is tempted as he is beguiled and allured by his own desire."—Moffatt.

TAKEN in conjunction with our text verse thirteen completes the basal significance of our lesson by reminding and cautioning us of the original fall into sin, namely, "Let no man say when he is tempted ('passing through trial,' Weymouth), I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."

Let us reflect on the prototype of our text, Gen. 3:1-7. The serpent's ('devil', Rev. 12:9) subtle query was Eve's temptation, or trial. Verse 1, "Yea, has God said, ye shall not eat of every tree of the garden?" Had Eve possessed the hardihood and fidelity to take God's commandments as fiat, she would have avoided the snare-bait which enticed her into that fatal conversation with the enemy. What a warning this is for us!

Note John's treatise, particularly his warning, of the word, lust, desire; how that this deteriorating lust is not of the Father, but the result of the devil's machination in the garden. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust (or, desire) of the flesh, and the lust (desire) of the eyes, and the pride of life, is not of the Father, but of the

world. And the world passeth away, and the lust (desire) thereof: but he that doeth the will of God abideth forever." —1 John 2:15-17.

Satan beguiled and allured man from his "very good" —perfect—state, jeopardizing his chance of everlasting life. And those having discovered the Way back to Life, Jesus Christ, Peter also cautions, that they may not be victimized by a repetition of the garden tragedy: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—I Peter 5:8.

But those not knowing the Way of Life and those knowing but shunning its practicality are heading toward everlasting death—God is no respecter of persons (Acts 10:34). To the scribes and Pharisees who were familiar with Christ's teachings but ignored them, He said, "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? (Gehenna), everlasting death."—Matt. 23:33.

But how different with the obedient ones! "Truly, truly I tell you, he who listens to my word and believes Him who sent me has eternal life; he will incur no sentence of judgment; he has already passed from death across to life."—John 5:24, Moffatt.

Fallen nature is governed exclusively by its senses; and is ever susceptible to idolatry, the weakest link in the human mental chain. Read typical Israel's weakness in this respect, Hosea 13:1-9. Note verses 5 and 6, "I did know thee in the wilderness, in the land of great droughts. According to their nature, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me"—drawn away of their own lust (desire), and enticed. Thus it has been during the Christian era and especially so during these closing days of the Gentile age.

Our text, in a special way, refers to the inception and progressiveness of sin. To this end we shall now treat the subject.

YIELDING TO TEMPTATION

The chief characteristics of fallen nature are greed and selfishness—carnivorous, internally and externally. Natural man is held partially in check by inability to gratify to the full his avaricious spirit. And ingratitude is increased as lust is gratified. This is clearly the spirit of Satan who craftily usurped temporary dominion over the human race.

The "lust of the flesh, and the lust of the eyes, and the pride of life" have caused virtually all inventions, particularly mechanical, to be a curse instead of a blessing during the past century. Unregenerate man has thus become an insatiable, fiendish creature. And in proportion as he has yielded to ever increasing temptations, he has developed a greedy and licentious nature. Fortunately, however, there have always been many conspicuous exceptions, a conceded rule of the finite. But the major portion of the race are, as they always have been, devotees to everything that appeals to the flesh-traits that are inimical to real happiness and everlasting life.

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HOW TO SECURE LESSON PREPARATION

DAILY READING CHART

WITH the rush and hurry of modern school days, it oftentimes seems impossible to get the pupils to make adequate lesson preparation. They come blithely to class with never a thought of the lesson, and one-half of the period is lost because the teacher must study the lesson for them, and expound it as they go.

Yet those youngsters all have hours when they wish for something to do, and it is that time that should be utilized for lesson preparation. The daily Bible readings will accomplish the desired results, and the teacher who checks up each Sunday morning on these readings will find that all those who followed them are prepared in a measure to discuss the lesson. They cannot read the references, and go through the week without some thoughts on the lesson.

So without constant haranguing at the class to "study the lesson," quietly institute a Bible reading contest, having each member report the number of days he read the scripture relating to the lesson.

The Banner Class in a western Sunday-school followed this plan with good results: They had a wall chart made which was a copy of the old Scripture roll in shape. But the reading would be Greek to any outsider. It consisted of a number of faces, followed by a long string of figures. The very oddity of the idea made it likeable. At the end of the quarter a new chart was put up, and the old one checked up. The person who had the highest number of daily readings came first on the new list, and those with fewest last. The little snapshot pictures were soaked loose and pasted to the new chart.

In order to get the members to study the lesson, the teacher must not only have it well in hand, but also have in mind lessons yet to come. He should outline just enough to show continuity of thought, purpose or plan, and briefly give the heart point for the following Sunday as it may apply to present conditions, leaving the members eager for more information.

To induce study, keep right up to the times in the discussion of present world conditions, as given in newspapers, magazines, and books. Tell how a certain article in a magazine or paper will strike in line with the coming lesson, and urge members to read it.

Again, after giving the practical application in advance, suggest that each member be on the lookout during the coming week for anything he may find in the papers along that line. Any wide-awake person can find something to clip.

In order to get the best results, the teacher must know his members. Get groups to meet some evening at the homes. In selecting groups it would be best to take persons of group tendencies and abilities—those who would have about the same mental grasp of things to be discussed.

Those who are backward, mentally, from timidity or other cause, should constitute a group by themselves, to

meet with the teacher at some convenient time and place. With these the teacher should be very clear; show them how to study any Bible lesson; a few things to keep in mind—the time, place, persons; when written, by whom, to whom, and for what purpose. With these as a background, the real heart of the lesson will be more readily grasped.

Another plan for group meetings could be that of helping some one of the number to prepare for teaching the lesson in place of the teacher, the others to take certain features to give when called on by the leader, or present informally as a part of the lesson discussion. In some classes, group meetings might be by committees, and thus stimulate a pleasing and helpful rivalry.

When the teacher assigns parts in advance, he should be careful not to give a member something too hard. Should he do so, that one may find an excuse for being absent at that time.

Here are some assignments that might be made a week in advance:

Ask one to tell how the lesson applies to some present condition or phase of life.

Bring a comparative thought gleaned from secular reading.

Tell of one or more similar instances in the Bible.

Ask one to bring a certain object and apply it to the lesson.

Another to make a blackboard outline, his own, or one to copy.

Have one tell what to him seems the most important teaching in the lesson.

Hand one a short poem on the subject, to be given from memory.

WAS IT VIEWPOINT?

The teacher of the Adult Bible Class was puzzled. While he was waiting outside the grammar school for his little daughter, two boys about twelve years of age came from the school. Each was carrying two new books which the State had furnished him.

"These are pretty good books," one boy spoke hopefully to his friend.

"Naw—they ain't! They're too hard!" the other replied with both a dejected and disgusted air.

The teacher watched them as far as he could see them. He continued to wait for his little girl. He pondered. Both boys looked as if they had had equal advantages. Their alertness seemed on a par. What could have brought about such a wide difference of opinion regarding the new books? Was it viewpoint, lack of adaptation, or what was it? Suddenly he thought of his class members. He had received answers to lesson questions about as widely separated from the subject considered as these two boys had expressed. Over and over he asked himself, "What is it?"

Just as the little girl came out of the building to meet him, the reply to the self-asked question came to him as if from a clear sky. He knew now! It was study, also lack of study that had brought out the two replies from the boys. But how could he get the careless members of his class to study their Scripture lesson? Hadn't he admon-

ished them to do so over and over?

By Sunday he had a plan that he would at least try. At the opening of the class he passed around slips of blank paper, requesting, "Will each of you that has studied the lesson before coming to class, please fold your strip of paper just once? Those who have not studied kindly fold it twice." Then he passed a hat and collected them. No marks of identification—no more was said about them. The members were now as puzzled as the teacher had been when hearing the boys express such widely divergent opinions.

After the class was dismissed, he counted the once-folded papers. Only seven out of twenty-seven had studied their lesson! No wonder he had been troubled with such random replies and opinions. He remembered, too, how he had noticed some of them while folding their papers twice to indicate "no studying" had watched others out of the corners of their eyes as if somewhat abashed. He felt sure that the "medicine was taking".

The next Sunday he did the same. This time he had an increase of four once-folded papers. He was patient. By the fourth Sunday all but two handed in once-folded papers. One prominent man seemed very proud to fold his blank slip only once. The teacher wondered what was back of it, but noted that the part he took in class was beneficial to all. Then on the fifth Sunday, the teacher told them how two boys had set him to thinking and caused him to work out the plan. Then the prominent member proudly boasted, "I had a hurry-up call out of town, but I stuffed my quarterly in the suit case." That accounted for his so proudly folding the paper just once. The plan was then discontinued. The teacher had instilled in the members of his class the necessity of studying the lesson before coming to class.—*World's Crisis*.

SWEET HOME

SOME tracts one day were distributed on the cars between New York and Philadelphia, and one of them entitled, "Home", was placed in the hands of a lady, who exclaimed, "Home! that is the sweetest word I ever knew."

Home, like other blessings, is most prized when lost. After weary years have come and gone, when amid storms and tossings we look back through time's lengthening shadows, to the quiet of our long-lost home, we can scarce repress our sighs. Every memory of a true home is hallowed.

Childhood scenes seem hazy with an enchanted atmosphere—the atmosphere of love. The irksome, the toilsome, and the wearisome things are forgotten, and love and memory enshrine the treasures of the past within our hearts. Home is love's empire.

Love wraps the whole household with a sweet and tender charm. Love stays the tottering steps of age; love watches over the cradle of helpless infancy; love guides the little feet of childhood; love strengthens the timid heart of patient, enduring woman; love smooths the furrows

from the brow and drives anxieties from the heart of burdened, laborious man.

To his home he retires from all the petty vexings of the outside world, to find peace, and rest, and balm, and blessing. Thither, as to an ark of refuge, comes many a dove, with wounded, weary wing, having flown far and wide, between rough seas and stormy skies; and there many a troubled spirit, exhausted by the rude buffetings of the windy storm and tempest, gathers rest and refreshment, and plumes its pinions for a loftier flight.

Home is the grand hope of a scattered pilgrim church. Strangers and sojourners here, having no continuing city nor abiding place, the Lord has been their Home through all generations (Psa. 90:1), and is still the refuge of their lost and troubled souls. But the fulness of the grand idea of home is only found in the city of our God, the palace of His kingly and eternal glory. It is of this that the Savior spoke to His disciples, saying, "In my Father's house are many mansions"—many homes. And it is there that all the homesickness of a struggling, longing church shall have its final end.

As pilgrims and strangers here, we are to pass the time of our sojourning in faith and in fear. But this will not be long. Home is not far away. A few more weary stages and we shall reach the goodly country, cross the threshold of our Father's house, enter into peace and be at home.

"Let not your hearts be troubled," said the Savior; "Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you; 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."

Thus we shall at last go home. He will come again and receive us to Himself. Our exile is but for a day, our light affliction "but for a moment". "Yet a little while, and he that shall come will come." Even now the eye of faith is fixed upon the gathering pomp of His majestic advent; and the ear of faith listens for the deepening roll of the chariot wheels of the Lord.

Faith contemplates the opening heavens, the sparkling crowns, the advancing throng, the everlasting glory. Home is not far away. Let us press forward with fresh courage till we gain it. God grant that this home may be yours and mine forever more.—*Selected by Rufus A. Curtis*.

"THE person who absents himself frequently from the church loses his interest and responsibility in the things which the church is endeavoring to promote and the gospel it is seeking to proclaim. The real religion of the church comes to the individual through persistent attendance upon the sanctuary. The relation of the human being to his Creator is here learned and believed; duties to God and man are outlined and made a part of his program. To excuse, condone or ignore non-attendance is a sure way for the church to miss its opportunity. Increased church attendance enables the church to be what it was intended to be in the life of the community."

THE WAY, THE TRUTH AND THE LIFE

By R. H. Judd

THE GOSPEL of the Lord Jesus Christ is a unique religion, standing utterly by itself and apart from all other religions. Indeed, it has often been pointed out, and rightly, that Christianity is not a "religion" at all. As Joseph Parker, that giant figure of a past generation who preached so eloquently in the City Temple, London, once said: "You can talk, if you will, about comparative religions, but Christianity is not one of them."

The uniqueness and the necessary exclusiveness of the Christian Gospel are plainly and uncompromisingly declared in the Scriptures. There is but one God, and He is the Creator of all men. When mankind fell into sin and incurred the "wages of sin," which is death, there was only One who could deal with the sin question, and that was God Himself. He did so, when He gave His only Son to become man and to die for the sins of the whole world. He, Himself sinless, was the only one who could bear the sins of all men; He became their Savior.

When this work of redemption was finished, at such unspeakable cost to the Father and the Son, God called upon men to accept this great gift in the sacrifice of His Son and be saved. "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."

There is no other way to be saved. Any religion that offers men salvation in any other way offers them a stone instead of bread, death instead of life.

Men once asked the Lord, "What shall we do that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent." After the death and resurrection of Christ, the Apostle Peter, by inspiration of God, rang out the eternal truth: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

It makes a vast difference what religion we accept. If we accept, no matter how sincerely, the best that can be offered by Mohammedanism, or Buddhism, or Taoism, or Theosophy, or Bahaim, or any one of the hundreds of other religions, instead of accepting God's gift of life through the death and resurrection of His Son, we are lost. This is not man's opinion, but God's revelation. Whether we believe it or not does not alter the facts that God says are facts.

Christians, therefore, have a sacred stewardship, an obligation, to declare the truth in this matter and to expose the deadly falsehoods so widespread and popular; for, unless God's people do this, who is there on earth to do it? The Apostle Paul wrote burning words of denunciation of those who offer men "another gospel" than the only gospel of the grace of Christ. "But though we," declared Paul, "or an angel from heaven, preach any other gospel

unto you than that which we have preached unto you, let him be accursed."

Paul's burning intolerance of all other religions than that of Christ sprang from his divinely given knowledge that there is only one way to be saved, and that by faith in Him who said: "I am the way, the truth, and the life." The same Paul wrote the ringing words: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

HOW MANY

1. Camels did Abraham's servant take when seeking a wife for Isaac? 2. Rivers in the garden of Eden? 3. Loaves did Jesus use to feed the five thousand? 4. Pieces of gold did Naaman take on his journey to Elisha? 5. Stones did David get from the brook? 6. Years are allotted to man? 7. Men did Gideon take with him when he went against the Midianites? 8. Months older was John than Christ?

—Selected.

AT THE ILLINOIS BIBLE SCHOOL AND GENERAL CONFERENCE

BY NO means least appreciated at the recent gatherings at Oregon was the music which to more than any other person should be accredited to the untiring and competent labors of Sr. Frank Rogers of Oregon, Illinois. Music in religious worship can be made to be a veritable uplift and inspiration, or it can be of that rap and tap type of the day which is too often found even in religious gatherings.

In his psalms David poured forth some of the deepest spiritual truths that issued from his life. His most exultant praises to God and his deepest sorrows are found in psalm; his greatest energy of effort and labor as also his deepest submission to the Father were placed in verse and handed to the chief musician for repeated temple service.

Nor was David alone in breathing forth the spiritual truths of God shown within his soul, in music. Solomon and the prophets followed in this particular in David's footsteps. They, too, resorted to psalm in the deep emotions of their lives.

Nor was Psalmist or prophet content with mere vocal praise. Their voices were accompanied by the beat of the drum and cymbal, by the clarion notes of the trumpet and by the sweet tones of the string instruments.

Mrs. Rogers, whose accomplished musical talents are sought by many far and near, has gratuitously given of her services to the little church at Oregon as also to the annual gatherings of the Illinois Bible School and the conferences. She has succeeded in creating the heart and the voice of worship, both in instrument and in song, in these services. For this great aid in music and for the wonderful influences that are realized therefrom, every speaker and coworker, as also the people of the audience were again made most grateful and appreciative for the inspiring music at these gatherings.

AFTER THE STORM

There is a peace that cometh after sorrow,
Of hope surrendered, not of hope fulfilled;
A peace that looketh not upon tomorrow,
But calmly on the tempest that is stilled;

A peace that lives, not now in joy's excesses,
Nor in the happy life of love secure,
But in th' unerring strength the heart possesses,
Of conflicts won while learning to endure.

A peace there is in sacrifice secluded,
A life subdued, from will and passion free;
'Tis not the peace that over Eden brooded,
But that which triumphed in Gethsemane.

The peace of God that passeth understanding,
When God's will differs from our own,
We trust Christ still, with faith erect, unbending;
'Tis then He sends rich blessings from His throne.
—Selected.

SEEING THE FATHER THROUGH THE SON

By Lottie E. Young

MANKIND has always felt the need of a God, but often has not known how to find Him. The early Greeks and Romans made statues of men and women, representing all the elements of nature to be found on the land, in the sea and air, and worshiped them, even though they were full of human vices. Savages don't know God well enough to want His company; they are afraid He might hurt them, and so they try to reach His ear at a distance, with the hope that He will send down what they need.

Buddha, whom hundreds of thousands of East Indians worship, was not sure about the gods, but if there were any he believed they were indifferent to the sorrows of humanity and it was useless to look to them for any real help. If the world was to be saved from evil it would have to be saved by the truth, and so he devoted his life to spreading a knowledge of what he believed to be the truth. All Confucius thought humanity needed was a better set of principles and rules to live by; at any rate he did not feel called upon to provide anything else.

The Hebrew religion was designated to help men to live with God, and the Bible proves to us that some of the greatest minds of the ages grasped the idea of a loving Father, as well as a just Judge. But the mass of the people had such a vague conception of Him that even the prophets could not open their eyes.

If these wonderful writers had only been able to point

to a man, then living, or to a well-known character in the past, and tell them that God was like that man, and that if they would only listen to him and try to do his will, they would somehow grow to have a conscious touch with God!

In the city of Florence, Italy, in an old palace, there is a wonderfully beautiful ceiling, painted by a celebrated artist. But it was so far above the heads of those who wanted to study its details that many of its fine points were lost. Then somebody used his brains and placed a looking glass right under it and a short distance below the head of the average man, so that all could see reflected in it the marvelous work which Guido Reni had put on the ceiling.

In the "upper room", on the last night of the life of Jesus on earth, Philip said to Him, "Lord, shew us the Father." Then came the gentle rebuke and the words, "I am in the Father, and the Father in me." And so Jesus is the "looking glass" in which we may see the attributes of God which were displayed in the Son. How different He is to the old time so-called deities of vengeance and blood, as we shall see if we think over just a morning in His life.

The great Sacrifice had been made, and it is the resurrected Christ which carries out His promise to meet His immediate followers in Galilee. Peter has said, "I go a fishing", and six others join him. But though they toiled hard all night, they took nothing and must have been tired and discouraged, just as we would have been. But when "day was breaking Jesus stood on the beach." How long He had been there watching we do not know, but we do know He called to them, "Cast the net on the right side of the boat, and ye shall find". Then came the miracle of the "multitude of fishes", and for these tired men a breakfast.

The same God who cared for these unfortunate fishermen has a similar interest in our affairs. The same One, who stood by to refresh the bodily wants of those who had put their trust in Him, is just as ready to help those today who acknowledge Him as Lord. It was in the night that He came to them, and so through our darkest periods of depression His hand is ready to lift us up.

Has your little child ever awakened in the night, perhaps after a bad dream, and scared by the darkness all around him, has called out, "Father?" Your quiet, "I am here, go to sleep," has satisfied him, and soon you have heard his gentle breathing. There are so many things our finite brains cannot comprehend of God's great plan of salvation, but can we not believe He doeth ALL things well and trust throughout the darkness?

I heard of an incident recently when a sudden and terrible death had taken a beloved son. When a member of the family was asked how the mother stood the blow (she was the only Christian in the household), the answer was, "Wonderfully calm; you know she has something the rest of us have not." Just the thought expressed by David: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

Surely Jesus was a true "looking glass" of the Father. But what are our lives reflecting of the love displayed by Him? May we all say with the man of old, "What time I am afraid, I will trust in thee", and remember our Father is a God of comfort at all times.

WHAT DOES IT MEAN TO BE A CHRISTIAN?

G O D

By George B. Alldridge

THE closing sermon of General and Illinois Conference was given by Bro. G. E. Marsh, and it was filled with earnest words of admonition and exhortation. He directed our minds to a consideration of the true Christian and the manner in which he follows his Guide, bringing this out by a comparison of one who guides us in unknown regions on our travels.

"When we walk through unknown places, we select a guide, one who has been over the road before us, one who knows every step of the way. And we watch him very carefully; we observe his every act; we step exactly in his steps. That is all it means to be a Christian," said Bro. Marsh, "just accepting the leading of the greatest Guide of all time, following closely in His steps, observing His every caution and direction.

"If our guide warns us not to touch a certain vine, we will take the word of our guide and avoid that vine. That is all it means to follow Jesus. We will take Him at His word; we will observe His every warning with the greatest care. For we will know He has been over the road before us, and He knows the dangers.

"We watch an earthly guide as he grasps the treacherous thorns and thrusts them aside to protect us. Even so, our heavenly Guide is careful lest the thorns injure those following behind Him. And we will exercise the greatest care not to allow them to harm those who follow us.

"It is easier for us to travel now," continued the speaker, "because pioneers have blazed the trails for us. They have marked out the roads and noted the danger spots. The Lord Jesus Christ has been over the road before us, conquered the dangers, and placed sign posts for our eternal welfare along the way of life.

"In engaging an earthly guide we inquire if he is able to rescue us should we fall. And we ask of our heavenly Guide, 'Who art Thou, Lord?' The answer comes back, 'I am the Son of the living God. My words are not my own, but those of my Father'. Surely we can trust One who speaks God's words, One who has been sent to us by the Father Himself! We will not only follow such a Guide, but we will ask Him for information about the road that will lead us closer to God.

"If we should encounter a storm, would our Guide leave us to perish? Those reassuring words come back to us with unmistakable emphasis, 'Lo, I am with you alway.' In every emergency He is at hand to aid, to assist, to encourage us to continue the journey. If we make mistakes, He is there to correct and forgive and lead us onward."

Bro. Marsh concluded with an earnest exhortation to the young people to follow their Guide, for that is what being a Christian consists of—taking Jesus at His word, observing the injunctions He puts upon us, walking in His steps all along the way, even unto the pathway of life eternal.

WHAT a theme to write upon! It would hardly seem necessary to attempt to prove that God is, and that, "in him we live, and move, and have our being". Yet the prophet declares, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour." —Isaiah 43:10, 11.

How wonderfully this text illuminates 1 Timothy 4:10: "For therefore we both labour and suffer reproach, because we trust in the living God, who is the saviour of all men, specially of those that believe."

These words verify Psalm 104:29, 30: "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

No wonder David cries out, "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues." —Psalm 31:19, 20.

"O Lord, how manifold are thy works; in wisdom hast thou made them all: the earth is full of thy riches." —Psalm 104:24.

Job's friends were very wise men, and some of the questions Zophar asked of Job cannot be answered by our wise men of today. Here is one: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" —Job 11:7.

Here is one God asks, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth, in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?" —Job 38:31-33.

William Paley, D. D., gave us a wonderful gift in his immortal work, *A Review of the Evidences of Christianity*. All writers seeking to prove the existence of God base their arguments largely on the unanswerable propositions set forth by Dr. Paley. Hence the writer, who can never rise above mediocrity in discussing theological subjects, prefers silence; but on matters biblical he delights to speak or write at every opportunity.

Psalm 14:1 reads, "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good."

A local preacher in the Methodist Church one Sunday selected this as his morning text. The following was his

(Continued on back page)

THE GREAT THEME OF THE BIBLE

(Continued from front page)

poetry and declamation. For what purpose? To record the deeds of great men? Or to give us a picture of the life of the time? No! To show God's way toward man; to tell of His love, His mercy, and His kindness to us! Not science, but God is the main theme of the Bible. Not geology, but righteous living! Not biology, but to do His will! Not even psychology, but of man's peculiar position on earth, his relation to the only begotten of God!

When David looked into the starry heavens, he was not interested in theories of celestial mechanics, nor in the establishing of a theory of relativity; but in God in His relation to man. Outside of the Psalms and certain portions of the Prophets, nature is not the subject of the Bible. And even in those passages it is to show the glories of God in the kingdom age.

Let the Modernist and the Fundamentalist argue—neither one has come to the basic truth of the Bible—God!

“In the beginning, God ——”! In the end—God!

“I am Alpha and Omega, the beginning and the end, the first and the last.” Rev. 22:13. All else is speculation; all else is chaff.—*A sermon given at the Church of God in Los Angeles, California.*

THE POWER OF TEMPTATION

(Continued from page 772)

David's prophetic mind visualized the conditions we see and experience: 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".—Psalm 107:27. Read verses 23 to 29.

The gradual increase of recklessness on the part of individuals and nations during recent years in the matter of luxurious and extravagant living, pleasure seeking and national lavish expenditures has created a world wide unique financial crisis. Myriads of day laborers and artisans, who five years ago had steady employment at a good wage, are now financially stranded with a helpless and hopeless outlook, without money, credit, or employment. And the list is increasing by leaps and bounds.

Nations, too, are tottering from pillar to post. The statesmen of Germany, Spain, and England are at their wits' end in keeping their ships-of-state afloat. And the United States is spending money like a drunken sailor. And so the drunken rampage is in evidence among all nations. Twenty-two countries, in their endeavors to continue functioning have made radical changes in their constitutions since the world war, namely, Afghanistan, Albania, Estonia, China, Finland, Lithuania, Egypt, Latvia, Germany, Irish Free State, Free City Danzig, Hungary, Poland, Czechoslovakia, Austria, Greece, Turkey, Iceland,

Iraq, Yugoslavia, Spain, and Soviet Russia.

In conclusion we shall have David's explanation of the effect of yielding to temptation, and the triumphant power of divine love, as set forth in the thirty-sixth Psalm, paraphrased by John Edgar McFadyen.

“The rise and progress of sin is after this manner. First it utters its oracular word in the bad man's heart, and he has no fear of God to deter him from cherishing it. Then it goes on to flatter him in his own eyes. After that, the hidden thought passes into speech and utters itself in evil and deceitful words. Then the sinner ceases to act with prudence: he plots deliberate mischief, enters on a course of wrong, and finally learns to love evil.

“Yet the ultimate triumph shall not be his; for thou, Jehovah, art mindful of thine own. Thy rule, which is merciful and just, stretches throughout the universe. Thy faithful love reaches to the sky. Thy judgments are deep as the ocean and firm as the mountains. Thou art the savior of man and beast. How precious is thy love, O God! In thy protecting providence we trust. For we are thy guests on earth, and in thy house we enjoy a gracious and abundant hospitality. Thou art the source of life and gladness. When thy face shines upon us, all is well.

“O let the godly continue to enjoy thy love! Never may the proud foot trample upon me, nor the godless hand drive me out of the land. Already in vision I see the wicked prostrate, without the power to rise.”

THE REVELATION OR THE APOCALYPSE

By Lyman Booth

AS MANY writers have done before me, I shall not attempt to write a large volume concerning this book, which closes the canon of Holy Scripture and is almost entirely unlike any other of the New Testament writings. It is more highly symbolical than any other book of the New Testament. Its imagery is the most striking and awful. Nothing can be more sublime than the description of our Savior in the first chapter, and the events in the history of the church are presented in symbols and language almost as sublime.

There is a lofty and earnest tone in the addresses to the several churches, in which the writer reaches the loftiest heights without effort. While it may be thought that he borrows a part of his imagery from the Hebrew prophets, he, in some respects, surpasses them, for his descriptions are more life-like, and more terrible. He carries us in heavenly flight to the throne of God and shows us the eternal and magnificent court of heaven. He pictures the glorified in their new estate, and then shows the forces of destruction which God will employ against His foes. But whether amid the everlasting scenes of heavenly beauty or amid the storms of divine wrath, he never loses sight of God's people, but represents them as being in safety.

The author begins his book with the appearance of Christ in His glorified state; then he unfolds the struggle

(Continued on page 783)

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“NOT MANY WISE MEN AFTER THE FLESH. . . . NOT MANY MIGHTY ARE CALLED.”

THE CALL OF THE APOSTLES

WHAT is an apostle? The word “apostle” means “one sent forth” and was the official name of the twelve disciples of Christ. An apostle, disciple or servant, in a broad sense, is anyone commissioned to preach the gospel. The apostles who followed and served Christ were Peter and Andrew, who were brothers, James and his brother John, Philip, Bartholomew, Thomas, Matthew, James the son of Alphaeus, Thaddaeus, Simon, and Judas Iscariot.

As Jesus set out to call these disciples, He saw one day two fishermen casting a net into the sea of Galilee. These two men were brothers, Simon called Peter, and Andrew. When Jesus said to them, “Follow me, and I will make you fishers of men”, they immediately left their nets and followed Him.

Going a little farther He saw two other brothers, John and James, who were mending their nets. As He called to them, they quickly left all to follow Him. He later called the other eight. Peter, James, and John were chief of the apostles.

Why were there twelve apostles? We find in Matt. 19: 28 that a part of their reward is, “that in the regeneration when Christ will sit in the throne of his glory, they also shall sit upon twelve thrones judging the twelve tribes of Israel.” So there is to be one apostle for each throne.

Christ sent them out by twos to journey throughout the land, to teach, to preach and perform miracles. Peter and John journeyed together, and they loved their Lord and one another very much.

Before they were sent out they spent a time with Christ in preparation for their work, observing Him in His work. He gave them authority against unclean spirits, and power to heal all manner of sickness and disease.

As they went into the temple at the hour of prayer, a certain man, crippled all his life, lay at the gate asking alms. Peter said to him, “Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk.” Leaping up, he walked with them into the temple, praising God.

The characteristics of the apostles were quite varied. James and John were called “Sons of Thunder”; Thomas was doubting; Peter was very forward, always first to speak. Even after their intimate associations with Christ,

they weakened at times, were cowards, and proved unfaithful to Him. Peter denied Him; some failed to keep their vigil. To fulfill Scripture one of the apostles, Judas Iscariot, was appointed to betray Christ.

Christ comforted His sorrowing disciples against tribulation by the promise of the Holy Ghost or Comforter. He also prayed to God to preserve and glorify the apostles. He prayed not for these alone but for all those who would believe on Him through their word.

Though deeply grieved by His crucifixion, their hope was renewed after His resurrection, and they were happy again. He was then with them for forty days, showing Himself by many infallible proofs. He spoke to them of things pertaining to the kingdom of God. They were much concerned about the time when the kingdom should be restored to Israel. Christ answered that it was not for them to know the times or the seasons which the Father hath put in His own power. When He had finished talking with them, He was taken up by a cloud into heaven, all but Judas witnessing His ascent.

During the ten days between Christ’s ascension and Pentecost, one hundred and twenty disciples were gathered together with the eleven. Standing in their midst, Peter spoke concerning Judas, whose place must be filled according to Scripture. Praying for divine guidance, they cast lots, and of the two who had been appointed, Matthias was chosen and numbered with the eleven.

Saul, a very sinful man, was called to be an apostle to the Gentiles, after which his name was changed to Paul.

Esther Sealine, Stanhope, Iowa.

“GIVE me neither poverty nor riches; feed me with food convenient for me.” Prov. 30:8.

NOBLE BEREANS

THE BEREANS were more noble than those in Thessalonica, Acts 17:11, because they daily searched the Scriptures to ascertain whether things reported were true.

The world is today full of reports. Many of these reports can be judged only by comparison with the Bible.

Be a Berean!

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE SPREAD OF CHRISTIANITY IN ASIA

THE first lesson brought up the question that every one today is asking, "Lord, wilt thou at this time restore again the kingdom to Israel?"

Ten days later the apostles received the gift of the Holy Ghost, and were able to do many wonderful things. Lesson two is of their preaching and healing done in the name of Jesus Christ and in the power of the Holy Spirit. As a result of their efforts the first church was organized, with its different officers, and help was sent from one organization to another.

Then the Jews began to persecute the Christians and their church. Stephen, a deacon, was stoned to death. Therefore, the Christians went to many other countries for safety. There they continued to preach. Another deacon, Philip, preached and converted an Ethiopian, who carried the message on down to his fellow men.

Soon, the most zealous one in the persecution was converted in a sudden and miraculous manner; and Saul, later called Paul, became the greatest preacher of all to the church. He suffered some of the same persecution that he had earlier approved. After his sermon to the "unknown god", he was stoned and dragged out of the city.

But God had further work for Paul. Therefore, the Apostle did not die, but soon arose and went on to other cities, even over into Asia.

At first the preaching was for the Jews. Then, when in a vision Peter was shown that God wanted people of all nations in the church, he went to Cornelius, who became the first Gentile convert. Paul and Barnabas also turned to the Gentiles when the Jews expelled and persecuted them. Some of the Jews objected to the Gentiles worshiping with them because the Gentiles did not live up to the Jewish law. A general conference or council was held in Jerusalem, and it was agreed that it was not necessary for the Gentiles to observe all of the Jewish law. God had provided for their salvation.

SOMETHING TO DO

1. Read Acts 14:19-28.
2. Trace the missionary journeys.
3. Read, and do the suggestions in the Junior Class review by V. C. T.
4. Review the verses you have learned.

WE BELIEVE in a day of judgment: "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 Timothy 4:1.

NATURE ANSWER AND QUESTION

19. A branch of the almond tree appeared to Jeremiah as a sign when he was called by God. Jer. 1:11.

20. To a hunt for what bird and what insect was Saul's pursuit of David compared?

WHEN OBEDIENCE SAVED A LIFE

(Continued from last week)

"I'm glad we did as Daddy told us to do," said Stephen.

"I'm glad, too," said Ruth.

"And so am I," said Daddy as he patted Ruth on the shoulder. "I'm always glad when I see my boy and girl obey promptly. I will tell you the story of a man whose life was saved because he obeyed promptly.

"Once upon a time there lived a man named Noah. Now one day, God said to Noah, 'I am going to send a heavy rain, and cover all the earth with water.' And God told Noah to build an ark."

"What's an ark?" asked Ruth.

"An ark is a boat built something like a house.

"As soon as God told him what to do, Noah began to build this ark. His friends made fun of him, but he kept right on with his work. When the ark was finished, God said, 'Go into the ark and take your wife, and sons, and your sons' wives and two of every kind of animal.'

"So Noah took his family, and two of every kind of animal into the ark. When they were inside, with the door shut tight, the rain came. It rained for forty days and forty nights, and the water rose over the mountain tops. But the ark floated on the water.

"So, you see," ended Daddy, "that Noah and his family were saved because Noah obeyed God."—*Junior Home.*

A PRAYER

We thank Thee, Heavenly Father,

We thank Thee for this day.

We thank Thee for the sunbeams

That glide across the way.

We thank Thee for the little stars

That shine out every night.

We thank Thee for the merry sun

That makes the world so bright.

—*Gertrude Kern, age 8, Lynchburg, Va.*

With Our Sunday Schools

LESSON 12. — September 20, 1931

THE COUNCIL IN JERUSALEM

Acts 15:1-35; Galatians 2

Devotional Reading: Romans 8:1-10

GOLDEN TEXT

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.—Galatians 5:13.

A STUDY OF THE SUBJECT

Topic. Christianity at the Crossroads.

Basic Truth. "But in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:35.

I. Godward. From Adam's transgression in the Garden, Gen. 3:6, there has been but one goal placed by God for man. That goal is God Himself. He would have man return to His presence and fellowship. Cf. Gen. 3:8.

A thoughtful review of the experiences of Noah, of Abraham, of Moses, of Israel, of all godly persons before Christ, reveals the fact that throughout O. T. history God's one ideal for man was that man, in all His ways, should accept God; should, in all his doings, rise to God.

Coming to the N. T., the same great truth is found throughout. Man is urged and encouraged and assisted to rise out of the turmoil and disappointment and displeasure of his own sinful way to lay hold of God's peace and joy and gladness, to abide therein.

Godward has been the one slogan for man.

No change of ideal was by Christ placed before His disciples; no new goal for attainment was offered. A different type of road-way was presented; a different vehicle of travel was proffered; different positions in the goal on arrival were revealed; but the goal was the same.

II. The Highway Patrols. (A) Moses. Similarly as our present day Highway Patrols clear the way and direct processions through the traffic toward destination, so might we liken Moses as assigned by God to lead Israel down the highway of O. T. centuries toward God. Careful traveling instructions were given to that people, rules to govern their personal conduct, to regulate their habits. Generation after generation were alike instructed until the rules became, as it were, a part of the lives of the people.

And yet the nation advanced little. The rules given were considered the goal. They failed to use them as a means to assist them godward.

The highway upon which they were traveling was the highway of flesh. It was saturated through and through with sin. Mistaking their instructions as their destination and losing sight of Moses, their Patrolman, they stalled in the quagmire of their own treading.

(B) Christ. With the creation and presentation of Christ a new Patrol was given. It was not His to change the goal, but it was His to surface the highway with a sustaining covering of God's spirit, to lift men of faith out of the bogs of the old road to the new surface, to change the traveling rules to conform to the improved "way", and pilot every

follower to God—the eternal Goal.

III. Christianity's Crossroad. This crossroad has no suggestion of a change of direction, rather it is that place in the road where, its surface being different, the mode of travel must be different; when the traveler must recognize and obey traffic rules specially appropriate.

The difficulties of the Jews lay in their seeming inability to exchange Moses for Christ as Pilot, and in their inability to leave behind the lusts of the flesh and "walk in the spirit".

Travelers on the highway of the spirit, were surrounded by vastly different circumstances and must therefore profit by, and sustain wholly different rules—the rules of the spirit.

Also, upon the highway of the spirit, travelers from every nation and race were, by their new Pilot, welcomed. He made no difference. Thus a new standard of comradeship was quickly established, which was followed by new ideals of fellowship.

Christianity's crossroad was a crossing from the "works of the flesh" to the "works of the spirit", which crossing all were privileged to make, for advancement under perfect guidance unto God.

PRACTICAL APPLICATIONS

Conference Gathering: The council gathering at Jerusalem was called because some of the Jews were teaching things contrary to revealed truth. It was a conference of the ministry. The ministers were teaching contradictory things and were thus confusing the people. All questionable doctrines should be discussed by the ministers in special sessions, in order that they might be of one mind and spirit. It is wrong to handle the Word of God deceitfully or ignorantly. According to Paul it is possible to handle the Word in such way as to corrupt it. 2 Cor. 2:17. Peter states that people can twist or wrest the Scriptures through ignorance. 2 Peter 3:16; 2:12. The Scriptures should be rightly divided and only such things taught as are in the gospel. 2 Tim. 2:15; Gal. 1:6-9.

Unity: The conference gathering brought about a common understanding of what is truth and what was necessary and essential to teach to the Gentiles. Most all misunderstandings can be eliminated by conferring. Unity of effort can only come through unity of understanding. If the leaders are divided in thought and action, the people will also be divided. On the other hand, if the leaders are of the same mind and work together, there will be peace and amity among the people. Unity among the children of God is one of the strongest teachings that Christ brought into the world. John 17:21, 22. It is a blessed

thing for people to dwell together in unity. Psalm 133:1, 2. If there is no peace among the children of God who are peace makers, how can we expect peace in the world? Matthew 5:9.—C. E. R.

THE GOLDEN TEXT

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."—Galatians 5:13.

Christ came into the world, not to be ministered unto, but to minister. The council at Jerusalem was held for the sole purpose of helping those who were puzzled concerning circumcision. The call unto liberty came through the gospel and that freed them from the law. Paul called the law, "The yoke of bondage", and he warned the Galatians not to be entangled with it. Gal. 5:1.

But Paul did not want Christians to use this liberty to serve worldly things, but he wanted them by love to serve one another. To serve is the Christian spirit. Christ was continually serving others. If we wish to be Christlike, we must follow His example and serve others.—L. A. R.

SENIOR AND ADULT CLASSES

Christian Freedom

Paul often speaks of the "liberty" he has in Christ Jesus. This "liberty" has been construed, in some cases, to mean that one can follow the works of the flesh (fornication, impurity, debauchery, quarrels, jealousies, drunkenness, etc. Gal. 5:19) and still not sin. It is evident that this is not Christian liberty, because Paul adds that "they which do such things shall not inherit the kingdom of God."

"If a man be in Christ, he is a new creature (creation): old things are passed away; behold, all things are become new." 2 Cor. 5:17. "We are his workmanship, created in Christ Jesus unto good works." Eph. 2:10. It is clear from the above scriptures that a child of God is recreated by Christ, not made over by his own efforts. He is liberated from the law of sin and death. The thief no longer steals and is therefore liberated from the law against larceny. The gangster is motivated by lust into ignominious practices. Jesus liberates one from such bondage of sin and ushers him into the glorious liberty of sons of God. Jesus, by demanding temperance, liberates one from social ostracism, mental stagnation, and physical ruin.

Christian freedom is the freedom or liberty enjoyed by one who is lifted out of sin and placed in the paradise of the spirit, surrounded by the fruits of love, joy, and peace. Our prisons are filled with those who refuse to accept the liberty offered by Christ.—H. A. S.

DOINGS AMONG THE CHURCHES

FROM HERE AND THERE

Bro. James Rogers of Oregon, Illinois, has returned to Tucson, Arizona, for his second year of school work there.

Sr. F. L. Austin has returned to Chicago to this day resume teaching in the Von Humboldt school.

Bro. Thayer was again in his pulpit at Rockford, Illinois, last Sunday, after several weeks of absence.

Sr. Thayer, of Rockford, has returned from the Virginia Conference, where she was engaged for primary teaching.

Bro. and Sr. Wm. C. McGraw and Betty and Billy, of Macomb, Ill., were week end visitors with Oregon church folks.

The newly elected Executive Board of the N. B. I. expects to have a one hundred percent attendance at their first monthly Board Meeting on this Tuesday evening, Sept. 8. Bro. Ellis, Treasurer, from Waterloo, Iowa, expects to arrive early Tuesday morning and three or four members will probably devote most of the day to the N. B. I. work.

Bro. Marsh, on his return from the Virginia Conference, reports a splendid meeting and that the outlook of the brethren there, both spiritually and materially, is very good. He feels greatly encouraged over his contact with them. The brotherhood in general will rejoice with them and with Bro. H. A. Sheets, their pastor, because of their progress.

Notice how nicely the article on the front page, "The Great Theme of the Bible", by Bro. McLeod harmonizes with the one by Bro. Allridge, entitled, "God", on page 777. There often seems to be a parallel in thought between our writers, and these two are almost on the opposite sides of the continent.

SERVICES AT RIPLEY, ILLINOIS

Bro. C. E. Lapp will be with the Ripley congregation, Saturday evening and Sunday, September 12 and 13. This is the first service of the conference year and all are urged to attend.

RALLY DAY

Rally Day is a day to rally the attendance and a day to rally and rouse yourself spiritually. We need to rally to the feet of Jesus both in body and in heart.

Make Sunday, October 4th, a real spiritual rally for the individual, for the church, and for the Master.

MICHIGAN CONFERENCE PROGRAM

The special meetings to be held at Blanchard will begin on Tuesday evening, Sept. 22, followed by the Fall Conference, which will convene from Friday evening, Sept. 25 to Sept. 27.

Bro. F. E. Siple of Grand Rapids will be the speaker. Services will be held each evening at 7:30 Eastern Standard Time.

Saturday, Sept. 26: Bible Class, 10:00 a. m.; Bible Class, 2:30 p. m.; Conference Business Meeting, 6:30 p. m.; Sermon, 7:30 p. m.

Sunday, Sept. 27: Sunday School, 10:00 a. m.; Sermon, 11:00 a. m.; Potluck Dinner, noon; Sermon, 2:30 p. m.; Sermon, 7:30 p. m.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Other will be gladly added upon request.

Sr. C. E. Randall, Fonthill, Ont.
Sr. H. L. Luper, Arkansas City, Kansas
Sr. J. S. Hindman, Winfield, Kansas
Sr. Harriet Reed, Arkansas City, Kan.
Sr. Franklin Moore, Niagara Falls, N. Y.
Sr. Riley Hoskins, St. Cloud, Minn.
Wilbur Hagenbush, Argos, Ind.
Mrs. Alice V. Blakesley, Rt. 1, Bx. 25
Sumas, Washington

Bro. and Sr. Chas. Stedman, Miami, N. M.
Sr. C. Seely, 710 Brown St. Healdsburg, Calif.
Mrs. Daisy Pietenen, daughter of Sr. Seely.
Sr. Angeline Harrington, Tring, Alta., Canada
Bro. Stephen Cronkrite, Brantford, Ont.
Bro. and Sr. H. S. Lasher, Deerfield, Fla.
Sr. Melvin J. Osborn, Culver, Ind.
Bro. C. H. Nye, North Anson, Maine

A new name is added to our prayer list this week, that of Bro. Nye. Sr. Nye, writing to ask that his name be included, says that Bro. Nye has an internal cancer and has not been able to do much for over two years, but that this has not dimmed the brightness of his hope in Christ. Let us remember this suffering brother along with the others.

OMAHA, NEBRASKA

The forty-sixth annual conference of the Church of God was held at Omaha, Nebraska, August 26 to 30. The attendance was good, with an estimate of one hundred there the last day. The following places were represented: Blair, Kennard, Herman and Irvington, Nebraska, besides Minneapolis, Minnesota. The noticeable feature of the meetings was the good will and fellowship of the brethren.

Bro. Lindsay, of Tempe, Arizona, was the speaker. His good sermons and Bible lessons will remain with the brethren always. Everywhere we go amongst our people we hear such good words for him and we hope that he may return to us next year if the Lord is willing.

The officers for the coming year are as follows: President, Lucille LeCrone; Vice President, H. L. Appleby; Secretary, Mrs. Lessie Appleby; Treasurer, A. L. White; Evangelist, Almus Adams.

We have organized a \$1 a month club to go to our evangelist. Anyone wishing to belong to this or help in any way please send your name to the secretary.

Mrs. Lessie Appleby,
Kennard, Nebraska.

ANOTHER SCHOOL YEAR

The public and high schools are opening this month. Old and young are anxious that the young shall have best possible school advantages. That is very proper.

But there is another High school in which all should enroll for life. It is the School of Christ. Graduation from all man's schools is of little ultimate value unless one also graduates from the school of the Master.

Give your children a good education, but, above all, make God's Word the chief Text Book.

Vacations are over. Now for work—Christian work.

Those who leave home for school—scholars and teachers—should look well to worship. Do not allow yourself to be deprived of worship just because you are in a strange place. And do not permit your school work to crowd out your worship.

"Take time to be holy."

GRAND RAPIDS, MICHIGAN

The Sunday School picnic on August 29 was a real success. A truck and several cars took the crowd to one of the beautiful parks near here, where games for all ages were enjoyed, followed by a sumptuous meal.

"Flower Day" for the Sunday School, August 30, was in charge of Sr. Hanson. Many beautiful flowers decorated the church, and a flower duet was given by Sisters Doan and Siple.

Sr. Ada Simpson was among those indisposed and unable to be at services the week end of August 30.

During the past two or three weeks the pastor's home has been undergoing sieges of an unpleasant malady which has affected about all of the family for three or four days each.

Bro. M. W. Lyon, pastor of our Cleveland, Ohio, church, stopped for a few days' visit in Grand Rapids on his return from the Iowa Conference.

Another welcome visitor at the pastor's home, on August 31, was Dr. A. R. Bickenback of Oregon, Illinois. Dr. Bickenback moved to Oregon as pastor of the Presbyterian Church just before the writer moved there, and during the many years we both stayed there, while other ministers came and went, we had much association and learned to have deep regard for each other.

The church here is feeling the increased interest and attendance of fall and is making plans for more intensive work soon.

F. E. Siple, Pastor.

REPORT FOR AUGUST

Sermons: Brumfield, Ky., 1; Dana, N. C., 12; Guthrie Grove, S. C., 11; Blush, Mo., 5; Brush Creek, Ohio, 2; Springfield, Ohio, 2. Bible Lessons, 5. Baptisms, 11.

Note: Four were baptized in North Carolina and seven in South Carolina. Among those baptized in South Carolina was Sr. E. A. Durham, mother of our late Bro. A. N. Durham, who was pastor of the Guthrie Grove Church of God from 1912 to his death. Sr. Durham was eighty-five years of age when baptized. Bro. Durham's son, Jesse, was also baptized.

J. H. Anderson.

PALAVA, TEXAS

On Saturday night, August 21, we began a meeting at Palava, and continued over two Sundays. Large and attentive crowds greeted us at every service, and a splendid interest prevailed throughout the week.

On Sunday afternoon we assembled at the water's edge, where we buried seven by baptism into the death of Christ. We commend these worthy young converts to the brotherhood and pray God's blessing upon them.

They are Roy Debusk and wife, Mrs. Delbert Wilkerson, Demp Kearney, Weldon Debusk, Reta Smith, and Mrs. Pauline Mahoney, all of Sweetwater. This increases our membership at Palava to thirty-eight. We have a splendid Sunday School going, Bible class on Wednesday night, and preaching every first Sunday.

E. O. Stewart.

HERALD RECEIPTS

Mrs. C. H. Nye; Miss Mary Miles; E. L. Swanson; A. J. Eychaner; Mrs. Elmer Rynearson; J. H. Roberts; Mrs. Ella Biddle Gorman; Mrs. Jennie Finney; John Chatterton; Chas. L. Netts; Mrs. Lucy Robinson; L. E. Robinson; Mrs. Julia Ordnung; Edna Hobart; Miss Jean Bernard; Miss Jennie Salisbury; Mrs. Flora E. Hogue.

STEDMAN - HARKEY

A very pretty wedding was solemnized at the Union Church of Moorefield, Nebraska, on Sunday evening, August 30, when Miss Gladys Harkey, daughter of Mrs. E. E. Giesler, became the bride of Mr. Delbert T. Stedman, son of Mr. and Mrs. Charles Stedman.

After the evening service conducted by Bro. Clarence Lapp, the bridal party came to the altar to the strains of Lohengrin's wedding march, played by Mrs. Jane Messersmith of Stockville, Nebraska. Elder E. E. Giesler, pastor of the church, united the two in holy wedlock, using the single ring ceremony.

The bride was becomingly dressed in biege georgette and carried a shower bouquet of white rose buds, sweet peas, ferns and baby breath. She was attended by Miss Ruby Stephenson of Moorefield. The groom was attended by Mr. Clarence Lapp, of Oregon, Ill.

After the ceremony a reception was held at the Giesler home where the newlyweds received congratulations and best wishes from a host of relatives and friends.

Early Tuesday morning the bride and groom left for New Mexico for a short visit with the groom's parents. They were accompanied by Mr. Clarence Lapp, Mrs. Elmer Baxtor, the groom's sister, and her son, Everaldo.

RALLY MONTH

Oregon church with all its departments is planning a Rally Month during September, culminating in Rally Sunday, October 4. Committees have been appointed to further the work of church and Sunday School to put on a Rousing Rally and to make this Rally permanent as far as possible. Not only is it advantageous to have as big a Rally as possible, but it is important for the future of the church and the eternal welfare of the individual to make your Rally permanent. Let all the churches and Sunday Schools work with this end in view, depending upon our Captain for assistance, giving Him the honor.

REWARD MAPS

To date three Sunday Schools have reported their list of new subscribers and earned their reward maps. The first one to report was the Truth Seekers' Class of the Dixon church, of which Sr. Anna Drew is the teacher. The second one to win a map is the Burr Oak (Indiana) Sunday School, due to the efforts of their pastor, Bro. Smead, and Oregon Sunday School is third on the list. With one more new name Rockford Sunday School will earn a map, also. We know that these Sunday Schools will be enjoying their studies much more because of the help of these maps.

THE REVELATION OR THE APOCALYPSE

(Continued from page 778)

which for centuries has been waged between paganism and Christianity, which will result in the complete overthrow of the former. He closes with the resurrection of the dead, and the creation of a new heaven and a new earth, wherein dwelleth righteousness.

The word, Revelation, is derived from the Latin, *revelare*, meaning to "unveil, to uncover," and is equivalent to the Greek word, *Apocalypse*, which occurs several times in the New Testament (Rom. 2:5; 1 Cor. 14:6; Gal. 1:12, and in other places). As the title of this book implies, it denotes the unveiling of the future in reference to the church and the nations of the world.

This is the only distinctly prophetic book of the New Testament. As to its genuineness as one of the writings of John, the Apostle, there is plenty of evidence. It is quoted with the author's name earlier than any other book of the New Testament, with the exception of Paul's first letter to the Corinthians. Justin Martyr ascribes it to John and Polycarp ascribes it to the Apostle, stating that he himself received the explanation of a passage in it from those who had conversed with John about it.

The traditions of the church ascribe the authorship of the book to John the Apostle, the beloved disciple of Christ. This is confirmed by the book itself (1:4-9 and 21:2), for certainly no other person by the name of John who was soon forgotten would dare to give commands in the name of Christ and the Spirit to the seven churches Asia. We therefore, assume that the writer of these heavenly and sublime and important visions must have been the Apostle. Though there may be differences in the style of writing be-

tween the Gospel of John and this book, they may be accounted for by the difference in the subjects.

The Gospel is a narrative of historical or biographical occurrence, while the Revelation is abounding in symbols and visions of future events, much after the style of Daniel, Ezekiel, and Zechariah. Therefore it makes use of many Hebrew terms of speech. There is no difference in the doctrinal teachings of the two, and we can find much of a resemblance in style as to the name applied to our Lord, namely, Word, *Logos*, John 1:1-14; Rev. 19:13. This is found nowhere else in the New Testament.

There has been much dispute as to the date of the writing of the Revelation. The testimony of the primitive church is uniform and credible which fixes the date at A. D. 94-95, in the reign of Domitian, who banished many Christians to inhospitable places, which he may have done with the Apostle. The writer seems to be familiar with the several churches which he addresses, a familiarity which he did not use in early life. His designation of the day of rest and worship as the "Lord's Day" would seem to imply a lapse of years for him to acquire a usage of the term. The prevailing opinion of latter day critics is in favor of an earlier date, that of the years 68 or 69 A. D., before the destruction of Jerusalem. He makes no reference to the overthrow of the Holy City, but on the contrary states that it is still standing, also the temple (11:1, 2, 3).

These critics also give as a stronger reason, a desire to rightly interpret the words of 13:13 and 17:7-12, which they regard as referring to the reigning monarch at that date, Nero, Galba or Vespasian, and they regard the book as a description of the downfall of ancient Judaism (Jerusalem) and heathenism (Rome), and the reign of Christianity following their downfall. It would be a matter of little importance whether one accepts the former or latter date.

(To be continued)

G O D

(Continued from page 777)

exegesis: (1) What did he say? "There is no God"! (2) Where did he say it? "In his heart". (3) Why did he say it? "Because he is a fool".

Brethren, can any of us improve upon this? I think not, and since David, by inspiration under the direction of God's Holy Spirit, has given us this true description of a fool, or, as Isaac Leeser translates it, "a worthless fool", we accept it, and do not try to improve upon it.

In reading this text I find that the original reads, "The fool hath said in his heart, No God." Ah, that is different! In other words, God's laws, government, and demands upon man are openly treated with defiance, with a contemptuous disregard for both the laws of God and man.

Have we reached the period in the world's history described by Paul in 2 Timothy 3:1-5? "Lovers of pleasures more than lovers of God." Paul, writing to the church at Rome, draws up this terrible indictment against those who once knew God, but through yielding to sin and the spirit of lawlessness, have departed from God: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened; professing themselves to be wise, they became fools. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do things which are not convenient."

On every hand we hear cries going up for a leader, a Moses to lead us out of the crises besetting all nations. Yet man has had at his finger ends the details of a plan that, if put into execution, would solve all his problems and establish peace and equity throughout the whole earth, and that is a recognition of God as the Giver of every good and every perfect gift and a becoming obedience to His just, holy and beneficent laws.

Not one of my readers who is a member of the Church of God claims to be perfect, but suppose society in general were to conform their lives to our mode and practice of living? Policemen, judges, lawyers would, for lack of patronage, have to seek other professions. The army and navy would cease to exist. Prisons and court houses would become like Cleopatra's needle, objects of curiosity. Ribald pleasures and entertainments would cease. Locksmiths would use their tools for other purposes, for honesty would prevail.

And yet, the lives we are living come far short of the ideal, but are an earnest of the new conditions that will exist when "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—Jer. 31:34.

Statisticians are busy these days publishing statistics upon every subject, especially the mortality lists resulting from the increasing automobile traffic. Listen, my friends, God through the prophet, centuries ago, anticipated all this, and proposes to have none of it in His glorious kingdom: "And the streets of the city shall be full of boys and

girls playing in the streets thereof."

Now we can understand the words of Isaiah 11:9: "They shall not hurt nor destroy in all my holy mountain." Read also Isaiah 65:17-25. So then Nahum 2:2-4, descriptive of automobiles, shows they are only for "the day of his preparation." After Jesus comes and His glorious kingdom is established, automobiles and all munitions of war will, like knights clothed in armor, be seen only in museums.

Old people are having a hard time these days; no one wants them; they seem to be always in the way. But, thank God, He has not forgotten them. In the coming age He says, "Thus saith the Lord of hosts; there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age." Zech. 8:4. Pedestrians then will not need to watch the red or green light or the traffic officer's signal.

How all this reveals sidelights on the coming age and its glorious customs. All will be peace, joy, gladness, and absolute unselfishness. No need then to be selfish, for God will rule and all will strive to obey and be like Him.

No God! O friend, think again! Can you conceive of a government under human direction that can establish a condition such as I have tried to describe? Then why not become one of His followers and thus hasten the glad day?

Hear Paul's words: "That they should seek the Lord, if haply they might feel after him, and find him, though he be not very far from every one of us."

In one of Goodhugh's Lectures on Bibliographical Literature, he uses this beautiful illustration: "The Emperor Trojan, hearing the Rabbi Joshua say that God is everywhere present, observed, 'I should like to see Him'.

"'God's presence is indeed everywhere,' replied Joshua, 'but He cannot be seen; no mortal eye can behold His glory.' The Emperor insisted. 'Well,' said Joshua, 'Suppose we try first to look at one of His ambassadors.' The Emperor consented and the Rabbi took him into the open at noonday, and bade him look at the sun in his meridian splendor.

"'I cannot—the light dazzles me.'

"'Thou art unable,' said Joshua, 'to endure the light of His creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate you?'"

Beloved brethren and friends, I bow my head over this manuscript and say from the depths of my heart, "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." Revelation 4:11.

—o—

"NOTHING raises the price of a blessing like its removal; whereas it was its continuance which should have taught us its value. There are three requisitions to the proper enjoyment of earthly blessings—a thankful reflection on the goodness of the Giver, a deep sense of our unworthiness, a recollection of the uncertainty of long possessing them. The first would make us grateful; the second, humble; and the third, moderate."

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THY KINGDOM COME

By E. O. Stewart

"All kings shall fall down before him: all nations shall serve him."

THE BIBLE is replete with testimony concerning a future kingdom whose headquarters shall be in Jerusalem and whose dominion shall extend to earth's remotest bounds.

John, while on the Isle of Patmos, was carried away in spirit and was foreshown the kingdoms of this world in the transition as they shall pass from under the deceptive power of the rulers of this present evil age, over into the age to come where a righteous government under the direction of Christ, assisted by His immortalized saints, shall be established right here on this earth.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of *this world* are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. 11:15 (italics mine).

The first thing Christ will do toward establishing justice in the earth, will be to gather out of His kingdom (Israel) all things that offend, by placing the twelve apostles on twelve thrones to judge them. (Matt. 19:28.)

Then, the Gentiles shall see her (Israel's) righteousness, all kings her glory; then Israel shall be called by a new name which the mouth of the Lord shall name. (Isa. 62:2.) Note how clearly Isaiah presents the picture.

"The words that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 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 (larger governments), and shall be exalted above the hills (smaller governments); and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain (government) of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem (the capital city). 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."—Isaiah 2:1, 4.

As the nations learn the ways of the Lord, they will join in with Him, and in that way all kings shall fall down before Him and all nations shall serve Him. Thus the kingdoms of this world shall become the kingdom of our Lord and His Christ. (Rev. 11:15.)

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, before his ancients gloriously."—Isaiah 24:23.

Then, "a king shall reign and prosper, and shall execute judgment and justice in the earth."—Jer. 23:5.

Then His kingdom will have come, and His will shall be done on earth, as it is in heaven. (Matt. 6:10.)

When all things shall be subdued unto Him, then shall the Son also become subject unto Him, that God might be all in all. (1 Cor. 15.)

What a wonderful time that will be! With all rebels removed out of the way, and the curse obliterated, the new heavens and new earth will appear in all their surpassing glory. Songs of praise will roll from angelic tongues, while shouts of victory over sin and death peal forth from the thankful heart of every redeemed and blood-bought saint.

Jesus, the beloved Son, views with perfect satisfaction the race redeemed from the awful gulf of sin and death. A smile plays upon His shining face, as He faces the future and surveys with undimmed eyes the many joys of His eternal rest, which He is to enjoy with the inhabitants, where there shall be no more death, neither sorrow, sickness, nor pain. Eden's long closed gates shall then swing ajar upon their golden hinges, inviting the nations to enter the restored paradise of God.

EDITORIAL

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F. L. AUSTIN, Editor

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"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. But continue thou in the things which thou hast learned."

—Words of wisdom from Paul, the Apostle, to Timothy.

THE VALUE OF CHRISTIANITY

SPEAKING of Onesimus the slave servant of Philemon who, after leaving Philemon, had gone to Paul in prison at Rome and there became converted to Christianity, Paul says, "Which in the past was to thee unprofitable, but now profitable to thee and to me." V. 11.

As an unchristianized slave servant who had no incentive to serve his master in other than eye service, Onesimus was profitable just as all such servants are. But having become Christianized, life took on a new incentive. He, like others thus wrought upon by Christ, thereafter served, not with eye service but as unto the Lord. Even as Paul wrote unto the Colossian brethren, 3:22, "Servants, obey in all things your master according to the flesh; not with eye service, as men pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

With such transformation in one's life brought about by Christianization of the individual, one can but say that Christianity is of untold value to the individual. He becomes of greater value to himself, of greater value to his firm, of greater value to his community: of greater intrinsic and moral value to every one with whom he comes in contact.

If Christianity did not build for the tomorrow, if Christianity had no personal influence upon the age to come, if Christianity had no personal reward beyond the present; still Christianity would be of the greatest value to every individual. It literally enhances the value of man or woman in and through whom it expresses itself.

THE VALUE OF A SUNDAY SCHOOL TEACHER

RIGHT along this same line Judge George T. Liddell of Rockford, Illinois, discussing "Rockford's New Crime Wave", among other things said before a large gathering, "One faithful Sunday school teacher is of more value to the city of Rockford than ten policemen." These are the words of a judge of a court in Illinois.

As though he might have been talking really on the sub-

ject of the value of Christianity and speaking by way of comparison, the judge said:

"We have an idea that if we can build enough jails and get enough policemen and deputy sheriffs, we can make people behave. Nowhere in the teachings of Christ is this even suggested. We overlook the fact that the essential thing is to change the motive in the heart of the little child. We can't make people good by sending them to prison, but by bringing them in contact with Jesus we can make good people of them."

Think of it! As though the law of any country might presume to enhance the value of its own citizens by compelling them to do this or that. Certainly the judge hit the nail on the head when he said, "We can't make people good by sending them to prison, but by bringing them in contact with Jesus we can make good people of them." Does not this indicate value in the individual? Does it not indicate whence he regards the source of valuation? But Judge Liddell goes on—

"The right motive must be instilled into the heart of the child by Christian parents or by a faithful Sunday school teacher." What an amazing statement! Would that every parent and every person competent of teaching Bible might read these statements of a judge of a court. Listen, "The right motive must be instilled into the heart of the child by Christian parents."

Parents! What do you think of this statement? Does it ever appeal to you that real valuation can be built into your son, into your daughter, by building most truly those deep abiding transforming principles taught by Jesus Christ, and by bringing that child so close to its Master as to become a participant of the Master's own experience?

Over and over again the statement is broadcast in one way or another that the parents of today are largely responsible for the large falling of children into lives of crime.

Christian parents! Awake! Almighty God has provided for you a method and means whereby you can rear your child to be of such value as the God of heaven understands he or she should be. Is it possible that by any oversight or negligence on your part you are allowing that child to fall into poverty of life for want of that which God has freely provided?

Continuing the above statement as to duty of parent or teacher, the judge said,

"When this is not done there is tragedy ahead. The average age of the criminals of this county is eighteen years. When they come back from their place of punishment, they are more than likely to continue their criminal careers, because their motive in life has not been changed. Eighty-five percent of the boys sent to St. Charles turn up later in some other institution.

"The fault is often with the parents who failed to put the right motive into the heart of the child. We ought to send the father to jail instead of the boy, but we can't.

"We have an idea that if we build bigger and fatter policemen and build more jails we can make people better. We completely miss the point. The problem of combatting crime cannot be solved by law. It must be solved by parents and churches which come in contact with the child in the character-forming period. We must teach Jesus, and cease to think we can better conditions by the law of Moses. We can't leave the matter of crime to the sheriff and to policemen.

"If we're here tonight and not behind the bars of some jail it is because we had the privilege of sitting in the primary chair of some Sunday school when we were children. One faithful Sunday school teacher is of more value to the city of Rockford than ten policemen! Young people don't as a rule go to jail out of Christian homes and from Sunday school classes."

How thoroughly these words agree with the words of the

apostles and prophets. Let us pause and take a new perspective of Christianity. Let us meditate upon its deep underlying principles of truth. Let us trace the influence of those truths upon the lives of the individual. Do this with fidelity, with honesty, in the quiet moments of retirement and answer for yourself the question:

Does not Christianity enhance the value of the individual to himself and to all about as nothing else can do?

This being true, brother, sister, can there be any reason to excuse you, and many, from putting forth your every possible effort to the end that we might influence through Sunday school and church and religion in the home, every boy and girl, man and woman, whom it is possible to reach?

With the words of the Apostle Paul concerning Onesimus standing plainly before us and with the facts of life boldly witnessed, not only by one judge but by people everywhere, let us resolve that our Sunday school training for youth and old age, that our church life for neighbors, all shall be speeded up and equipped with a view to doing manifold more good to our fellow men than ever heretofore. And let us always remember this, that he who helps his fellow man, serves his God; and in so doing he himself becomes of enhanced value to the Father and to His Son.

THE DESTINY OF THE CHURCH

By Emma C. Railsback

IN following the example of the believers of Berea in the days of the Apostle Paul, we must search the Scriptures daily for the truth of what is written as well as of what is preached. An esteemed brother from the East has called attention to an article appearing in our beloved RESTITUTION HERALD of August eleventh and eighteenth under the above title. After three careful readings of the brother's views, I desire to call attention to certain scriptures, which do not permit the conclusions he has reached, or rather which he has accepted from the Concordant Version of the Scriptures, which originated in Los Angeles, where one can find every doctrine under the sun. Many statements are made in the above mentioned writing which are entirely without scriptural proof.

In the first paragraph he tells us that there is a Jewish ecclesia and a Gentile ecclesia, whose destinies are separated as far as the sun is from the earth. In meditating upon this statement my mind turns first to the words of our Savior found in Matthew 16:15-20. After the Apostle Peter had confessed, "Thou art the Christ, the Son of the living God," Jesus replied, "Upon this rock I will build my church." I wonder whether He was speaking of this so-called Jewish church or the Gentile church? Or was He not rather speaking of the house of God, which is the church of the living God, the pillar and ground of the truth? 1 Tim. 3:15.

In this church there is neither Jew nor Greek, bond nor free, male nor female, but are all one in Christ Jesus. Gal. 3:28. They are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone, having broken down the middle wall of partition, for to make in Himself of twain, one new man. Eph. 2:14-20. He has redeemed us to God by His blood out of every kindred, tongue, people, and nation, and made us unto God kings and priests to reign on the earth. Rev. 5:9, 10. There is one body (or church) one spirit, one Lord, one faith, one baptism, one God and Father of all. Eph. 4:4-6.

Next the writer makes the statement that "one must note that Jesus was not sent to the Gentiles but to the Jews alone." Now I find the Apostle Peter saying to Israel, "Unto you first", Acts 3:26. If I were to proclaim that Jesus was sent to Israel alone, knowing that the Scriptures state unto Israel first, I surely would merit the condemnation of the Apostle Paul, as found in Galatians 1:6-9, for to me this doctrine savors of a perverted gospel.

Jesus came unto His own and His own received Him not. John 1:11. Under the old covenant Jehovah promised the nation of Israel the priesthood, Exodus 19:5, 6, dependent upon her keeping His covenant. Some of those who by faith kept the covenant, by seeing Christ in the sacrifices and offerings, are mentioned by the Apostle in Hebrews 11. However as a nation their besetting sin, Hebrews 12:1, was lack of faith, and when their long promised Messiah came, the nation rejected and crucified Him, saying, "His blood be upon us and our children."

Now note another statement: "The twelve were never

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OCCUPY TILL I COME

By Alice B. Curtis

Some day the heavens shall reveal
The Savior's blessed form;
And He will calm the troubled earth,
Now racked with stress and storm.
We know by signs He has foretold
His coming draweth nigh;
And while His coming we await,
He bids us occupy.

The hosts of sin are mighty, Lord,
They would usurp Thy throne;
They turn from Thy true way of life,
And walk ways of their own.
They fill the earth with violence,
And rouse the winds of strife;
They would rob man of hope in God,
And of eternal life.

But in Thy name and strength we go,
To occupy for Thee;
Our standard bears Thy precious name
For all the world to see.
The gospel message we will send
To nations far and near,
That every one in ev'ry clime
May the glad tidings hear.

We strive to follow in Thy steps,
And teach as best we can
Thy perfect law of love and life,
To uplift fallen man.
Thy praises are upon our lips;
Thy name we glorify,
And daily taking up the cross,
For Thee we occupy.

There is no time for us to use
In seeking worldly gain;
Our time and talents are the Lord's,
If we with Him would reign.
There is a great work we can do;
We have a calling high,
Until the Nobleman returns,
For Him to occupy.

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“THERE is a hidden truth in the story of the bitter waters of Marah, when Moses brought Israel from the Red Sea and the people went out into the wilderness of Shur. Ingratitude and murmuring brought bitterness. It is the same today. Your thoughts, if they are the suggestions of a selfish, ungrateful life, will lead to bitterness and ashes.”

CHARACTER

By George B. Alldridge

ONE of London's largest daily newspapers offered a prize for the best definition of character. The prize was awarded to the author of this definition: “Character is what a man is in the dark.”

Plato is reported to have said, “I am a part of all that I have met.” And to George Eliot are ascribed the well known lines: “Our deeds still follow from afar, and what we have been makes us what we are.”

The dictionary defines character thus: “The sum of qualities which distinguish one person or thing from another.” From a scriptural point of view, my answer is, “The quality of our personality,” and I may add, “The form of action by which that personality manifests itself, whether seen or unseen.”

Reputation is the estimation, either good or bad, formed of us by others; this means nothing. Hence Jesus “made himself of no reputation”. Phil. 2:7. It meant nothing to Him and should mean nothing to His followers. But character—that is, as God sees and knows us—is a most important thing.

Proverbs 4:7 reads, “Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.”

How many of us can measure up to the standard set before us in the person of God's beloved Son? Isaiah gives us a splendid description of Jesus' character: “And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.”—Isa. 11:2, 3.

Again, Hebrews 1:9, “Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”

Once more, “Who did no sin, neither was guile found in his mouth.”—1 Peter 2:22.

Suppose we look at our character, comparing it with God's beloved Son. “If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?”—Psa. 130:3.

“The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.”—Psa. 14:2, 3.

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags: and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”—Isaiah 64:6.

“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

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CHRISTIANITY IS A RELIGION OF JOY

By R. H. Judd

IT is surely strange indeed that any necessity should arise to emphasize the fact that Christianity is a religion of joy. Perhaps this is accounted for by the reason that we are apt to judge Christianity by erratic individual representatives rather than from a wider knowledge of its general characteristics.

Anyone who has traveled abroad in heathen lands, and has opportunity to compare conditions, will not hesitate to say that by its accomplishments Christianity has amply justified its specific attribute of joy. There are no more joyful people on earth than those who nominally profess to name the name of Christ. Even in those people where a joyous disposition is largely a national trait, the quality of that trait is greatly enhanced by their adoption of true Christian principles.

The very foundations of the Christian religion were begun and announced under circumstances of joy. The angels foretold of joy to all people, and Mary's heart sang forth a joy that has never been forgotten wherever the gospel story has been told. If we turn to the concordance to see what the Bible has to say regarding joy, we will be astonished at the frequency of its occurrence, and amazed at the variety of circumstances into which it enters, and the intensity of thought and feeling expressed.

Recently we had our attention called to some thoughts regarding education in religion, and it was pointed out how much was gained by recognizing that we could not separate education from religion, or religion from education. We were led to see how great were the subjects for knowledge which God has placed around us, and that our present understanding of all these things has but touched the fringe of all that lies beyond.

There is one scripture that so beautifully expresses the fact that all these blessings of wisdom and knowledge are direct from the hand of God for the express purpose of bringing joy into the life of man whom He created. It will be found in Eecl. 2:26, R. V. Here it is: "For to the man that pleaseth him, God giveth wisdom, knowledge, and joy . . ."

Has it ever occurred to you that the truly happy men—the men who truly find joy in their lives as they seek to fathom the wonderful works of God, are the men who above everything else seek to please Him? You have only to think of such men as Professors Drummond, Dawson, Kelvin, and Proctor, and contrast them with others, and the lives that these men lived, and you will have no difficulty in determining to which lives were *added* the blessing of joy, as well as wisdom and knowledge.

Permit me to call your attention to the beautiful story of Jesus at Abraham's well. There were many wells in the land of Palestine, but this one seems to have continued

where hundreds of others failed, a constant reminder surely, to both Jew and Samaritan of the covenant promises of God. We have at least two instances of special occasions of joy recorded of those who came hither to draw the water of life.

How many more, of which these are representative we cannot say, but is it not probable that this very same well was in Isaiah's mind when he gave utterance to that remarkable passage recorded in the twelfth chapter of the book that bears his name? "Behold God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." What a joy to know that "God is our God", and that we can say with Isaiah and with the Psalmist, "Then will I go unto the altar of God, unto my exceeding joy."

Notice that Christianity is a joyful religion because it is an unselfish religion. And it is a remarkable fact that unless we *share* its blessings with others, we are apt to lose many of its benefits, for "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

When exhorting the children of Israel, Nehemiah told them: "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared . . . neither be ye sorry." Then he adds, "for the joy of the Lord is your strength." How significant these words—"neither be ye sorry". The joy of the Lord is our strength
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AFTER A NIGHT OF PRAYER

DR. CHAPMAN in his *Revival Sermons* says: We have had days of prayer. I wonder how many of us have had nights of prayer? We have prayed minutes for our children. How many of us have prayed by the day for our children? "Do you believe," said a young woman to me in the city of Boston, "that if my mother and I should pray all night my brother would be saved?" I said to her, "If I were you I would pray all night if I were led to do it." To my certain knowledge that brother had not been within four miles of the place of meeting. Before ten o'clock they were on their knees. At twelve o'clock they were praying; at three o'clock they were still crying unto God, when the mother rose from her knees to say, "I believe God has heard us," and closed her eyes in sleep. I saw that young man the next evening stand in the great church and say that he had spent a sleepless night. I heard him say that he occupied a most important position in the city of Boston. He said, "This morning, as the day was breaking, I gave myself to Jesus." I think that the story of the Shunammite is given in the Old Testament that we might thus learn how to pray—"As the Lord liveth and as thy soul liveth, I will not leave thee."—*Pentecostal Evangel*.

THE DESTINY OF THE CHURCH

(Continued from page 787)

delegated to the Gentiles; their epistles are to the Israelites and not to the church of the Gentiles." How any Bible student can honestly make such statements after reading the great commission given to the twelve apostles just prior to the Savior's ascension, is hard to comprehend. "Go ye into *all* the world and preach the gospel to every creature; he that believeth and is baptized shall be saved and he that believeth not shall be condemned."—Mark 16:15, 16.

The gospel is the power that God uses to save the Jew first and also the Gentile. Rom. 1:16. And it was necessary that the Word of God should first have been spoken to them, but they as a nation rejected it and judged themselves unworthy of everlasting life. Acts 13:46. Then God turned to the Gentiles to take out of them a people for His name, Acts 15:14, to be heirs of God, and joint heirs with Christ, Rom. 8:17, fellow heirs with those converted out of Israel and of the same body and partakers of His promise in Christ by the Gospel. Eph. 3:6. This new creation in Christ Jesus, Gal. 6:16; 2 Cor. 5:17, is represented as the wife and Christ as the husband, Eph. 5:22-25, and in the same connection as the body of Christ, v. 30. "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."

Once more, I wish to call attention to this writer's claim to being able to trace a growing difference between "the Jewish and Gentile churches" in the book of Acts, etc. The Apostle Paul always took great pains to reconcile the believing Jews to the thought of justification by faith, and his final turning away was only from those Jews who rejected the gospel message altogether.

Many more statements are made by the writer, which cannot be substantiated by the Scriptures, but only one more will I mention. This is rather a late day to be offering severe criticism of the King James Version of the Scriptures and commending so highly one of such recent origin, namely the Concordant Version. Other translations may be helpful in some sections, but if a King James Version is used with an analytical concordance for the basis of our study, we will not go far wrong, if we are prayerfully seeking a saving knowledge of God's Word.

THE following story is told of the old deacon listening to the annual missionary sermon. He had the usual dollar ready and wanted to give it. He also had a five dollar gold piece in his pocket which his conscience kept telling him he ought to give. Finally as the collector came to his pew, he thrust the gold coin into the basket, exclaiming mentally: "There old natur, squirm." To tithers giving is a joy. They are cheerful givers, or as it is in the original Greek, they are "hilarious" givers.—*Selected.*

A PRISON EVANGELIST

THERE are no bounds to saving grace. Abe Buzzard, for years one of the most notorious desperadoes of the Welsh Mountain region of Pennsylvania, who has spent forty-two years behind prison bars, has been released from the Eastern State Penitentiary, his latest sentence of thirteen years having expired. Buzzard is seventy-two years old. He has planned to become a prison evangelist and devote the rest of his life to helping convicts. Despite his long confinement, Buzzard is well preserved and appears stronger, healthier, and younger than most men of his age. "I have many years left in which to undo the harm I have done," said the aged convict. "I have made all my plans so no time will be wasted." Buzzard started his prison career when he was thirteen years old, having been sentenced for robbery. He came to Christ within the prison walls.—*Pentecostal Evangel.*

BY THE LORD'S BLESSING

"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."—Mark 16:20.

DURING the past General Conference year the Churches of God have been given impressive evidence that the Lord has been working with them "confirming the word with signs following"! Not that its ministry has performed miracles of physical healing in demonstration of the divine nature of their commission, but in the fact that the Lord has blessed their efforts to the conversion of unbelievers, to the building up of the spiritual tone of their membership, and to the increase of both interest and attendance in different localities.

The recent General Conference was distinguished from all others of the past in several ways. First, the attendance, in spite of the financial depression, was perhaps the largest we have ever had. Second, it was the most widely representative gathering of our people in the history of the movement, more local churches and a larger number of individuals being represented by delegates than ever before. Third, the definite aims and the practical results of the Illinois Bible School held in connection with the General Conference were so exceedingly beneficial.

In addition to the work of the Conference itself, the reports from all parts of the country for the past year were eminently satisfactory and encouraging. We have reason to believe that more individuals were baptized than for many years in the past; that more churches were provided with pastors; Sunday schools and Berean societies increased in membership and interest, and the work advanced generally along spiritual and doctrinal lines in a most encouraging way. All of this could have been accomplished only by the continued blessing of God.

G. Eldred Marsh, Secretary.

IN THE SERVICE OF CHRIST

By M. A. Woodward

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. 9:27.

WHAT does Paul mean, "But I keep under my body"? If he had said, "But I keep my body under," I would have thought that he was hiding behind the dear Christ, realizing his weakness and seeking strength in that way. But he says, "I keep under my body." Wait! Is he thinking how proud he was, when in former days he used his strength and influence against the Christ, bringing men and women into subjection to his wicked will, putting them in prison, causing pain and death to those who loved the Lord better than life? Did he again see the brave and eloquent Stephen as he knelt, full of the Holy Ghost, looking steadfastly into the heavens, seeing the glory of God, and the crucified Christ—sitting at the Father's side? Was it this thought that gave us the text before us and caused him to see visions of himself striving to overcome, that he might be accounted worthy of the Christ-love?

The Emphatic Diaglott gives us a little closer thought of what was in Paul's mind. The verse reads, "But I severely discipline my body and make it subservient; lest possibly, having proclaimed to others, I myself should become one unapproved."

Yes, Paul severely disciplined his body. Every place where he could preach the gospel he went, nothing daunting him, though he knew bonds and imprisonment awaited him. He knew nothing yet of what the future held for him of visions of glory, but he believed God was working for him, and he was willing to suffer all things, if by any means, he might attain unto the resurrection of the dead. Phil. 3:11.

I can hear Bro. Marsh say, "But I keep under my body, that I might by all means save some." Perhaps Stephen, like Paul, made more converts to Christ in his death than could possibly have been made had he lived. For we read that there was great persecution against the church and they were all scattered abroad. And the scattered ones went everywhere preaching Christ.

Philip caught the desire to save some, and when they heard they believed and were baptized. Saul heard what was being done, for there was great joy in that city in spite of all their persecutions. Saul was very busy in his work, persecuting all he found, who believed on the Christ. But God was closely watching Saul, and He had planned his life work. Saul was unconsciously walking into the holy trap laid for him.

God works in such strange, unheard or unthought of ways. While Saul busied himself with wicked thoughts, God calmly walked before him, blinding his eyes with His own glory. Saul had no time to think of things before he heard that new sweet voice saying to him, "Saul, Saul, why

persecutest thou me?" He was so startled and amazed, lying there blind and helpless. At last he found voice to ask, "Who art thou, Lord?" What a revelation to Saul to hear the answer, "I am Jesus, whom thou persecutest"!

What a strange makeup was Saul's; how strange his next question: "What wilt thou have me to do?" Did God put this question in Saul's mind? And did Saul quickly make up his mind he was under God's power? The answer was, "Arise, and go into the city, and it shall be told thee what thou must do." Saul arose, looked around him, but could not see even the men who were accompanying him. He had to ask them to lead him into Damascus, the city he was bound for.

How different the work he was to do when he reached there—no more binding men and women and casting them into prison. From now on he was to bind them with fetters of love and clothe them with the armor of God. His feet were to be shod with the preparation of the gospel of peace. His sword from now on was the "sword of the spirit", which was the Word of God. His prayer from now would be, "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds."

O Paul! beloved of God, faithful in bonds, faithful unto death, for he fought a good fight, and was ready to be offered in sacrifice to God, and he would be waiting for the crown of righteousness, which the Lord, the righteous Judge, shall give him at that day. He said, "And not to me only, but unto all them also that love his appearing."

Will we be ready to meet Brother Paul, because we love Christ's appearing, and have fought a good fight? Are we striving with Paul to keep under our body, lest we should be a castaway? It is no small thing to be a true Christian, waiting and ready to receive eternal life at God's hands? Are we severely disciplining our bodies and our wills? Have we in our lifetime been the means of leading souls to the dear Christ that they may inherit a home in His blessed kingdom?

God grant our lives may be such that when the book of life is opened, we may hear words of glad joy, because some soul had been forgiven and redeemed by the precious blood of Christ through the gospel message we may have sent them.

"What is the difference between 'giving' and paying tithes to God?" All the difference there is between paying your banker the interest on the money he has loaned to you, and "giving" it to him. God owns what you possess. You cannot "give" anything to its owner. The Master never used the word "give" as applied to tithing. His language was, "Ye pay tithes." "Ye tithe." The words, "tithe-giver" and "tithe-giving" are of recent coinage. See if you can find them in your dictionary.

CHARACTER

(Continued from page 788)

his ways, and according to the fruit of his doings."—Jer. 17:9, 10.

And yet in the face of this terrible indictment, there are some characters in the Bible I love to study, and try to live a life like theirs. Take Joseph, for instance, how many if placed in his position, Gen. 39:7-23, would have acted as he did? Abraham, read Gen. 13:8-13. Would you be as magnanimous if placed in a like position? Moses, read Exodus 32:32. How many of us, for the sake of our brethren, would be willing for God to blot out our name in His book of life?

When we are persecuted and misrepresented for the truth's sake, and sometimes by even our own brethren, are we found upon our knees like Stephen, saying, "Lord, lay not this sin to their charge"?—Acts 7:60.

If we scrutinize all recorded in Hebrews eleven, probably we may point out some weakness of character. But when we look into the character of Him of whom even His enemies testified, "Never man spake like this man", John 7:46, we exclaim with one who knew his followers, either good or bad, "Behold, THE MAN." Note—not a man; there are a great many men in the world, but only one upon whom this claim could rest, "THE MAN." What made Him preeminently above all the human race, past or present, The Man? The answer is—His character.

Bro. Patrick, in a recent sermon on "Christian Living," brought out this telling thought, quoting 1 John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Never mind, brethren, about quibbling over the point whether we are now begotten or born of God. The point is that if God's Word or seed is dwelling in our hearts, we will not sin.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Thy word have I hid in mine heart, that I might not sin against thee."—Psa. 119:9, 11.

How does this work out? Read 1 Cor. 10:13. Every temptation is common to man, or common to us all. Now read closely, for the promise is, "Make a way to escape, that ye may be able to bear it." Now, brethren, analyze this thought and you will find that Bro. Patrick is right.

Suppose my mind is obsessed with selfish and repulsive thoughts. Naturally my actions will follow the line pointed out by James 1:13-15. But suppose there is a struggle going on in my mind. You may call it the subconscious mind or anything else you desire. The Word or Seed of God begins to exert itself, and these words rush in, "Now the works of the flesh are manifest . . . of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."—Galatians 5:19-21; also Eph. 5:5; 1 Cor. 6:9; Col. 3:6; Rev. 22:15.

If you are a candidate for the kingdom of God, do you yield yourself to follow the carnal mind in the face of these

scriptures just cited? If the Word of God has no place in your mind, of course then the mind of the flesh triumphs. Suppose you suppress the promptings of the Word of God, then what? "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."—Heb. 10:26, 27.

"It is a fearful thing to fall into the hands of the living God."—Heb. 10:31. But listen to this; Peter is speaking, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter 4:12, 13.

Dear Brother Paul, do you and Peter agree? Most assuredly we do! Where do you say so? Read Colossians 1:24, 25, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God."

Do you recall these words? They are very precious to me: "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."—Heb. 2:18. How, brethren? Listen to Jesus' own answer: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world (carnal mind) cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."—John 4:16, 17.

How wonderfully Paul illuminates our mind in Romans 7. He says, "For I delight in the law of God after the inward man." Read the following verses. He concludes, "So then with the mind (the Word of God, His Seed) I myself serve the law of God; but with the flesh the law of sin."

So, beloved brethren, quit flagellating the "old man". He will never love God. Don't try to love God, but abide in His love; that is the secret. And then His love (His Word) abiding in us begets love in us towards Him. There is only one character that God will approve, and that is the life ruled absolutely in all its activities by the Word of God. Any thought, any word, or act that does not conform to this standard is rejected as wood and stubble. 1 Cor. 3:11-17.

God is seeking for men and women who will measure up to Paul's standard and hear ringing in their hearts these words, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with love."—2 Cor. 16:13, 14.

Remember that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—2 Cor. 10:4, 5.

A RELIGION OF JOY

(Continued from page 789)

when we recognize the fact that God loveth a *cheerful* giver, and that it is our privilege to give without being sorry.

There is no greater mistake than to suppose that God does not want His people to be happy—to be full of joy. In the same story of Nehemiah we read: "God had made them rejoice with great joy; the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off." That was a long way for joy to travel, but joy, true joy, has no bounds; for we read, "There is joy in the presence of the angels of God over one sinner that repenteth." How far that is we do not know, but we do know that it is true, and we know, too, that joy is contagious. Paul "enjoyed for the joy of Titus."

Then, too, the joy of the Christian is a lasting joy. Job tells us, "The triumphing of the wicked is short, and the joy of the godless is but for a moment (Job 20:5, R. V.) for he shall fly away as a dream and shall not be found, yea he shall be chased away as a vision in the night." "But (oh, those 'buts' of Scripture, how vividly they bring out the contrasts), . . . the ransomed of the Lord shall return with singing into Zion, and everlasting joy shall be upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The last verse quoted reminds us of another which tells us that "joy cometh in the morning." Some of us have had to pass through deep and dark shadows, yes, even as "the valley of the shadow of death." Who has not? "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." What a morning that will be, the glad morning of resurrection! "Now we see through a glass darkly; but then face to face: now we know in part; but then shall I know even as I am known."

"Rejoice," says Paul, "and again I say, Rejoice." Surely strange words these from a man who for the sake of the gospel "endured hardness as a good soldier of Jesus Christ"! Once he was stoned, three times beaten with rods, five times received stripes, and three times suffered shipwreck. He suffered hunger and thirst, perils in water and perils on land.

Peter says, "Beloved, think it not strange concerning the fiery trial . . . but rejoice inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Surely, surely, the worldling must see that the Christian has something that he has not!

Jesus told His disciples that they were to rejoice that their names were written in heaven. How many of us can rejoice because of that? "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame." And what was His joy? Surely it was the joy He had constantly before Him of sharing His glory with those who should hereafter believe on His name.—*From an old RESTITUTION HERALD.*

THE RELIEF WORK

TO THE readers of THE RESTITUTION HERALD the relief work among our church people is not new, as I have at different times, through THE HERALD, given an outline of the work and how it is carried on and appreciated. I gave in my annual report at the National Berean Conference held at Oregon, Illinois, August 10, a few expressions from letters received in the past year from our people who have helped financially toward the work, and from those who have received assistance, and to you who are interested in the relief work and were not at the Conference I feel sure the expressions will be interesting and am passing them on to you.

"Enclosed you will find check for relief work in response to your appeal in THE HERALD. We never give to the Red Cross or similar organizations, as we believe that those in the faith should be provided for directly. May God bless you in your unselfish efforts to help others."

"Enclosed find donation for help in your work for our needy ones. I hope this finds you with all necessary help. My prayers and best wishes are with you."

"I take pleasure in enclosing a check for which I am sure you can find a good use and am glad God has put it into your heart to 'do unto others as you would have them do unto you'."

"I am enclosing check to be used for the drouth sufferers. We have not as yet helped. So many times those that need help never get it."

"We have been wishing there was some way we could help the sufferers in the south and when THE HERALD came it seemed the way was clear. You know God's words, or rather Paul's, are 'As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith', so I am sending a little from myself and family for you to use as you see fit to help those of the faith in the drouth-stricken district. I pray that enough more may come to make them comfortable until times are better for them. May God bless you and give you wisdom is my prayer."

"I am enclosing my usual donation and am so thankful that I can send it. It seems all the clubs, lodges, Salvation Army, welfare societies are calling for money, food and clothing for the poor, but I thought I had better send what I had to give to the needy ones of my own church, as I cannot give to every one."

"We feel that it would be wrong to spend very much on Christmas for our own family when we are comfortable and other brethren are lacking the necessities of life. Enclosed you will find a check for the purpose of helping the needy as you see fit. Wishing you success in your work, which you so graciously perform."

"I read your article in THE HERALD and thank the heavenly Father that I am now ready to respond to your request. I am glad we have a person among the Church of God people who is interested enough to look after the unfortunate of our calling. May God bless you and give you strength to continue in the good work you are doing."

Our people very quickly responded to my appeal for help last winter for the drouth area sufferers, and some in a very generous way. This help was sent direct to our fam-

ilies whom I found were in need.

(This one is from a brother in the drouth area to whom I wrote for information.) "Your most welcome letter of a few days back received and its contents noted with delight. I am certainly glad some of the brothers and sisters in the North are able to help in this time of need, for the people in a great part of the South are in need. We have quite a few that are suffering. I certainly do appreciate your interest in us. I humbly pray the Father to bless you in your work of relief to the needy and to bless the donors."

(The next few are from the ones who live where the drouth was so severe.)

"I received your letter with check all right and we sure do thank you and the brothers and sisters for thinking of us, and for the help."

(From a very sick brother.) "I received your check today and thank you from the depth of my heart. I am sure God will bless you and all others who helped you send it." (Another from this man.) "It is again with a thankful heart that I write you to try to express to you how much I thank you for your kindness toward me. You have helped me wonderfully with what you have sent. God will bless you in your noble work. My health is not improved any, but I am looking to God for comfort and aid."

(From a lady seventy-nine years old and very feeble.) "I received your kind letter and the check. Am so thankful to you and the good Lord. If it hadn't been for the help you have sent (God sends help through His agents) we would have been in want. In regard to clothing I don't want to be too burdensome. I am so thankful to be able to get something to eat."

"Received the box of clothing and we haven't words to express our thanks to you. I found the dollar bill in the hand-bag. Thank you very much. You have been a great help to us and it is surely appreciated. We all join in thanking you for the things you have sent us and we wish you great success in your work."

"Your good letter with check at hand. This was all unexpected to me, but oh how thankful I was to get the help, for I surely needed it. May God bless you and the dear ones that make up the helping fund. I have had an awful time of suffering. I am getting better now and am able to walk about a little. May God help us all to be faithful and ready to be caught up together to meet the Lord in the air when He comes."

"Received the box of clothing and it was certainly appreciated. The people of the North cannot imagine how grateful we feel toward them for their kindness in so many ways since we have been hit so hard by the drouth of last year. May the Lord bless and keep you people and guide us all in all things to do His will."

We have just received your good and kind letter with check enclosed, and our hearts are filled with thankfulness to know that God has put it in the hearts of some of the brethren to help us in these perilous times. May God's blessing rest upon you and all the loved ones in Christ."

"Received your good letter with check enclosed and was in great need of help. I cannot express in words how thankful I am for your kindness. May God ever bless you in the good work. We people here in the South are surely hit hard by the last year's drouth and times are looking quite serious."

(From others.)

"We have received the money you sent us and bought groceries and will get some bread and meat. That will help

us now until pay day. My husband is working now and think we will get along all right. This is the first time we have had to have help. We sure appreciate all you have done for us. I do not know how to express my thanks to you."

"I am writing a letter for mother as she doesn't feel able to write. She wanted you to know that Father died the twelfth and also wanted you to know Father appreciated so much your being so kind to him and Mother."

"The rent money came all right and many thanks. That means a place to stay for sixty more days. We received the box also and how nice the dresses were, and the children looked so pretty in them. They went to Sunday school feeling so rich and proud, and once again I wish to thank you. Don't know what would have happened if it hadn't been for your help."

"We have just received the box of clothing that you sent us. We were very much in need of it, and thank you for your kindness and loving spirit that you have shown us in so many ways. What we would have done without your help we cannot say. You have not only been a sister in Christ to us, but you have been a mother to my family."

"I am writing to let you know I received the check you sent us and to thank you for it and you can give our thanks to those who sent it to you. I think it is so good in them to help the needy."

(This was written Christmas morning.) "We received the box yesterday and kept it from the children until this morning. We then gave them their nice clothes with their new shoes, with a few Christmas things. We thank you from the depths of our hearts. Oh, how dark everything did look to us a few days ago, but today is turned to one of joy."

"Just a few lines to let you know how much I appreciate the help you have been giving me, and for one reason it is showing the church people here what the Bereans are doing. My husband and I were at one time members of a little Berean class that was organized at our church, but some of the members were opposed to it, and kept complaining about it until we gave it up. And now it does me good for them to see the good work the Bereans are doing, and I wanted to tell you about it. Perhaps it will prove to them that we need something like that at our church."

(From a sister who has been very ill.) "I received your welcome letter and the help you sent is so nice. We had spent all the money we had. Times are hard here, and as you said in your letter, sickness brings added expense." (This sister hopes to meet in the Kingdom of God all who have helped her in this time of sickness and need.)

I want to say this work needs all the help that can be given it. Through no fault of their own the condition of some of our families is a tragedy, and I am hoping that during this fall and coming winter a large number of our people will be good Samaritans in helping in this work as far as their means will permit.

And now to the ones who have helped so faithfully in the past, I take this opportunity to thank you in behalf of our families who have had misfortune come into their lives, and whom with your help I am trying to relieve of their anxieties. May God's richest blessings be yours.

(Mrs.) Orpha Sanford,
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"BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE." -- REV. 2:10.

BIBLE DRILLS

OFTEN too little time is given by our Bereans to knowing their Bibles and knowing them well. In many localities the children can give more memory verses and list the books of the Bible much more quickly than their elders. In our little social gatherings why not add a little more profitable zest to them by trying some of these following, which were selected from one of the current periodicals? They will prove interesting for both old and young.

Hand out a group of Bible questions to the group interested in the drill. Do this at some time previous to the time at which the questions are to be answered. At a set time divide the group into sides. Put the same questions which have been previously handed out on separate slips of paper, a question to a slip. When a person drawing a slip from the hat as it is passed around, correctly answers the question written on the slip he keeps the slip. If he cannot answer the question he returns the slip to the hat. The hat is passed until every slip is taken from it.

Close your Bibles now. The leader gives out a verse. Who can find the verse in the least number of turns, or who finds the verse first?

This time let the Bible represent a tree. Each book is a limb; each chapter, a branch; each verse, a twig. Then for example, ask the members of your group to find the forty-third limb, the third branch, and the sixteenth twig. The number of the limb is found by counting the books of the Bible beginning with Genesis as the first limb.

These drills are profitable when reverently and joyously done. If you have played Bible games or used drills that have proved beneficial to your class let us publish them and let others use them also. In some localities there is an objection made to a Berean social or "party". But an evening spent in acquainting ourselves more fully with the composition and characters of the Bible can surely meet with no disapproval, and helps to bring some to the meetings who might not otherwise be attracted.

BEREANS, your attention is called to the article on the Relief Work, page 793.

BRUSH CREEK, OHIO

ON SEPTEMBER third, the Brush Creek Bereans met at the home of Bro. and Sr. Magaw for the monthly social and business meeting. There was a large crowd present and all enjoyed the evening very much. After the business meeting a series of guessing games was conducted by Bro. Magaw. The only article which he failed to guess proved to be a pound shower brought into the kitchen by the members, unnoticed by the family. Later in the evening home made ice cream and cake were served.

Interest has increased during the past month and we have nine new members to report. Sr. Louise Brewer is conducting the young people's class, which is very enthusiastic about the work, and we hope to be able to give a fuller report of their work next month.

We are more glad than words can tell to have the Magaw family with us in our Berean work.

Eunice Pearson, Sec.

SELF-DENIAL MONTH

OCTOBER will be set aside as Self-Denial Month again this year. Let us each do our bit and deny ourselves of some of the unnecessary things of life that we may aid those who are less fortunate than we are. Will each society as a whole *please* put forth a *special* effort that a larger sum may be realized than that of the previous year? This money should be sent to the state Berean treasurer, Virgil Claypool, 308 E. Chestnut St., Robinson, Illinois.

Elizabeth Ford, Sec.

BEREAN PAGE CONTRIBUTIONS

WE ARE going to discontinue our "Berean Page Contributions" department, but we hope that those who have been sending in their contributions will not discontinue so doing. We need your ideas and want to hear all about what your societies are doing.

As we close our little contest we find Illinois leading with 26 contributions; Ohio, 21; California, 10; Michigan, 9; Indiana, 8; Iowa, 5; Louisiana, 4; Texas, 1; New York, 1; Nebraska, 1; South Dakota, 1; Missouri, 1; Arkansas, 1.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



THE MACEDONIAN CALL

PAUL and Barnabas had finished their first missionary journey and were spending several days in Antioch. Then Paul became restless and said to Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." He wanted to know how many had remained faithful, and if their faith was increasing.

Barnabas was ready to go, too, but insisted that his nephew, John Mark, should accompany them. Now, Mark had turned back on the first journey. Paul may have been displeased because Mark had left them, or felt Mark could not be depended upon. Anyhow, he objected to taking John Mark with them. Each said what he thought, and then, rather than quarrel about it and spoil the journey, they decided to separate. Barnabas took Mark with him and went to Cyprus.

Paul chose Silas and went through Syria and Cilicia. At Lystra they found a young man named Timothy, who had been taught the faith by his mother and grandmother. Timothy could be a real help, so they asked him to go with them. God blessed their efforts, and many churches were established and increased in number.

Paul and Silas also went through the districts of Phrygia and Galatia giving out the rules which the Council in Jerusalem had prepared for the new churches. They would have gone on into Asia to preach the gospel, but the Holy Spirit would not let them. There was other work for Paul to do. So they came through Mysia to the Roman seaport, Troas.

The Romans were people who lived west of the Greeks, and like the Greeks, had built cities in all parts of the world. Now the Romans were to hear the Christian doctrine.

While Paul was in Troas, God sent him a message to direct his further journey. One night Paul had a dream or vision. He saw a man, probably dressed in the clothing of the Macedonians. This man stood and prayed to Paul, saying, "Come over into Macedonia, and help us."

Paul never lost an opportunity to help or teach, nor did he disobey God. So he and Silas started immediately for the new country. Now Macedonia was a Roman province in Europe just across the Aegean Sea from Troas. However, they did not sail directly across the sea, but went by way of Samothracia, Neapolis, and then Philippi, the chief city of Macedonia.

Here the man of Paul's dream was not waiting to wel-

come them. In fact, this was all new territory—no Christian minister had been there before—and the apostles had not only to pay their own way, but gain the confidence of the people they would convert.

Several days passed in which they were most likely thinking over the new work. On the sabbath Paul and Silas went out of the city to the riverside, where the people met to pray. There they found women praying, and they sat down and talked to them about Jesus.

One of these women was Lydia, who had come from the city of Thyatira in Asia Minor. She must have been very wealthy, for she sold purple dye, which was the costliest dye in the world. Yet she discovered that there was something more worth while than money. She listened carefully to Paul's words and believed them so truly that she and her whole household were baptized that very night that they might receive God's promises and blessing.

She also wanted to use her wealth in bringing God's message to others, and so she insisted that Paul and Silas stay in her house while at Philippi. She proved her love for Jesus by kindness to His friends.

Thus, in Paul's second missionary journey the gospel is taken into Europe, and Lydia becomes the first convert there. Later, in a letter to the Romans, Paul said, "Through mighty signs and wonders by the power of the Spirit of God, so that from Jerusalem, and round about Illyricum, I have fully preached the gospel of Christ."

DO WE obey or listen to God's messages to us?

SOMETHING TO DO

1. Read about Timothy—2 Timothy 1:1-7.
2. What do you think of the way in which Paul and Barnabas settled their dispute?
3. Read Romans 15:18-21.
4. Find the cities on a map mentioned in this lesson.

NATURE QUESTION

20. Saul's pursuit of David was compared to the hunt for a flea and a partridge. 1 Samuel 26:20.
21. What fruit did the spies bring back from the Promised Land?

WE BELIEVE

- in a day of judgment—Revelation 11:15-18.
- that the dead are unconscious—Ecclesiastes 9:3-10.

With Our Sunday Schools

LESSON 13. — September 27, 1931

REVIEW: THE SPREAD OF CHRISTIANITY IN ASIA

Acts 14:19-28

GOLDEN TEXT

They rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.—Acts 14:27.

Lesson I. Acts 1:6-9; 2:1-8.

Topic. The Coming of New Power.

Summary. True to the Savior's promise—"Ye shall receive power, after that the Holy Ghost is come upon you", Acts 1:8—the apostles ten days later "were all filled with the Holy Ghost", Acts 2:4, and at once "began to speak . . . as the spirit gave them utterance." Their power of utterance in foreign tongues was afforded them of the spirit.

Christianity was thus introduced to man in the manifestation of a new power among men. This power was one enabling those Christianized to do, in word and deed, new and different things. See Acts 3:7, 8; 5:5, 15, and others.

Lesson II. Acts 4:1-14.

Topic. Apostolic Preaching.

Summary. In the evening of the day of Pentecost after the teachings and works of the apostles, the elders and rulers of Jerusalem took steps to overthrow the apostolic work.

About five thousand enemies had become friends of Christ.

Peter, with the healed man in his presence, boldly and effectively explained to the rulers that through no other name than that of Him whom they crucified, had God provided salvation.

Lesson III. Acts 4:32-35; 6:1-4; 2 Cor. 9:1-7.

Topic. Christians Sharing With Others.

Summary. The social relationship of Christians, their duties one toward another, and their duties toward God, were strikingly emphasized immediately following the day of Pentecost. Not only in thought and word, but equally in deed and service were they made responsible to one another.

The blessings of God upon those thus living and serving were also vividly manifested.

That the same principle was recognized years afterward by the Apostle Paul was made clear in his dealings with the Corinthian church and with others. 2 Cor. 9.

Lesson IV. Acts 7:59 to 8:4; 11:19-21.

Topic. Martyrs of the Early Church.

Summary. As though the works of the day of Pentecost had not been sufficient, as though the further testimony and preaching of the apostles had not been sufficient, God strengthened Stephen, who was full of the holy spirit, to give himself a sacrifice (though in the hands of his persecutors, a martyr) for the cause of Christ and Christ's truth. Not only were other multitudes in Jerusalem thus brought to the church, but multitudes of Christians were thus dispersed into all regions and countries who boldly proclaimed the gos-

pel of Christ and witnessed therefor.

The godless Jews thus continued to make gory their hands with the evidence of their godlessness, while loyal patriotic Christians continued to urge forward in their testimony for Christ, even going so far as to make the supreme sacrifice.

Lesson V. Acts 8:26-40.

Topic. The Gospel Breaks Over the Frontier.

Summary. Immediately following Jewish persecutions, the apostles scattered in all directions, proclaiming Christ and Christ's salvation. Philip's labors, through the Ethiopian, carried the gospel to mid-Africa. Philip continued among the cities along the Mediterranean coast; Peter worked the plains of Sharon and coast cities. Gradually, yet rapidly, the gospel permeated the boundaries of adjoining and distant nations. The truths of Christ, of His death, of His resurrection, of His ascension, of His power of salvation, were gradually carried into the homes of every land.

Such pioneer labor required the utmost of devotion from the workers, necessitating in many cases the sacrifice of their own lives.

Christianity cost the Savior's life, the lives of many followers, the services and devotions of many thousands; all to the end that its salvation might be conveyed to all.

Lesson VI. Acts 9:1-9, 17-19; 1 Timothy 1:12-14.

Topic. A Vision and a Response.

Summary. God's power of enlightening him who really has faith in God is revealed and declared in his dealings with Saul. As the witnesses of the gospel of Christ and of the resurrection and life of Christ revealed God's power on the day of Pentecost to enlighten and receive former enemies of Christ, so that power was exemplified in the case of Saul.

The force of the statement that Christ came into the world to save sinners is likewise made clear by God's dealings with Saul and the early church.

Lesson VII. Galatians 6:1-10.

Topic. Intemperance.

Summary. Paul teaches that earnest Christian people should ever give themselves earnestly to the strengthening and restoring of every Christian whosoever may have weakened and fallen in life's temptations. He teaches that he who sins should be assisted to recovery from that sin.

The underlying law of God that every harvest is the product of the sowing thereto, is by Paul applied to Christians as well as to non-Christians.

The intemperate uses of liquors, tobaccos, opiates—injurious, poisonous, all destructive

of man's best joy—are examples that may rightly be extended to illustrate the effect of the intemperate use of every lawful passion or taste of human life.

Lesson VIII. Acts 11:5-18.

Topic. The Gospel for All Men.

Summary. As a testimony from God that His gospel through Jesus Christ was for all men, Peter was given a vision and an explanation that what God cleanses is clean. Immediately afterward he was sent to a Gentile family, which family was miraculously cleansed by God's sent spirit.

In turn Peter presented this evidence to the church and converted all to the recognition that the gospel was sent to all men.

Lesson IX. Acts 12:25 to 13:12.

Topic. Christianity at Court.

Summary. Starting from Antioch as an outlying base, Christianity was by Paul and Barnabas carried to the new field of the island of Cyprus. As in the city of the Savior's ministry and crucifixion, so in distant Gentile lands, the righteous power and greatness of Christianity, in superiority over human idolatry and human government, were effectively witnessed and declared.

It is impossible to believe that that testimony was merely for that day or Cyprus. Rather it seems that the testimony was an instruction for Christianity for all time.

Lesson X. Acts 13:42-52; Rom. 1:14-16.

Topic. A Light Unto the Gentiles.

Summary. Carrying the gospel into Antioch of Pisidia, into the heart of Asia, Paul found his own kinsmen and proselytes of the Gentiles worshipping together in the synagogue. At once the word of the gospel became beautiful and illuminating to Gentiles, though it over-dazzled the Jews and soon blinded them.

It was there and then that Paul freely announced that because the Jews judged themselves unworthy of everlasting life he would turn to the Gentiles "to take out of them a people for his name". Acts 15:14.

Lesson XI. Acts 14:8-23.

Topic. Christianity Facing Other Religions.

Summary. The gospel of Jesus Christ was proclaimed as the religion which must eventually fill the whole earth. From it will be perfected the kingdom of God.

Paul and Barnabas journeyed into the mountainous sections about Lystra, Derbe, proclaiming with word and with healing power the glories of the gospel of Christ, the power of the sovereign God, and the command for them to flee idolatry and profit by the gospel.

Accompanying these apostles on their mission was God's manifest power through the gift of His holy spirit.

DOINGS AMONG THE CHURCHES

FROM HERE AND THERE

Bro. and Sr. S. J. Lindsay, after a two months' sojourn in their home at Oregon, Illinois, and among the church folks of nearby states, returned on September 10, to their home in Tempe, Arizona, where Bro. Lindsay is pastor.

Two of the committeemen appointed at General Conference for the Dollar-A-Month Club, have already sent in some results of their efforts. Bro. S. H. Boyer of Pelton, Virginia, sent in three new names and Bro. Clyde Long of Cambridge, Nebraska, two new names and two who renewed their pledges.

Blair, Nebraska, is planning a big Rally Day for September 27. They have set their date ahead so as to have with them the members of the Training Class who will be leaving for Oregon to be in attendance at the opening of class, October 5. They expect to have three services on Rally Day, with sermons by Lucille and Richard LeCrone and by Harvey Krogh.

The picnic of Northern Illinois church folks on Labor Day proved to be a very fine one and was a success in every way. About 125 from Rockford, Dixon, Chicago, Kewanee, Plum River and Oregon, spent the day together in frolic and feasting. At the close a sunset service was held which brought the day to a close very fittingly. We feel greatly indebted to Bro. and Sr. Henry Mattison for the use of their fine grounds for our enjoyment.

The attention of all is called to the article on back page by Bro. Conner, our new business manager, in regard to the financial needs of the N. B. I. Please read it and act as far as it is possible for you to do. Read also the message sent to us by our new secretary, Bro. Marsh. This will be found on page 790.

RALLY DAY AT DIXON

October fourth will be Rally Day at the Dixon church. On that day we will celebrate the fifth anniversary of the dedication of our church. The committee is planning a program to be given in the afternoon by the children and young people. Preparations are being made for a busy day, with Sunday School at 9:45 and sermons at 11:00 a. m. and 7:30 p. m. by Bro. Conner. A basket dinner will be served in the basement at noon. All are cordially invited to come and enjoy the day with the folks at Dixon.

NOTICE OF CHANGE OF ADDRESS

I wish to notify all readers of The Restitution Herald that I have changed my address. The new address will be found at the close of this notice. I have delayed this change for three years for the simple reason that I have a namesake that gets his mail from Woodstock. However, if these two simple precautions be followed, there need be no difficulty in the matter. First, if the term Elder (PLEASE do not use "Rev.") is used, the mail will reach its desired destination. Second, "R. F. D. No. 1" will properly distinguish. Either of these precautions will be enough to insure the mail reaching me.

Harry A. Sheets,

Woodstock, Virginia, Rt. 1.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Other will be gladly added upon request.

Sr. C. E. Randall, Fonthill, Ont.
Sr. H. L. Luper, Arkansas City, Kansas
Sr. J. S. Hindman, Winfield, Kansas
Sr. Harriet Reed, Arkansas City, Kan.
Sr. Franklin Moore, Niagara Falls, N. Y.
Sr. Riley Hoskins, St. Cloud, Minn.
Wilbur Hagenbush, Argos, Ind.
Mrs. Alice V. Blakesley, Rt. 1, Bx. 25
Sumas, Washington

Bro. and Sr. Chas. Stedman, Miami, N. M.
Sr. C. Seely, 710 Brown St. Healdsburg, Calif.
Mrs. Daisy Pietenen, daughter of Sr. Seely.
Sr. Angeline Harrington, Tring, Alta., Canada
Bro. Stephen Cronkrite, Brantford, Ont.
Sr. Melvin J. Osborn, Culver, Ind.
Bro. C. H. Nye, North Anson, Maine
Sr. Agnes Murray, Pasadena, Calif.
Sr. Sarah Dashwood, Dunville, Ont.

Sr. Dashwood writes that she is under the doctor's care and is discouraged. She requests the prayers of the brethren. A word of cheer to her would perhaps be encouraging.

Bro. and Sr. Lasher, whose names have been in our prayer column, write that God is blessing them wonderfully and that they are in the best of health now. Thank you, Bro. and Sr. Lasher, for these good words.

MICHIGAN CONFERENCE PROGRAM

The special meetings to be held at Blanchard will begin on Tuesday evening, Sept. 22, followed by the Fall Conference, which will convene from Friday evening, Sept. 25 to Sept. 27.

Bro. F. E. Siple of Grand Rapids will be the speaker. Services will be held each evening at 7:30 Eastern Standard Time.

Saturday, Sept. 26: Bible Class, 10:00 a. m.; Bible Class, 2:30 p. m.; Conference Business Meeting, 6:30 p. m.; Sermon, 7:30 p. m.

Sunday, Sept. 27: Sunday School, 10:00 a. m.; Sermon, 11:00 a. m.; Potluck Dinner, noon; Sermon, 2:30 p. m.; Sermon, 7:30 p. m.

MEETINGS AT ELDORADO

Bro. C. E. Lapp will hold services at the Eldorado, Illinois, church over Sunday, September 20, and as long thereafter as it seems advisable. We urge all the brethren to cooperate in this meeting, and we pray God's blessing on all efforts put forth in His name. May these services be the means of uplifting and encouraging the brotherhood there.

A NEW PASTOR AT LOS ANGELES

With the resignation of Bro. Marsh from the pastorate of the Los Angeles church to take up more pressing duties with the National organization, the church was called upon to prayerfully consider the calling of some one else to fill the vacancy, and the financial question had also to be considered. A number of names were presented for discussion. Bro. Norman J. McLeod, having had a desire to take up the work for some time and having pleased many of the congregation with his discourses during the summer, was considered for some ten days and was finally elected to take the pastorate for the year, subject to his release from his teaching contract in the high school at Holtville. The school board commended the action and willingly granted the release, and he immediately began his new work as a minister of the Gospel on the first Sunday of September. We hope and pray that the church members, both old and young, near and far will seek to help and be helped in the effort to proclaim the gospel message to those out of Christ and to strengthen and build up all of like precious faith, knowing that redemption draweth nigh.

We are happy to report that Sr. Mary Kimball, of Pasadena, who has had a long siege of sickness in the past year, is able to be up and around again, with her usual sweet, friendly smile. When we consider that Sr. Kimball has reached her eighty-first year, this is quite remarkable.

Sr. Agnes Murray, of the Pasadena church, who has been ill for the past year, has grown worse in the last week, suffering acutely from heart trouble, not being able to lie down. Remember her at the throne of grace.

GRAND RAPIDS, MICHIGAN

Services were well attended on September 6, and the fall weather continues to be ideal.

Miss Margaret Lyon and Mr. Richard Duval of Chicago were visitors over the Labor Day week end, returning to Chicago Monday night.

Miss Martha Townsend is happy at having her arm out of the cast from the recent break. Sr. Townsend recently suffered two days of serious results from a stubborn tooth.

Plans are being developed for fuller church activities this fall, announcement of which will soon be made. F. E. Siple, Pastor.

APPRECIATION

The maps and pictures for the Burr Oak Sunday School and for the new subscribers came today. Everyone seem quite pleased and wishes to thank the N. B. I. for them. The large map presented to the Sunday School is of especial interest. It will go to the girls' class, as all the new subscribers were in that class. Besides having the special features we had expected, the map has that extra something we always are pleased to receive in some of the minor details, such as, for example, the easy method of noting distances from Jerusalem. Thank you again, sincerely.

Yours in the Master's service,
Cecil Smead.

We greatly appreciate this note of thanks. The map won by Burr Oak Sunday School will be of especial value to them in their studies for the first quarter of 1932.

VIRGINIA BIBLE SCHOOL

As we look back we feel that August 20 to 30 was a very worth while season of study. This is the first year that we have had as many teachers as we needed. We had four divisions, with Sr. Thayer taking the beginners, Sr. Marsh, Bro. Arlen Marsh, and Sr. Sheets had charge of the junior young people. Bro. Marsh assisted the writer in teaching the senior young people and adult classes.

The work done by Sr. Thayer is still being talked about, and that talk is all of a very complimentary nature. Words of praise reach us from those in the community that had children in attendance. We hope that Sr. Thayer can come again.

Bro. Marsh did the same satisfactory work that he has always done for us. We wish him God's blessing in the work that he soon will take upon himself. We would extend further thanks to him for bringing Sr. Marsh and Arlen with him. Their presence here helped the Bible School very materially, aside from the fact that they taught one of the classes. Sr. Marsh is a teacher of proven ability, and judging from the quality of work Bro. Arlen is already doing, we feel that the day is not far off when he will be one of our ranking teachers.

The election of officers resulted as follows: President, A. C. Boyer, Stephens City; Vice President, C. B. Compton, Manassas; Secretary, H. A. Sheets, Woodstock; Treasurer, W. E. Boyer, Woodstock.

The Conference voted to adopt Articles of Faith. The working out of these Articles of Faith was left to the Advisory Board. We are now waiting for the Articles of Faith voted at the last General Conference.

This Conference also voted to adopt the Ministerial Certificates that were voted at the last General Conference.

The Conference voted unanimously to have Bro. H. A. Sheets continue as their pastor for another year.

It was also voted to hold the annual meeting one week later than has been the custom. This was done that the pastor might have a week in which to attend the Ministerial Conference now being planned in connection with the General Conference.

It is also recommended and urged that every member of the Church of God in Virginia join the "Dollar-A-Month Club", thus aiding the gospel work of our National Organization.

H. A. Sheets, Sec.

NEBRASKA CONFERENCE

The Annual Conference of the Church of God in southwestern Nebraska was held at Holbrook, August 16 to 23. Brethren were present from Longmont, Colo., and from the following places in Nebraska: Blair, Moorefield, Cambridge, Bartley, Arapahoe, and Edison.

Among the young people present were four former members of the Bible Training Class, namely, Dorothy Krogh, Harvey Krogh, Clarence Lapp, and Grover Gordon. The sermons by them were greatly appreciated. We feel proud to see them carefully preparing themselves to carry on the Lord's work.

We all enjoyed Bro. Conner's sermons and Bible lessons. His continuous expressions of gratitude to our heavenly Father, testified of his devout faith and caused us to resolve anew to seek to glorify Him who gave so much for us.

At the close of the meetings three young men put on Christ by baptism. They are Donald Stedman and Aldo Stedman of Moorefield, and Harold Barnett of Holbrook. We pray that God will guard, guide and direct them and that they, with us, will be ready when He comes.

ROCKFORD, ILLINOIS

We have again taken up our fall schedule of church work after having discontinued a part of it during the month of August. Services are as follows: Sunday School each Sunday morning at 9:45 and Morning Worship and Sermon at 11:00; Berean Class each Friday evening at 7:45. These services are all held at the W. C. T. U. Hall, 1904 North Main Street. The ladies of the church have a Dorcas sewing society which meets every other week at the homes of its members.

On Sunday morning, August 31, we listened to an inspiring sermon from our pastor, Bro. Earl Thayer, after which Bro. Edward Lindsay was presented with a baptismal certificate and was extended the right hand of fellowship. His baptism on August 2 was cause for special rejoicing as he is the first new member (except by letter) to be added to our little church group in Rockford.

We were pleased to have Bro. and Sr. W. V. Lansbery of Casey, Ill., in attendance at our services on Sunday, August 30, and on Friday night, September 4. On Sunday, September 6, Bro. and Sr. Marsh and Arlen and Bro. and Sr. J. H. Williams were in attendance at Sunday School and church.

On Sunday morning, August 23, we were pleased to see Sr. Orpha Sanford, Sr. Edna Beck, and Bro. Chas. Anderson from Chicago; but we were sorry not to have had church service that day as they had driven out expecting to hear Bro. Thayer speak. We hope they will come again soon, as we will have a sermon each Sunday morning from now on throughout the coming year, God willing.

We are always very much pleased and encouraged to have friends drop in and attend our services, and we want to extend an earnest invitation to any who come near our vicinity to attend any of our services.

OUR TRIP TO ARKANSAS CITY

It was indeed a blessing for us to again meet in conference with those of like precious faith who assembled at Arkansas City from August 23 to 30. This year the attendance was below that of the past few seasons, but we know some were not privileged to attend because of unavoidable circumstances. Those who were present took an unusual interest in the work.

Elder John Denchfield, a former student of the Bible Training Class and present pastor of the Eden Valley Church of God in Minnesota, greatly assisted in making the conference a success. We know his effort will long be appreciated, especially by the young folks with whom he worked.

The brethren at Arkansas City are not discouraged. May God give them the strength of Gideon to overcome their handicaps though the membership is small. We are glad to report that the hope and talk of the brethren is still that of soon erecting a church building.

Though we trust the entire membership was encouraged in the calling of the Master, we are still more grateful for the conversion of five young people who publicly confessed faith in the Lord and were baptized. These we gladly introduce to the church. They are Murray Oliver and Firman Reed of Attica, Kansas; Hugh and Victor Gillespie of Arkansas City, Kansas; and Jean Bernard of Oxford, Kansas. All are of high school age. Surely we pray that they may be kept clean, that they may be led of the Lord through the pitfalls of life, and that they may be crowned with the Lord in the next age.

We will remember with joy our trip to Arkansas City, and are confident that God will be the abiding strength of His people there. Sydney E. Magaw.

NELSEN - WHITE

A very pretty home wedding was solemnized on Saturday, September 5, when Miss Opal White became the bride of Mr. Kenneth Nelsen, at the home of her parents in Bennington, Nebr. Lloyd, brother of the groom, and Doris, sister of the bride, served as best man and bridesmaid.

The wedding took place at 9:30 a. m., Bro. Almus Adams performing the ceremony, and it was followed by a wedding breakfast. The young couple left immediately for Lake Okoboji and other points of interest. They will be at home in their nicely furnished new house in Bennington after September 15. The best wishes of their many friends go with them.

MRS. JOHN PRICE

Elizabeth Catherine Damude was of the early stock of believers from which came the present-day Church of God at Fonthill, Ontario. She became the wife of Jacob Jenter, who was her companion through a long lifetime. After his death she married John Price.

Death came to her on the morning of August 14, 1931, and on the 16th, at the little Fonthill church where she had long worshipped, we conducted the funeral service, speaking of the beauty of her hope, which was to be awakened out of death's sleep by the voice of the returning Lord, who shall usher in earth's day of glory and call us to Himself. With that hope, sorrowing hands laid her to rest in Fonthill cemetery. M. W. Lyon.

MRS. LILLIAN M. PECK

Mrs. Lillian M. Peck was born in Michigan, Nov. 20, 1869. It has been about ten years since the family moved to Venice, California, where her husband, W. H. Peck, engaged in the furniture business. Through the teaching of their eldest daughter and of Bro. S. J. Lindsay, Sr. Peck came into the knowledge of the gospel of the kingdom of God, and became obedient to the faith in baptism by Bro. Lindsay in 1924. For the past three years she has been afflicted with cancer from which for two years she had entertained hopes of recovery, but the death of three members of the family, the eldest daughter, Sr. Lillian, a son, Ira F., and a brother-in-law, coming in rapid succession, so shocked and weakened her that the enemy finally became the victor, and she fell asleep in Jesus on August 29, 1931. She suffered long and patiently. Her daughter Sr. Fidelia Pearson, of 603 Maple Ave., Mayfield, Ky., came to her mother's bedside on May 15 and was in constant care of her until the end, as was also her son, Hubert and wife of Venice. This daughter and son, together with another daughter, Sr. Naomi Battisill, of 17504 Cooley Ave., Redford, Detroit, Michigan, and her sorrowing husband, W. H. Peck of 705 Boccaccio St., Venice, are left to mourn. In the absence of the pastor of the Los Angeles church, a Presbyterian minister made a few brief remarks, and she was laid to rest beside the daughter in the Hollywood Mausoleum to await the trumpet call. Emma C. Railsback.

HERALD RECEIPTS

Frank Switzer; C. A. Corbell; A. C. Kjardgaard; Mrs. C. H. Nye; Ashby Updike; Mrs. G. F. Updike; C. A. Smead; George Claypool; Mrs. Luey Robinson; A. J. Grubbs; John M. Dorn; Mrs. Connie Ramsey; Mrs. Helen Schaffer; Sarah Dashwood; C. P. Oliver; Mrs. Chas. Page.

THE RESTITUTION HERALD

Published by
NATIONAL BIBLE INSTITUTION
Oregon, Illinois

TO OUR BROTHERHOOD

AS BUSINESS manager of the National Bible Institution I am coming to you with a business proposition. The National Bible Institution stands upon a perfectly safe financial basis, but owing to the present financial depression our debtors are hindered and delayed in making payment of their bills, while our creditors are pressing us for payment of bills we are owing them. These bills we are very anxious to pay. Everyone who has ever transacted any considerable amount of business knows something of the importance and value of maintaining good credit.

Our bills payable are scattered about in many small amounts, owing for supplies and greenhouse stock, as are our bills receivable also. Those who are owing us have been embarrassed and delayed in paying their bills on account of the present depression rather than on account of dishonesty. Some have lost their surplus funds through bank failures, and are now struggling to get back to firm footing again. Most of them will come back in time and pay in full, but it will require time and patience on our part.

My proposition to you is this:

Those of you who have funds from which you desire to draw interest, loan it to the National Bible Institution at six percent interest, which will enable us to pay up our bills that are due, thus keeping our credit good, and enable us to bear with those who are owing us until such time as they may be able to pay their bills. Some of our people who know our situation would gladly accommodate us were their surplus funds in such form that they could be used for this purpose; but they are in form of stocks and bonds, all of which have fallen far below par value, and they do not want to sacrifice the amount necessary to accommodate us at this time, as these securities are expected to come back to par value in time.

My appeal therefore is to those who may have a few hundreds on hand or in savings banks which may not be bringing you more than three and one-half percent to four percent. The National Bible Institution will pay you six percent, and the security is ample. We have property to the value of approximately \$40,000 with indebtedness of approximately \$15,000, and the amount we desire to borrow is for the purpose of paying on this indebtedness—not to pay running expenses.

If you will loan us \$3,000 our indebtedness to others will be reduced just \$3,000. If the banks were making loans we could easily secure the amount needed, as our credit at our home bank is one hundred percent. But as the banks are making no loans, regardless as to securities, I am appealing to our friends who are interested in the welfare and success of the National Bible Institution to try to secure the amount needed. If you can spare one hundred dollars or more, kindly notify us at your earliest convenience, and it will be appreciated.

Address all communications to National Bible Institution, Oregon, Illinois. If you desire your communication to be considered by me particularly, just note on envelope: Attention Mr. Conner, or any other officer of the institution, as the case may be, and it will be given attention accordingly. Otherwise your communication will be opened by the office girl and then referred to the department or person which, in her judgment, should give it consideration.

I have nothing to do with the editorial department, and can give attention to the business and executive matters of the institution only. Heretofore the editorial and executive branches were conducted by the same individual. These have now been separated, and henceforth the editor is in no wise responsible respecting the business and executive part of the work, and likewise the business manager and executive is in no wise responsible respecting the editorial part of the work, and it will facilitate matters and result in more prompt consideration of communications if all correspondents will keep this in mind and act accordingly in communicating with the National Bible Institution office.

As manager of the institution I desire your counsel and assistance in every way in which you may be able to render assistance. Your criticisms are not only welcomed but solicited when intended to be constructive. What I mean by *constructive* is this: If anything should be done by the manager or in his department which you believe should not have been done, or should have been done differently, tell the manager so frankly, giving your reasons, and how you believe it should be done or conducted, with your reasons. But don't forget nor neglect to tell *how* you believe the thing complained of ought to be done or conducted. If you just say you do not approve of the way things are being done, without giving any reasons nor suggesting how you believe it should be done, such criticism will be considered by your manager as being destructive, and therefore given but little attention.

I can always find time to consider criticisms of counselors and advisors, but I have no time to waste in considering destructive criticisms and faultfindings. No doubt there will be much room and just cause for criticism of my work in this office, and I shall expect it, and welcome it. But, brethren, make it constructive and therefore helpful, and I will thank you.

L. E. Conner.

GENERAL CONFERENCE expressions were heard to the effect that God is blessing us as an institution. The greater the number who devote themselves to the work, the more God will bless us, if we seek to do His will.

THE RESTITUTION HERALD

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Between Death and Resurrection

By G. Eldred Marsh

WHAT is the state or condition of man between death and the resurrection? This interesting question is frequently asked by those who think deeply and seriously concerning the future life. As with all other disputed questions, religious or otherwise, it is wise to ascertain at the beginning of the investigation if one or more points of agreement do not exist in the minds of the disputants. In the present instance, an evident point of general agreement is found in the word "resurrection".

While more or less disagreement exists between the various religious schools concerning the time and nature of the resurrection, they generally agree that a resurrection from the dead will actually take place. The statement of our question acknowledges this much to be true.

The Apostle's Creed affirms in its familiar phrase: "I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The forgiveness of Sins; *The Resurrection of the body*; And the Life Everlasting. Amen." This ancient Christian symbol adds somewhat to the general thought of resurrection when it defines it as "The Resurrection of the body."

This statement clarifies the thought and gives it a definiteness and precision it would not otherwise possess. The resurrection, as an article of Christian faith, refers to the resurrection of the body. It has nothing to do with what is commonly denominated the "soul" or "spirit". Let us remember this! The resurrection has to do with the body, and with the body only.

It is necessary that we should have this point of general agreement fixed clearly in our minds in order that we may be prepared to understand what the Bible teaches concerning the condition of the individual whose body has been consigned "dust to dust, ashes to ashes", while that body remains in the grave.

In my investigation of the question from sources extraneous to the Bible, I have been impressed with the paucity of conclusive and positive statements I was able to

find concerning the Intermediate State. The leading theologians seem at a loss to produce any real biblical evidence in answer to our question. For example, the *Biblical, Theological and Ecclesiastical Cyclopediae*, edited by M'Clintock and Strong, says regarding the matter, "Respecting this, little is definitely said in the Scriptures, and it is therefore left for our speculation to fill up the lack of information on this interesting theme, guided by such hints as are casually thrown out by the sacred writers, and such considerations as the ascertained nature and destiny of man afford." Other recognized authorities speak with equal modesty of their lack of information on this important subject.

A second discovery in connection with the question is the fact that leading divines and many Protestant denominations teach individually and in their statements of faith that no one goes immediately to heaven or to a place of punishment at death. They generally agree that between death and the resurrection the "soul" or "spirit" is not subject to conscious happiness or sorrow.

Again quoting from M'Clintock and Strong: "In the second place, it follows that *the soul can have no cognizance of the passage of time while thus disembodied . . .* We conclude, therefore, that *the intermediate will pass to all its subjects as an instant*, and that none will be aware of the length of the interval. . . . We are bound to conclude, from the total diversity and even contrariety of their properties and attributes, that a dead man is really dead to everything pertaining to time and sense."

May I bring to you further testimony from the pen of Dr. Olin Alfred Curtis, Professor of Systematic Theology in Drew Theological Seminary? He says, "We are never so to regard the doctrine of the intermediate state that it even suggests *heaven*. The terrible stress upon death is yet lingering there, for no man is complete, no man can be complete until the resurrection." (*The Christian Faith*.)

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EDITORIAL

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F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

THE KINGDOM OF GOD

IN EXHORTING His apostles as to prayer, Matt. 6:9, the first thing our Savior placed before them was that they should honor and reverence their Father in heaven. The first petition taught them, that which apparently stood foremost in the mind of the Savior, was, "Thy kingdom come."

It was addressed to the Father in heaven. It was a heart longing of our Lord and Master. He exhorted His apostles and all followers that they might come to realize the importance of this great petition, the importance of the realization of the petition in fulfillment.

When speaking of the kingdom of God one necessarily speaks of that which eventually must directly influence every living subject of that kingdom. God's kingdom, established at the return of our Lord and Savior, is to become all-inclusive in its domain, absolute in its sovereignty, having the interest of every individual in hand.

The kingdom of God in its fullness will answer every governmental problem, every commercial situation, every industrial lack, every financial disruption, every like problem of every subject of that kingdom.

PRESENT DAY DILEMMAS

WE cannot too soon come to realize that every community or national dilemma of today results in one way or another from the government or governments of earth. Every condition of crime; every condition of inequality of citizenship; every condition of commercial breakdown, of industrial catastrophe; every condition of social corruption, of educational confusion: every one of these heart-rending conditions is the result of human government, or its lack. Strive as he may with all uprightness and nobility of aim and purpose, yet no man is able to act beyond the limits of the finite mind, nor to insure himself or his fellows against error of judgment and action, the result of which must be destructive in tendency. There are many just reasons for all this. In fact, it would be impossible to expect otherwise. When one soberly and sanely meditates quietly by himself and his God, he can but realize that no other end could result than is resulting and must result.

SOMETHING NEW UNDER THE SUN

STATISTICS reveal that there have been repetitions in human history of social and business conditions. Nations have come into existence, have developed and become glori-

fied and have suffered overthrow, one after another. The dignity of Babylon, the sovereignty of Medo-Persia, the art and grandeur of Macedonia, the strength of the warrior nation, Rome: all these have not only gone into decay, but the memory of them has practically faded away. As with these, so with long lists of other nations. It is only the governments and kingdoms of the present day that the present generation seems able to really study, analyze and consider. So much so is this the truth that the common saying, "History repeats itself," has come to be accepted almost as an axiom. If we accept such statement as a fact, then we must expect to realize the complete overthrow of present nations and kingdoms and the rising up of others, possibly yet unborn nations, to take their places.

But just because the memory of man indicates that history repeats itself is no evidence that the easily spoken phrase carries the truth. As a matter of fact, when compared with the Bible, the statement is not true. God's prophetic Word reveals to us that a great new thing is soon due to take its place in the world. Nothing in the present has ever been like it. The dream of man has never sensed it. Once it is established it is never to fail, never to be discontinued. I refer to

THE KINGDOM OF GOD

God's kingdom as foretold in the Scripture will be an expression of God's great mind and truth and plan with reference to the upbuild and welfare of humanity as it inhabits the earth. It will lead the human mind to a realization that all of the people must necessarily live true to one another as under the guidance of one single plan, one definite governing aim and purpose and end. The proclamation of our Savior in Judea and Galilee strikingly revealed in a small way how such a common recognition of God, such a common acceptance of God's one mind, one plan, one thought, would result in blessing and benefit and peace and quiet to all concerned. Search as one may, he cannot find out that the commandments and directions of our Savior ever brought upon those commanded one little discomfort or displeasure or disease or disruption. His every commanded word when heeded brought uplift of body and mind and hope. It was only the enemies of our Lord who, flinging their anathemas at Him and His would-be followers, brought distress upon them. His whole activity of word and life revealed that with universal domain and universal authority the Savior's rule, as God's appointed King, would result in universal peace and quietude and upbuild and blessing.

PRESENT DAY CONDITIONS

THE world today is passing through the greatest condition of sorrow that history reveals. At no other time has there been such world-wide, deep-seated unrest, dissatisfaction and suffering as there is today. Of course, if this is to be another instance of history repeating itself, then we may soon definitely expect the dawn of a new and better day. But prophecy reveals the fact that either now or in the near future history is going to fail to repeat itself in the rising from a depression like this to a return of former conditions. Rather, God's prophetic word assures us that some day the financial and social and industrial and commercial and educational conditions are going to bring man and man's government to their Waterloo. That is to say, man's government will one day have brought on so much of catastrophe in its many lines of activity and influence as to bring upon itself its own overthrow. From the ashes of this condition God's own kingdom will arise which "shall not be left to other people." That is, it shall not be absorbed and taken over by any following people.

He who will stop to analyze present day conditions should be amazingly and overwhelmingly convinced of the truth of God's Word. Only think:

It is not in obedience to God's Word that the great sur-

plus of edibles remains untouched while nearby hundreds are suffering for lack of food;

It is not in obedience to God's Word and command that one group of a people is rolling in wealth and luxury and wastefulness while another group is languishing in poverty and squalor and desperate need;

It is not in obedience to God's Word that man becomes a criminal, shoots his neighbor down or steals his neighbor's property;

It is not in obedience to any of God's words than any one class of society defames, demoralizes, and immoralizes another phase or group of society.

And yet these conditions are here today. They are not merely local, they are more or less world-wide. Not one of them exists as a result of obeying God. They all result from carrying out the selfish, greedy desires of one who takes advantage of others.

GOD'S KINGDOM

THE great question is: Are we to look for a return to human normalcy of government from these conditions, or are we to expect a continued tobogganing to unbearable depths of confusion and heartache till our heaven-an-

(Continued on page 810)

THE BIBLE TRAINING CLASS

By G. Eldred Marsh

IN THESE days of growing skepticism and indifference to all religious ideas and influences, the attention of the church should be especially directed toward our young people, for upon them and upon their attitude toward the truth of God (humanly speaking) the entire future of our effort depends. To encourage our young men and women to engage in religious activities and to prepare themselves to assume responsibility and leadership in the Church of God must be one of our chief endeavors. We must impress upon them that they are equally responsible with us for the success of our work; that they are the ones who soon must bear the entire burden; that from their ranks must be drawn the religious leaders and the spiritual and financial support without which the work cannot go on.

To accomplish this vital purpose the Bible Training Class has been established and is being maintained. The Training Class is the fruitage of the hearts and hopes of our people. It is the concrete expression of their desire that the gospel of the kingdom of God should be widely and ably proclaimed. We have come

to realize that the times in which we live demand a ministry possessed of higher educational attainments than ever before; that if we are to reach and hold the ear of the public, the truths so dear to our hearts must be presented in a manner that is acceptable to the sensibilities of a modern, educated congregation; that to know the Bible alone is no longer sufficient.

Paul was able to convince all classes of the truth of the gospel because he was able to speak a language which all could understand, and because he could use expressions and illustrations with which his hearers were familiar. Had the great Apostle clung closely to the language of his fathers, had he appealed to the Gentiles in the same way that he appealed to the Jews, he could not have reached their understanding and produced a favorable response from them. And so it is today!

The prayers, the work, the money we bestow upon the Bible Training Class will bring to the Church of God a most bountiful reward, both in the world that now is and in the world to come!

THE THOUGHT OF GOD

One thought I have, my ample creed,
 So deep it is, and broad,
 And equal to my every need—
 It is the thought of GOD.

Each morn unfolds some fresh surprise,
 I feast at life's full board;
 And rising, in my inner skies
 Shines forth the thought of GOD

At night my gladness is my prayer,
 I drop my daily load;
 And every care is pillowed there
 Upon the thought of GOD.

I ask not far before to see,
 But take in trust my road;
 Life, Death, and Immortality
 Are in my thought of GOD.
 —*F. L. Hosmer.*

BEAUTY FOR ASHES

By J. W. Williams

WHEN the gracious Son stood up in the synagogue of His home town and read Isaiah's above prediction, saying He had come to make it good, the mourning nation, who had waited long in pain and sorrow for the day the Prophet foretold, found their sickness fled at His touch, their weight of sorrow lifted, their bereavement turned to reunion with their lost ones who were on the way to the Silent City. Under three figures of speech all this happiness was prefigured by their Prophet: Beauty instead of the ugly ash heap upon which orientals sat in expression of their misery; faces anointed with oil instead of the mourning lines and features of face; garments of glad color instead of the dark hues of sorrow and bereavement.

Israel had long sat upon her ash heap, waiting for her Messiah to come and redeem her. She had long worn a face of care and misery and the garments of sackcloth, betokening her degradation. Now He had come, and all was changed. He proclaimed her restored kingdom at hand and made the claim good by the miracles that brought kingdom conditions present to them for a time. But only for a time! For the time of her redemption had not come, but the time of the Redeemer's paying of the price of redemption upon the tree.

Israel again went into deeper mourning than ever, after a brief respite that made the future misery all the harder to bear. But only for a time! There will come again a great and lasting deliverance through the near Kinsman,

when the year of Jubilee shall come with His return. Then the prophecy will be wholly and unchangeably fulfilled. They will never sorrow more. The garments of black sackcloth will be cast aside forever. Faces will be radiant where were tears. Beautiful garments of pure linen for those who sat among the ashes.

In all this beautiful language does the heavenly Husband, who loved His earthly nation wife with an everlasting love, assure her of her final restoration to His favor. Their inspired musician wrote that weeping may endure for a night, but joy comes in the morning. The Lamb sends them final word that all tears will be wiped from all faces; that pain shall be no more and never again a sad funeral procession moving through the ages.

We almost forgot her misery in contemplation of such happiness, when her remarriage to her Husband will be celebrated for a thousand years of joy. And some day, He says, she, too, will forget her sorrow and her shame. It almost makes us wish we were the reclaimed wife, so we could have our mourning transformed into such rejoicing. But there is no need for this. There is a happy day like this for all. God is no Respector of persons in individual joy, as well as in national opportunity, in the grace of the gospel. If the miseries of the Jews awake His compassions, He loves the Gentiles also, for the Redeemer, says John, died for the world as well as for our sins.

Job was an Edomite, but though he was not of Israel the Father took notice of his pain and his cries for relief, and after he rose from his ash heap and cast off his sackcloth, he lived for a hundred and forty years of joy.

The Jew who was sent to the Gentiles assures us that our light affliction, which is for a moment, works for us a weight of glory that is lasting, and that the sufferings of this present time are not worthy of comparison with that glory then to be revealed. These are heartening words to those who sit in darkness and the shadow of death, and they reach the heart of everyone with their cheering balm, for who lives that has not seen sorrow?

The sheep are now traversing the valley of the shadow, but the good Shepherd, who went through it before for them, is accompanying them, and with such cheering words as the above He is encouraging their lagging steps. A father who loves must sometimes express that love in corrective chastening. Ore of flesh that contains gold of faith must pass through the refining fire. Flesh that contains the source of sin in the three desires must give way to the spiritual body of resurrection. Only the few who live to see their Redeemer descend will escape the death that makes this resurrection necessary, and all must experience figuratively the crucifixion with Christ, to which the Apostle so frequently alludes, before they can share His glory on the other side of His cross of shame.

There are three things that inhere in this flesh that is to be crucified and that make the crucifixion urgent. We are crucified with Him that the body of sin may be destroyed, that henceforth we shall not serve sin. We suffer in the flesh, but in resurrection to the spiritual body there

(Continued on page 810)

MY PRAYER FOR THE TRAINING CLASS

LAST Monday morning I awoke and found myself praying for the Training Class. It seemed two of the class stood beside me, looking so discouraged and downhearted. I said to them, "Well, boys, you seem very heavily loaded this morning. What are you carrying?"

They looked up and one said, "Sr. Woodward, we are much discouraged with our work."

I said, "Hide quickly behind the Cross in prayer, for you are on very dangerous ground. You are losing faith in God, or you would not show such very heavy hearts as you have this morning. You are harboring fear and distrust in your minds. Probe around quickly and find a reason, if possible, for your gloom. Perhaps you have been too highly elated of late over some of your work, not giving God the glory, but claiming it for yourself. The dear Christ is always on the lookout, and is perhaps purposely calling your attention by bringing this shadow into your lives just to show you how dangerous is the path you are following. For we have nothing in ourselves to be proud of, and if we have done well we must give God the glory instead of ourselves."

It is an easy thing to become overloaded with pride, forgetting God gave us the brains to think with and the strength to act. He has to call us down occasionally and rebuke us, and when we really awaken to the fact of what has occurred, how we hide our faces in shame. Our pain and shame can only pass away by going alone with God in prayer, where He will listen and forgive. Can we now say with Peter, "For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."—1 Peter 2:20.

So, beloveds in the Lord, clothe yourselves with humility and pray on, for God never goes away on a long journey nor forgets, but He always hears and answers our prayers. We are suffering sometimes for our own good. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." That was why He suffered—to bring us to God. What a patient, longsuffering Christ we have!

I was so thrilled this morning while reading my morning lesson in Colossians 3:13. "Bearing with each other, and freely forgiving each other, if any one for some things may have a cause of complaint; even as the Lord forgave you, so also do ye forgive." Emphatic Diaglott. How often we are called upon to "bear with each other". And besides all these things, "Put on love, it is the bond of completeness". It is so hard for us to overlook personal hurts, but if we will look closely into our own hearts, we will find that the reason we do not forgive readily is because of our own selfishness. "Forgive us our debts, as we forgive our debtors," should mean very much to every one of us, but we seem to pay little heed to it and keep right on in the unforgetting route.

But I have wandered from my Training Class Prayer. When I awoke I was saying to the two boys, "You will meet many hard places. Be patient; stand still and see the glory of God. The Father knows how hard the way is for you, and He will lighten each burden as He knows you need it. Do not allow yourselves to ever be discouraged, that means a loss of faith. Be strong, courageous, stable! Look up and see the silver lined cloud, and praise God that He stands behind it, ready to keep you in His love."

M. A. Woodward.

"A MAN'S life consisteth not in the abundance of the things which he possesseth."—Luke 12:15.

FROM DISTANT LANDS

Thinking this might be of interest to the readers of The Herald, I am sending it. We may not always be able to talk to people by the way, but we can often give them a smile. We may not be able to go to China, much as our heart may be there, but we can pray for those who are there. My niece, Kathryn, went out last year and is happy in service for the Master.—R. H. Judd.

DEAR FRIEND: Just over two days of settling in at my mission station and beginning to recognize the faces of servants and Christians that were around the compound, and then Sunday came. I wish that I could have smuggled you all into the China Inland Mission chapel and compound that day by some fairy tale, invisible cap, or magic wand, for you would have been charmed with the quaint Chinese houses and tiled roofs, making such dark shadows in the brilliant sunshine, not to mention the Chinese Christians themselves in their best clothes, and the little children with their queer little plaits and brightly colored flower-garden clothes.

It was the great Sunday of the year, baptismal Sunday, when candidates for baptism and their friends, Christians, and their families come in from the surrounding district to confess their Lord and to remember His death "till he come". I wish I could make you feel the atmosphere of love and fellowship, of joy and friendly interest that was around us.

The day began early, for the baptismal service was at 6:30 a. m. It almost made a lump come in my throat, though there certainly was praise filling and overflowing in the heart, as some of the old Chinese women fearfully stepped down into the water on their tiny feet. Water has such terrors for them, and so many of them have never had a bath in their lives. Yes, it does make you smile, doesn't it? when we are used to having them so often.

I wonder if we have enough imagination to put ourselves in their place just for those few minutes that Sunday morning and try to feel and understand all the fears and all the joys that confession of Christ meant for them. Im-

agine hearing the gospel for the first time when we are old, when it is hard to understand, the struggle and the determination needed to accept and confess the Lord, to learn to read a simple catechism, to bear with the disinterestedness of relatives, or perhaps even their opposition, and then about a year of trial to make sure that Christian living equals profession: all this leading up to this Sunday morning baptismal service.

The Chinese pastor who baptized, with his stern but quiet face, and yet his gentleness, seemed a kinsman of that John the Baptist of the desert places and "Behold, the Lamb of God". There was one exception to the simple answer of "I do" to the question put, and that was an old grey haired woman whose voice rang so clearly through the chapel, and I am sure that it rang through the arches of heaven itself, "Yes, I'll die for Him." I wonder would you? Really? Would I?

And then we went back to our quiet courtyard for breakfast and a few minutes of quiet. But soon there were groups of women and children wandering in to see the strange way that these foreigners live under the escort of some Bible woman, and I would look up from my desk and find half a dozen or so pairs of curious eyes on me, and then for a minute I would try to do my best to act the hostess dumbly. My Chinese is very limited as yet, and owing to the change to the north of China, what Chinese words I know are pronounced differently. And so that Sunday morning my one answer to every remark and every question was a smile.

"How old are you?" A smile.

"What is your honorable name?" A smile.

"You sleep on a bed?" A smile. (They generally sleep on a raised hollow brick platform in which fire can be put to warm it if fuel is obtainable, and it is usually built at one end of the room.) And then sometimes the answer would come from the Bible woman, "She is a new one, just come, she can only smile."

Out in the women's courtyard it was the same. Here there were little groups of women gathered round a Bible woman or one of the missionaries learning to read a hymn, a Bible verse, or the catechism, telling about their homes and talking about the last visit from the missionary. As another one came in through the quaint Chinese doorway, someone would remark, "You've come," and then there would be a chorus of "*Ping an*" (Peace), from others.

"Peace" is the common greeting around here apparently, and so there is a continuous wishing of peace from the time we get up in the morning until they leave us with the "Sleep beautifully" at night. May He grant that they each one may have that peace which passeth understanding, guarding their hearts from all the evils of a heathen land and particularly those who walked on the heights that Sunday morning and who went back to their old humdrum existence that evening to live the Christ there.

Then the gong rang, and we all went down to the chapel for the regular morning service. At the close they gave a farewell to two of the missionaries who were leaving here to open up another station in this province, and at the same

time they welcomed me. Both of the ladies who were leaving had been in Hwailu for many years, and so it was saying good bye to old friends.

Then when their ceremony was over, my turn came. The great problem with me was when to get up to give my bow, for a bow at the wrong time would be almost tragic. Fortunately I understood enough, when I was being politely requested, to step up on to the platform (this was confirmed by a nudge from one of the missionaries sitting beside me). Once I was up there, the whole congregation stood, and at the "One" of the pastor who was standing in front, they bowed, and I, on the platform bowed in return. "Two," and another bow. "Three," and another bow, and then to my real embarrassment I was asked if I wanted to say anything. The only answer possible was to shake my head and hastily descend from the platform.

But with a welcome like that I should belong here, shouldn't I? My Chinese surname means "Blessing". I wonder if you could do your part to make me a blessing here, that the glory of the Lord may shine forth? Then after the excitement of farewells and welcome came the still quietness of the communion service, and the Lord Himself drew very near.

It was nearly two, and we were all very ready for our dinner. Soon we were sitting by special invitation among the women, plying our chopsticks. Then came more talking, more hymns to teach, farewells from those who had long distances to walk, and then at about four a praise service for the women, when we sang favorites, some to tunes familiar in our home churches, and some weird Chinese tunes that will take a while for me to learn all their peculiar ups and downs.

Gradually the crowded courtyard emptied, and as the sun set there were only those left who were staying the night. And so the day was ended!

Can you read between the lines, and see the people and the things for which the Lord would have you pray? those who have just been baptized, those who are preparing for baptism, the Bible women, the Chinese pastors, those who are opening new stations, etc.

I am afraid I have rather taken for granted that you know the map of China well, and that Hwailu will not be just a name to you. It is in the northeast of China, and not very far, as distances go in China, from Peking, the old capital of China and in the same province. It is not a very large city, but there is surrounding country with hundreds of villages to hear the Gospel.

The city is at the foot of the mountains, and I find them a strength to look at, and as we look out over the plain and imagine, miles beyond our vision, those villages where Christ is unknown to so many, the cry goes up, "Lord, who is sufficient for these things?" All the barriers of language and customs and incapability come up, and the answer still rings back, "We rest in Thee, and in Thy name we go."

Sincerely,

Kathryn S. Judd.

(China Inland Mission, June, 1931.)

NEW EVIDENCES OF SCRIPTURE TRUTH

(Note: Out of the dust of centuries the archeologist's spade is constantly bringing to light new verifications of the Bible record. One of the latest of these is contained in the following newspaper dispatch to the Toronto Globe from Jerusalem, dated August 2, 1931. It is passed along to Herald readers by Sr. W. H. Holland.)

RUINS of Capernaum, the New Testament city which the Lord Jesus selected as a starting place for His mission, have been laid bare, and the synagogue where Christ, according to the Gospels, preached one of His most stirring sermons, is being restored after having lain under the dust for nineteen hundred years.

Though the most surprising finds are being recorded from Palestine recently, this restoration of Capernaum synagogue is, perhaps, most intimately of them all related to Christianity. For from this region, with its gemlike Lake of Galilee as a center, were drawn the majority of the disciples, the men who became apostles later.

There is no country where the excavator is so busy as in Palestine. There are no fewer than eleven expeditions in the field, representing seven different nations. Bit by bit the story of the Bible and the Gospel accounts of the life of Christ are being verified and reconstructed by modern research. Under the cold light of science the theories of the higher critics, held almost invulnerable at the beginning of the present century, are going up in thin smoke.

GOSPELS CONFIRMED

THE latest blow against the holders of the non-historical character of Christ comes from Dr. Schwartz, a German excavator, who has been working in Galilee for the past three years, digging away at crumbling foundations of Jewish and Roman ruins of synagogues, temples, public houses, and small town forums.

Clearing away a heap of medieval rubbish on the shores of the Sea of Galilee, Dr. Schwartz has uncovered a steep, rock wall, and has thereby established a weighty argument in support of the Gospel story of the Gadarene swine. Prof. Huxley maintained that the account of the Gadarene swine, in which the devils cast out by Christ took refuge and afterward plunged into the Galilean Sea, was untenable, because nowhere did the hill go sharply down to the lake. After carting fifteen hundred carloads of dirt, the accumulation of twenty centuries, Dr. Schwartz revealed that the typical "steep place" mentioned in the New Testament was exactly on the spot where it ought to be.

CITY'S SITE FOUND

OF PECULIAR interest is the work now being carried on at Capernaum. For more than nineteen hundred years, the very situation of such an important Bible city as Capernaum has been in dispute. Archeologists are now agreed that Tell Hum is the site. The man whose researches finally established the site was the late Dr. Orfali, rector of the

Franciscan School of Archeological Research and president of the Palestine Oriental Society.

Dr. Orfali found the remains of a first-century building in the Roman-Corinthian style, which is now accepted by scholars as the synagogue built by the centurion of the Gospels. It is in the seventh chapter of Luke's Gospel that the Bible makes mention of the centurion, a Roman who had built a synagogue. "For he loveth our nation, and he hath built us a synagogue," says the text.

As the archeologists proceed to reconstruct the ruins by raising the pillars and the walls, it can be seen that it was a structure of considerable beauty. The whole was composed of white limestone, resembling marble, the outer walls being built of very large blocks of stone. On the south side, facing the lake, it had three entrances. The pillars were adorned with beautiful capitals, and the lintels were profusely ornamented.

Among the ruins was discovered a large block of stone with a pot of manna carved on its face. Scientists believe that it was perhaps the sight of this pot of manna, facing the speaker's rostrum in the synagogue, that inspired Jesus to that sermon preached on the spot, which began with the words, "Your fathers did eat manna in the wilderness."

ARK AS EMBLEM

ON ANOTHER stone there is a quaint design, in relief, of what is believed to be a representation of the Ark of the Covenant, the mystic emblem of the presence of God that stood behind the great curtains in the Holy of Holies.

It has been decided to reconstruct the whole building as it originally stood. Dr. Orfali started this task. But now the work has been resumed in earnest, and in a short time scholar, scientist, tourist, and pilgrim will be able to stand in the very building in which Christ addressed the people.

One of the most important discoveries in Palestine, in the post-war era, has been the finding of the lost hymn of Theodore, a Syrian document of the time when St. Paul had not yet started on his missionary journeys. This document was found and translated by Dr. Mingana of the Rylands Library of Manchester. In this manuscript was contained the first description of Christ's personal appearance, something which does not appear anywhere in the Gospel accounts. It depicted an entirely different personality from the figure commonly accepted by medieval painters.

Further east, in Mesopotamia, diggers have stumbled upon houses forty-five feet under ground, which date from Abraham's time. Idols and instruments of war, amongst them beautifully wrought golden knives and swords, were recovered, and sculptured gods in emerald, gold and granite were brought to the surface. Some of these idols are so tiny and constructed in such a peculiar manner that they could easily have been slipped under the saddles of camels.

This fact confirms the Bible account of Abraham's grandson, Jacob, who discovered that his wives and attendants carried heathen idols under their saddles against his strict orders. Earlier exegetes had declared this Bible story fantastic, maintaining that the Chaldeans in Ur, Abraham's original home, worshiped immense stone images. The new discovery again confirms the Bible.

PALESTINE

Fair Palestine! though still enveloped in night,
 Though wan desolation broods o'er thee,
 The Sun of thy glory shall rise in His might,
 And the arm of Jehovah restore thee.

Though long has depression environed thee round,
 The grasp of thy foes shall be broken;
 Thy mountains and valleys with joy shall resound,
 For the word that Messiah hath spoken.

Thy down trodden children now scattered afar,
 Redeemed from the hand of oppression,
 Shall follow their guide of the Bethlehem star,
 To inherit their promised possession.

Then from Zion shall go forth the mandate of peace,
 The nations shall bow in submission;
 Then war's desolation and carnage shall cease,
 And the earth be Messiah's possession.

Rejoice, Palestine, that thy morning star bright,
 Already has risen high o'er thee;
 The Sun of thy glory shall rise in His might,
 And the arm of Jehovah restore thee.

—Selected.

THE GREAT LACK IN EVERY- DAY LIFE

By D. G. Harvey

"Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."

AFTER consulting Webster we find righteousness to mean justice (uprightness, honesty, freedom from deceit). We believe we can better get the thought of the Apostle thus, "Awake to justice and sin not." This command was not given to a world of sinners, but to Christians as were all of the apostolic writings.

We of the church (the school of Christ, the greatest Teacher) know that the Lord is teaching and preparing us for the great future work of the church during the next age of a thousand years. According to the Scriptures, we, if faithful, are to be *kings, priests, and judges*, representatives of God in the kingdom of God. Your attention is called to Rev. 20:6; 1:6; 1 Cor. 6:2, 3. The church as the *bride* or *body* of Christ are joint heirs with Christ (Rom. 8:16, 17). If joint heirs, we then inherit the same power and glory with the Son, our elder Brother. As kings, we share in ruling the world; as priests, we share in healing and instructing the world; as judges, we share in administering justice

to mankind.

God has been, during nineteen hundred years, calling out His church, instructing them by the words of Christ, the apostles and the prophets. All this has been for our upbuilding in those qualities of heart and mind which will fit us for the service for which we are called. God will *not* appoint anyone who is not qualified to fill the positions of kings, priests, or judges. God is not testing us according to our imperfect bodies. "He knoweth our frame, he remembereth that we are dust." Psalm 103:14. He then deals with our minds.

Through the influence of His Word, our minds are transformed, changed. We really are given new minds, *new thoughts*. This new mind makes of us a new creature. Rom. 12:1, 2; 2 Cor. 5:17. Thus we accept a new will, the *will of God*. But can we be perfect when our bodies are imperfect? Let Paul answer our question, "To will is present with me, but how to perform, I find not." Rom. 7:18. According to Paul's words he could not at all times do the things he should, yet Paul does not condemn himself. (Notice Rom. 7:20, 21.)

So it is with all who try to follow the Master. We all know how to will right, but to do right is the problem. Slowly we learn that God does not judge us by the imperfections of our bodies, for so long as we remain faithful, these blots and blemishes are covered by the robe of Christ's imputed righteousness. Rom. 4:22-24.

Therefore we do our best to show our Father in heaven that we are trying hard to do right in every act, word, and thought. And since God expects each member of His family to have perfect will, it becomes a personal question, just what is the will of God for us? So we seek to prove what is the perfect will of God (Rom. 12:1, 2). As we study and put into practice, as we learn, we grow in grace and knowledge. We become better acquainted with the will of God. This knowledge is not obtained in any supernatural way, but by the study of God's Word (2 Tim. 2:15).

We find we must give up our own selfish will and allow the will of Christ (let us say, the mind of Christ) to control our minds. "If any man has not the spirit of Christ, he is none of his." Rom. 8:9. The spirit of Christ was fully surrendered to the will of the Father.

Most Christian people see the doctrine of love in the Bible, but overlook the primary lesson, "*justice*". It is this lesson of justice we wish to consider at this time. Our text really signifies, "Wake to justice, and sin not."

The law given by Moses shows what justice means: Thou shalt not kill; thou shalt not steal; thou shalt not bear false witness. To do so would be wrong and unjust. Thus we see the whole law amounted to this: "Thou shalt love the Lord thy God, with all thy heart, . . . and thy neighbour as thyself." Matt. 22:37-40. The true meaning of the Lord's Golden Rule (Matt. 7:12) is, "Do justice to all men, as you would have them do justice to you."

Justice affects us in all our daily life. It applies in our work, and in our play, in our homes, among friends and among foes. The excuse for not keeping the Golden Rule

(Continued on page 816)

BETWEEN DEATH AND RESURRECTION

(Continued from front page)

From all the authorities I have consulted I find in the modicum of definite dogma presented this one point of agreement, expressed so clearly by Prof. Curtis: "No man is complete, no man can be complete until the resurrection."

Coming now to what the Bible actually teaches on this subject, we would ask this question: What do we know of the intermediate state from those who have gone there and returned?

The Bible records a number of instances in which individuals have been recalled from the Land of Shadows. There was the son of the poor widow who furnished Elijah with a home during the period of famine. In the New Testament we have the history of the daughter of Jairus (Mark 5:22-43); the son of the widow of Nain (Luke 7:11-15); Lazarus, the friend of Jesus (John 11:1-57); and, last of all, but most important of all, the Lord Jesus Christ.

In all of these recorded resurrections we observe this one outstanding fact, or rather, this one notable omission: not one of these restored individuals tells us a thing concerning his experience between his death and his resurrection! All are silent! Not one word of enlightenment do they bring from the Land that lies beyond the Valley of the Shadow of Death! So the only ones from whom we could hope to obtain a satisfactory answer to our question manifest a strange but exceedingly significant silence with regard to it.

The significance of this silence on the part of those who have passed into the great beyond and then been permitted to return is suggested to us by George E. Guille in his interesting little work, *That Blessed Hope*, published by the Moody Bible Institute in Chicago. While he asserts that it is his belief that "Scripture clearly teaches that happiness in heaven awaits every believer at his death," he immediately nullifies his own confession by declaring most positively, "The second reason why merely going to heaven is not the Christian's hope is that Scripture nowhere speaks of going to heaven."

Perhaps, then, the reason why these returned travelers have told us nothing of their experiences in the Shadow Land is that there was nothing to tell! They saw nothing; they heard nothing; they consciously experienced nothing while their bodies lay in the darkness of the tomb. This conclusion is in such complete harmony with the testimony of the Bible that I feel sure it is the correct solution of the mystery.

M'Clintock and Strong tell us that "little is definitely said in the Scriptures" concerning this matter of the Intermediate State, but I am forced to disagree with these able commentators on this point. I find the Scriptures give a clear, full, and logical exposition of the state of man in death. Further, that the Bible description of the conditions prevailing beyond death are in perfect accord with reason,

observation, and scientific deduction.

Without entering into an exhaustive study of the various words used in connection with the general place of the dead, I may profitably call your attention to the word used most frequently in the Old Testament and to the corresponding word in the New.

In the former, we find the word *sheol* in the Hebrew is generally used to designate the place of the dead, or the place where the dead remain between death and the resurrection. The conditions prevailing there are suggested in the language of Job as he pleads with Jehovah: "O that thou wouldest hide me in the grave (*sheol*), that thou wouldest keep me secret, until thy wrath be past, and remember me."—Job 14:13, 21. Concluding his petition, he describes the state of one who has entered there. "His sons come to honour, and he knoweth it not; and they are brought low, and he perceiveth it not of them." Again, in the same book we read, "If I wait, the grave (*sheol*) is mine house: I have made my bed in darkness."—Job 17:13. Again, "Drought and heat consume the snow waters: so doth the grave (*sheol*) those which have sinned."

The Psalmist adds his testimony to that of Job concerning the unconsciousness that prevails in *sheol*. "For in death there is no remembrance of thee: in the grave (*sheol*) who shall give thee thanks?"—Psalm 6:5. Even more emphatic are the words found in Ecclesiastes 9:4-10: "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; neither have they any more a portion for ever in any thing that is done under the sun. . . . 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."

The corresponding word in the New Testament is *hades*, which means essentially the same as *sheol*, i. e., the general place of the dead, which is further defined in Ecclesiastes 2:20 thus: "All go unto one place; all are of the dust, and all turn to dust again."

The unavoidable conclusion is this: between death and the resurrection "the dead know not any thing"; they are "silent in *sheol*"; they neither love nor hate; they do not even "praise the Lord". They have no knowledge, and because of that, those who have returned from the place of death can tell us nothing of their experience there, for nothing happened. There is nothing to tell.

In the glad morning of the resurrection the Lord of Life shall call His own sleeping ones from the silent, dusty beds wherein they lie, restore them to consciousness, and crown them with life and glory!

"Somehow I'm glad that those we've lost,
Safe lying on th' Eternal Breast,
Can hear no sounds from earth that mar
The perfect sweetness of their rest;

"No evil seen, no murmurs heard,
No fear of sin, or coming loss,
They wait in peace, imperfect yet,
The final triumphs of the Cross."

THE REVELATION OF JOHN

By Lyman Booth

(Continued from two weeks ago)

THE contents and structure of the book is very artistic because of its frequent use of a numerical symbolism. The constant use of the number seven has led many to view it as a sevenfold series of sevens to express the finality and perfection of its revelation. Five of this series of sevens are clearly marked, but we cannot trace the other two so easily. After the introduction they are given as follows (1:8).

1. The seven churches (1:11; 3:22).
2. Seven seals (5:1; 8:1).
3. The seven trumpets (8:2, 6, 13).
4. Contains the seven mystic figures.
 1. The sun-clothed woman (12:1, 6).
 2. The red dragon (12:7, 12).
 3. The man child (12:13-17).
 4. The first beast from the sea (13:1-10).
 5. The second beast from the land (13:11, 18).
 6. The Lamb on Mount Zion (14:1, 4).
 7. Son of man on a cloud (14:14, 15, 16).
5. Seven last plagues (15:1, 6, 7, 8).
6. Sevenfold judgment of the whore (17:1).
7. Sevenfold triumph (19:11; 22:10).

This is the arrangement by T. W. Chambers in his commentary. These subdivisions seem to be clear except in 4, 6, and 7, which seem to be somewhat doubtful.

There are several other systems of symbols, and we find they must be carefully studied in order to understand them. There are symbols of numbers, e. g. : four, the number of the earth, four quarters, four winds, etc. When a divine cycle of creative work is indicated, it is marked by the number seven, but when broken it is indicated by three and a half. The number ten issued to denote the world's activity and development. Therefore both in Daniel and in this book a world power is represented by ten horns. Twelve is the number of church order: twelve stars, gates, foundations, apostles, pearls, twelve manner of fruit from the tree of life. From ten and twelve we find a development of still greater numbers, such as, one thousand, one hundred forty-four, one hundred forty-four thousand.

There are symbols in colors, e. g., white denoting purity, as white garments, righteousness a white throne, joy a white cloud, victory a white horse, red for blood and war, purple for imperial pomp and luxury, emerald green for patient, winning grace, black for calamity and distress.

There are symbols also in the elements and forces of nature: the air, the sphere of life, which may include the intellectual and spiritual influences; the earth, the place and theater of nations. The sea depicts human society, tossed and troubled; an earthquake, a sudden shaking of the nations; lightning and hail, a great crisis or judgment. There are many more symbols in the book.

Donald Fraser wrote, "In its symbolism and in the whole tenor of its prophecy, this book rests on visions of an earlier date, especially imparted to Daniel, Ezekiel, and Zechariah. It is vain to attempt an interpretation of it without considerable familiarity with the Old Testament, for though written in Greek, the book is entirely Hebrew in its images and allusions. There is also a very marked connection with that prophecy of the Master, Jesus Christ, which He poured into the ears of His disciples on the Mount of Olives. In particular, there is the same scenic, panoramic combination of events remote from each other, but having the same character and intention. Two, if not more, horizons of judgment are in view at once, the nearer a foreshadow of the more distant."

(To be continued)

THE KINGDOM OF GOD

(Continued from page 803)

nounced Lord shall arrive and out of the reclaimed wreckage of human government establish a kingdom which shall endure? If we experience a return to human normalcy it can only be for a brief season, as other prophecies rapidly fulfilling proclaim that it is nearing the time of the Savior's reign.

In view of all these things, "what manner of persons ought we to be in all holy conversation and godliness?" With what devotion and energy ought we to proclaim the gospel of the kingdom to a tortured world! May the Lord, when He comes, find us so doing.

The care of the churches is not only an important work, but one that is very difficult to perform.

BEAUTY FOR ASHES

(Continued from page 804)

will be no more pain. In this there is death, but in that, immortality will make dissolution impossible.

Our crucifixion consists in our dying daily in the sufferings we endure. We must therefore suffer till sin is not dear to us, till suffering is not a burden, but is gladly assumed in the spirit of martyrdom and sacrifice for the sake of others, and till death to the things of the flesh takes place. Then we shall be ready to be raised with our Redeemer to walk in a new life. And what a life that is! Holy in love and service to others; joyful in tribulation instead of grievous in its pain; risen to a condition where old things have passed away and all things have become new.

Father, lead us with Him to Gethsemane where we say, "Thy will be done," to Calvary where we die to the flesh and all that is dear to it, and to the glory of the third day of rejoicing where we shall have joy for mourning and beauty for our ashes.

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"SEARCH THE SCRIPTURES; FOR IN THEM YE THINK YE HAVE ETERNAL LIFE: AND THEY ARE THEY WHICH TESTIFY OF ME."—JOHN 5:39.

HOW TO USE THE BIBLE

When in sorrow, read John 14.
When men fail you, read Psalm 27.
When you have sinned, read Psalm 51.
When you worry, read Matthew 6:19-34.
Before church service, read Psalm 84.
When you are in danger, read Psalm 84.
When you have the blues, read Psalm 34.
When God seems far away, read Psalm 139.
When you are discouraged, read Isaiah 40.
If you want to be fruitful, read John 15.
When doubts come upon you, try John 7:17.
When you are lonely or fearful, read Psalm 23.
When you forget your blessings, read Psalm 103.
For Jesus' idea of a Christian, read Matthew 5.
For James' idea of religion, read James 1:19-27.
When your faith needs stirring, read Hebrews 11.
When you feel down and out, read Romans 8:31-39.
When you want courage for your task, Joshua 1.
When the world seems bigger than God, Psalm 90.
When you want rest and peace, Matthew 11:25-30.
When you want Christian assurance, Romans 8.
For Paul's secret of happiness, Colossians 3:12-17.
When you leave home for labor and travel, Psalm 121.
When you grow bitter or critical, 1 Corinthians 13.
When your prayers grow selfish, read Psalm 67.
For Paul's idea of Christianity, read 2 Cor. 5:15-19.
For Paul's rules to get along with men, Romans 12.
Thinking of investments and returns, Mark 10:17-31.
For a great invitation and opportunity, Isaiah 55.
Jesus' idea of prayer, Luke 11:1-13 and Matthew 6:5-15.
For a picture of worship that counts, Isaiah 58:1-12.
Prophet's idea of religion, Isaiah 1:10-18.
Why not follow Psalm 119:11 and hide some of these in your memory?—*Selected.*

Neb., 12; Los Angeles, Calif., 22; Niagara Falls, N. Y., 15. Total 206. Last year's total, 114.

Illinois isolated, 19; Dixon, 32; Marshall, 35; Oregon, 20; Ripley, 26; Rockford, 21. Total 153. Last year's total 173.

Indiana State Berean Society—Burr Oak, 32; Plymouth, 9; Rensselaer, 10; South Bend, 16. Total 67. Last year's total 92.

Iowa isolated, 30; Koszta, 33; Waterloo-Cedar Falls, 11. Total 74. Last year's total 112.

Michigan—Grand Rapids, 61. Total 61. Last year's total 36.

The new Indiana Senior Berean Society, composed entirely of young people, not yet affiliated with the National Society, has an approximate membership of 26, according to the last official reports received.

Arlen Marsh, Secretary.

THE ROOT OF THE MATTER

Is our piety a living, vital thing that binds us as with the cords of a man to the One whom we know and love and trust?

No matter how you and I busy ourselves about religious things the whole business is pointless, purposeless, and profitless unless we know God.

Remember Paul's supreme aspiration, "That I may know him."

So I pray you not to be satisfied with external things. Have no other desire than that you may know Him.

Do not be animated by other spirit of religious inquiry than the desire that is alone worth anything—to "know him" and to "count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

"Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."—Psalm 116:2.

—*Selected.*

On September 1, the National Berean Society had a membership of 561, distributed as follows:

National isolated, 14; Blair, Neb., 13; Brush Creek, Ohio, 16; Cleveland, Ohio, 60; Dayton, Ohio, 14; Fonthill, Ont., 15; Hammond, La., 16; Hector, Minn., 9; Holbrook,

CHANGE OF ADDRESS

We call attention to the fact that Bro. Arlen Marsh, National Berean secretary, is now located at Oregon, Ill.

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



PAUL IN PHILIPPI

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

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

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

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

So they caught Paul and Silas and drew them into the market place where the rulers held court. They had to find some excuse for bringing the apostles there for punishment, so they said Paul and Silas were Jews who were causing trouble in the city. At that all the people went against the two; and the magistrates, or rulers, tore off their clothes, ordering them to be beaten with rods bound together.

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

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

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

Just then the keeper of the prison awakened, and when he saw what had happened, he was so sure the prisoners had escaped, that he would have killed himself if Paul had

not cried out with a loud voice, "Do thyself no harm, for we are all here." Then the jailer called for a light and brought Paul and Silas out. He was so impressed by the miracles that he knelt before them and said, "Sirs, what must I do to be saved?"

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

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

We see that Paul's path was not an easy one and a comfortable one. Yet, he did not complain nor did he seem to worry at what might befall him. In a letter to the Philippians later, he told them of the "peace of God which passeth all understanding." They were not to worry, but to live a prayerful life of thanksgiving. They were to think about things that were true, honest, just, lovely, and of good report. If they would live as he had tried to teach them they should have the peace of God.

ARE WE trying to think and live as Paul teaches?

SOMETHING TO DO

1. Read Philippians 4:4-9.
2. Copy the two best verses.
3. Learn them.

WE BELIEVE the dead are unconscious: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?"—Psalm 6:5.

NATURE QUESTION

21. The spies brought back grapes from the Promised Land. Numbers 13:23.
22. What tree did Zechariah behold in a vision?

A CHILD'S PRAYER

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalm 119:18.

DEAR GOD, I am glad that I may read in the book of Thy law the rules of right living—to be kind and generous, thoughtful and obedient. And in my other studies also, help me to read with open eyes and an understanding heart, so that I may learn what is true and right, and know what Thou wouldest have me to do from day to day. Amen.

—Rev. R. W. Barstow.

With Our Sunday Schools

LESSON 1. — October 4, 1931

THE MACEDONIAN CALL

Acts 15:36 to 16:15; Romans 15:18-21

Devotional Reading: Hebrews 11:8-10

GOLDEN TEXT

Go ye therefore, and teach all nations. — Matthew 28:19.

A STUDY OF THE SUBJECT

Topic: What Took Paul to Europe.

Basic Truth: "The gospel of Christ . . . is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

Outline: I. Paul's Devout Zeal to God. II. God's Guiding Spirit.

I. Paul's Devout Zeal to God. Like Cornelius, Acts 10:1, 2, like Lydia, 16:14, so Paul prior to his discipleship was intensely zealous in his devotion toward and worship of God. His manifest enmity against Christ and Christians, 9:4; 8:3; 9:1, only revealed the zeal of Saul in his earnest, fighting devotion for God. While he afterward realized that in those persecutions he was chief of sinners, 1 Tim. 1:13, 15, yet his earnest devotion to God drew forth God's mercy because of his ignorance of sinfulness.

That same zealous devotion of Paul unto God and later to Christ enabled him to do the Master's bidding regardless of whither the Master led him. Not only was Paul's life an example of how God rewards the truly devout one by leading him into a largeness of gospel light, but it is also an example of how true devotion inspires one to give life's powers, and strength, and time, even life itself, unto the labors of Him who is the Savior.

It was in part this dedication of Paul that took him to Europe.

II. God's Guiding Spirit. As with Noah of old, as with Abraham, Moses, the prophets and God's Son, so with Paul, God's spirit attended and led unto duty and service. Paul's deep devotion and consecration having been proven, God's spirit in mighty power gave wisdom and guidance and strength to life's journey's end.

Did Paul assay to go into Bithynia? God's spirit suffered him not. Did Paul turn his face toward the provinces of Asia? God's spirit forbade him go there. Did he feel on reaching the shore at Troas that his journey was ended? God's spirit called him to cross the sea into Macedonia.

Devotion to God was God's stepping-stone to Christ. Devotion to God and His Son were Paul's stepping-stones unto the plateau of life and service where God's spirit could guide him to Europe, there to plant the gospel of salvation midst foreign nations.

PRACTICAL APPLICATIONS

The Call for Help: The Macedonian call was a call by the spirit. It was a missionary call. The field was new. Christ had not before been preached there. Rom. 15:20. The spirit was leading men to carry out the God-given commission of Matthew 28:19, 20. This has been true down through the years, the present being no exception. Paul was obedi-

ent to the call.

Emphasize the value of obedience. In this instance obedience required or necessitated sacrifice. Does obedience to divine calls always require sacrifices? Does obedience ever require too much sacrifice? Name other Bible characters that were obedient to the call of God and who, because of obedience, had to make great sacrifices.

Christian Obedience

- is the road that leads to Christ;
- brings all the rewards of Bible promise;
- never demands an unreasonable sacrifice;
- is a highway upon which the many do not travel;
- does not leave in its wake a trail of sorrows.

Discuss the effects this missionary effort had in the Macedonian region. Are missionary endeavors always successful? Review some of the evangelistic efforts of our own workers in new fields and discuss their value to our denominational life.—C. E. R.

THE GOLDEN TEXT

"Go ye therefore, and make Christians of all nations. (King James Version, marginal reading.)"—Matt. 28:19.

The apostles were commanded by their Savior, and our Savior, to go, teach, make disciples, Christians, from among all nations. They were to proclaim the gospel wherever they went. To evangelize was their mission. They were to "go" that all nations might have the opportunity of hearing of the blessed Christ and becoming His followers, in other words, that they might become Christians.

Though Paul was not one of the twelve receiving this great commission "to go", we have a more complete history of his missionary work than of any of the others. He truly made disciples, or Christians, in different places among different nations.

Can each one of us take this lesson home to ourselves and do what we can to take or send the good news of the kingdom to those who as yet have never heard of the Savior? Remember the command, "Go, teach, make Christians of all nations."—L. A. R.

SENIOR AND ADULT CLASSES

What Took Paul to Europe

The urge that prompted Paul to purpose in his mind a trip to Europe came as a result of his dream. "And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." The noblest incentive that can fill a person's heart is the desire to help others. Paul's decision was based upon the need of the other person. His call was

truly that of the spirit, and not the call of a bigger pay check as is so often the case when others are "called by the spirit" to accept a new position. Thus was Paul a true evangelist.

A person may be filled with zeal and undertake a task with a fervent spirit and yet not have God's approval. John tells us: "Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4:1. Paul, knowing this, proceeded carefully making certain and sure. Luke, the physician, and the author of Acts who was with Paul, states: "And after he had seen the vision, immediately we endeavoured to go into Macedonia (northern Greece), assuredly gathering that the Lord had called us for to preach the gospel unto them." Thus did Paul make sure he was following God's will.

Paul didn't attempt to teach as soon as he arrived. He says: "We were in that city abiding certain days." It is fair to assume he did this to acquire a working knowledge of the people and their ways. This is important in opening any new territory.

Such care was rewarded; God was glorified; people received salvation, and Paul added to the talents entrusted to him.

—H. A. S.

INTERMEDIATE CLASS

During the past quarter we have learned how Christianity, which we might compare to a tiny flower planted by Jesus, the Savior, grew and flourished until it spread its perfume of loving deeds and faith in God over a greater part of the inhabited country of Asia. Jesus and the twelve apostles began the work, and after Jesus ascension, the Apostle Paul, with others, took up the burden. And to him is given a great deal of credit for establishing the many churches in Asia, though he gave honor always to the One who strengthened him for his labors.

But God had people over in other countries whom He wanted to learn of Him, and our lesson today concerns some of them. How do you suppose the Apostle Paul knew anything about these people? There were no telegraphs, telephones, radios, nor airships, such as we have now for circulating news. Read Acts 16:9. Can you explain it? Do you believe it?

Now turn to your maps and find the country of Macedonia and the cities of Neapolis and Philippi. Trace Paul's course from Troas in Asia over to Neapolis in Europe. How did he make the trip? Can you see that we owe anything to Paul for making this hazardous journey? Does that have anything to do with our having Christianity in America?

How can we show our gratitude to God for the great gift of His love to us?—M. G.

DOINGS AMONG THE CHURCHES

MISCELLANEOUS ITEMS

Bro. Guilford Bell, son of Bro. and Sr. H. S. Bell, of 1707 Wood St., LaCrosse, Wis., was operated on for acute appendicitis on September 15th. The doctor said he was doing as nicely as could be expected.

Word from Eldorado, Illinois, informs us that Bro. C. E. Lapp began services there on Sunday, Sept. 20. He is expecting to stay over the following Sunday and perhaps longer. May the people of that community be blessed by the labors among them.

Bro. R. H. Judd calls our attention to the fact that he is not the author of the article, "The Way, the Truth, and the Life," which appeared under his name in the issue of September 8. This was a clipping from the Toronto Globe which Bro. Judd sent us.

Mr. and Mrs. Dale Davis of Culver, Indiana, accompanied by Sr. Davis' aunt, Sr. Pearl Zehiel, were in Oregon, Illinois, for a visit with Bro. and Sr. Frederick Claussen last week end. They were present at Sunday school and church and left Oregon with the intention of getting home in time to hear Bro. Anderson at Burr Oak in the evening.

Several churches and Sunday schools have been devoting a certain amount of their finances to the N. B. I., especially for the Training Class. The Fonthill (Ontario) church sends their offering taken on the first Sunday of each month, and they recently sent a very generous remittance which represented the offerings for several months. All such cooperation is gratefully received, and used with earnest prayers for God's guidance.

ROCKFORD'S RALLY DAY

The Rockford (Illinois) Church and Sunday School are planning on Rally Day for October 11. Sunday School will begin at 9:45; the morning sermon at 11:00. Some special numbers will be given by the children. All who can come will be welcomed at 1904 N. Main St.

FROM DIXON, ILLINOIS

The Dixon (Illinois) church is planning a big day for October 4th. Those living close and all members please make a special effort to come. Preaching services in the morning and evening. Bro. Conner is giving us some extra fine sermons.

On Wednesday, Sept. 9, Sr. Dauntler had the misfortune to fall and fracture three ribs. She is at the hospital and is getting along nicely. We hope she will be with us again soon.

On Sunday, Sept. 6, Bro. and Sr. Roy Grove were the proud and happy parents of a fine baby daughter. Sr. Grove will be remembered as Sr. Mildred Drew. The little one has been named, Shirley May.

Grace Drew, Secretary.

GRAND RAPIDS, MICHIGAN

Plans are being worked out for an active campaign of church development here this fall, and we are trusting that much good may be accomplished.

First in order is Rally Day, October 4, which the Sunday School is sponsoring and the whole church is cooperating in heartily.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."
—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Other will be gladly added upon request.

Sr. C. E. Randall,	Fonthill, Ont.
Sr. H. L. Luper,	Arkansas City, Kansas
Sr. J. S. Hindman,	Winfield, Kansas
Sr. Harriet Reed,	Arkansas City, Kan.
Sr. Franklin Moore,	Niagara Falls, N. Y.
Sr. Riley Hoskins,	St. Cloud, Minn.
Wilbur Hagenbush	Argos, Ind.
Mrs. Alice V. Blakesley,	Rt. 1, Bx. 25
	Sumas, Washington
Bro. and Sr. Chas. Stedman,	Miami, N. M.
Sr. C. Seely,	710 Brown St. Healdsburg, Calif.
Mrs. Daisy Pietenen,	daughter of Sr. Seely.
Sr. Angeline Harrington,	Tring, Alta., Canada
Bro. Stephen Cronkrite,	Brantford, Ont.
Sr. Melvin J. Osborn	Culver, Ind.
Bro. C. H. Nye,	North Anson, Maine
Sr. Agnes Murray,	Pasadena, Calif.
Sr. Sarah Dashwood,	Dunnville, Ont.
Mrs. Florence Hanson,	Knappton, Wn.

NIAGARA FALLS AND FONTHILL

Bro. and Sr. Ellis and family of Waterloo, Iowa, visited both Niagara Falls and Fonthill while holidaying in this vicinity.

The Fonthill congregation were pleased to have Bro. and Sr. Arthur Gilbey and son, Clarke, of Rochester, New York, meet with them in Christian fellowship recently.

This beautiful Niagara Peninsula is laden with luscious peaches and the vineyards seem to be filled with delicious grapes.

FROM THE NORTHWEST

We wish to report the marriage of Bro. Forrest Rankin of Puyallup, to Miss Evelyn Ridley of Tacoma. The ceremony was performed by the writer at the home of the bride's parents in Tacoma, Saturday evening, July twenty-fifth, in the presence of the immediate relatives of the couple, and the young people of the church.

The young people had been invited to the home by Bro. Lyle Rankin, to spend a social time together. At nine o'clock he told them that they could now play a new game. All were seated around the room in a large circle, when the dining room door opened, and in marched the bride and groom followed by bridesmaid and best man, and they in turn by the minister with a marriage license in his hand, and the ceremony was performed to the astonishment of all but a few of those present, as they had not been informed that there was to be a game of that kind on the program.

The happy couple are now living on the farm of the groom's father, J. C. Rankin.

On Wednesday, July twenty-ninth, Sr. Evelyn Rankin, after making the good confession of her belief in the gospel of Christ, was immersed in beautiful Lake Taps, and arose to walk in a new life, with Jesus as her perfect Pattern.

On Sept. 4 to 6, on invitation of Bro. T. D. Foster, pastor of the Cashmere church, members of the church from Wenatchee and Puyallup met at Cashmere and greatly enjoyed a spiritual meeting together. At the close of the meetings Phyllis Erricson came forward and the ordinance of baptism was performed on Monday, Sept. 7. One more believer added to our little company. May she prove faithful till Jesus comes.

A. L. Corbaley.

HERALD HELPING FUND

Mr. and Mrs. John E. Miller \$1.00

HERALD RECEIPTS

Mrs. Lester Travis; John E. Miller; John Parker; Mrs. Carrie Cook; Mrs. W. F. Adams; S. P. Dismukes; Mrs. Olaf Lewis; Dr. Samuel Metheny; Thomas Davis; Theron Murphy; Mrs. J. H. Andrews; Mrs. Dale Davis; Mrs. Hattie Auspaugh; Mortimer Hall; Dorothy Magaw; Mrs. Geo. Reynolds; Earl Corbaley; Horace Pierce; Mrs. Ada Daniels; E. P. Drabenstott; Herman Ruhn; William Ruhn; Pierre Hoskins; Arthur Barnett; John Railton; Gilbert Woodward; Carol Wilson.

Dora C. Morgan, Secretary.

OREGON'S RALLY DAY GOALS

Rally Day at Oregon, Illinois, will, D. V., be a big day. Twelve goals have been set to reach by Sunday, October 4. Thus an effort is being made to make Rally Day a day of achievement rather than a day of program. The spicy reports of achievement will constitute the program.

Every department of church work is included in the rally effort, and the race is already on.

The Golden Rule Class of the Sunday school is putting on a Homecoming for all of its old members. Those who cannot attend are asked to send a brief, spicy statement of their whereabouts and their activities, with a word for the good old class.

A basket dinner will be enjoyed after the morning service.

The following are the twelve goals set:

1. Cradle Roll Department—Organized, Filled, Rocking.
2. Home Department—Enrolled, Organized, Working.
3. Class Elevating—Every Class Higher, Stronger, Better.
4. Visitors Scramble—Every Member Bring One to Ten Visitors—to Sunday School, to Church, to Berean, to Prayer.
5. Planting Bereans—So They's Never Come Up—Deep, Firm, Progressive.
6. Increasing Prayer Circle—Every Member a Praying Member.

7. Choir Full-tette—Joy-Worship in Song and Praise.
8. Congregational Increase—Keener Interest in Bible Research and Practice.
9. Membership Increase—New Earnest Followers for Christ.
10. Floral Calendar—Flowers for Every Sunday.
11. I'll Do, Register—What Each Will Strive to Do Weekly for One Year.
12. Assembling Above Eleven Activities—To RALLY for the Day and for the Year.

LESSONS FROM PAUL'S LIFE

Many are the lessons to be learned from the life of Paul. First is the lesson in

Faith

So truly did he exercise faith in Christ and God that, by some who are inexperienced therein, he might almost be thought stubborn: "Lord, what wilt thou have me to do?" And he did it—though all Jewry was against him. "Come over into Macedonia and help us." And he did it.

His brethren exhorted him to refrain from going again to Jerusalem, but he went. Acts 21:10-14. "I am ready to die at Jerusalem for the name of the Lord Jesus."

What faith!
If you really want to work for the Master, get Faith.
Faith Does Things.

THE RESTITUTION HERALD

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

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

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 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.

DID CHRIST PREEXIST?

WAS HE WITH GOD WHEN THE HEAVENS AND THE EARTH WERE CREATED?

IF THE instructions Paul gave Timothy are carefully followed—to rightly divide the word of truth—it will not be difficult to show that he did not.

The first promise, after Adam and Eve transgressed in the garden, was that the Seed of the woman should bruise the serpent's head. To Abraham God said that in him and his Seed should all families of earth be blessed. Paul says, in Galatians 3:16, that Seed was Christ.

The Bible tells when Christ was born of the woman; and if He was the Seed of the woman, as God said He should be, He certainly did not exist before the woman.

Did Christ create a world? I think that He did; and if we can find when He did, it will help clear up some passages of Scripture that puzzle many.

First, I wish to show a few places in which the word, "world", is used. God "spared not the old world," bringing in a flood on the world of the ungodly. 2 Peter 2:5.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9.

The Scripture tells us when they were called; and it was before some world began—the world Christ created—as I will try to show when the law age or dispensation came to an end. Hebrews 9:26 reads, "For then must he often have suffered since the foundation of the world: but now once in the end

of the world hath he appeared to put away sin by the sacrifice of himself."

There the law age is spoken of as the end of the world, as that world came to an end and a new one was ushered in—the Christian dispensation or the world we are now in—the one created by Christ's death. For then He broke down the middle wall of partition that all might strive for the high calling which Paul mentions in Philippians 3:13-14.

Revelation 13:8 refers to Christ as the Lamb slain from the foundation of the world, the Lamb killed from the casting down of a world, as it is in the Diaglott.

In Matthew 24:3, the disciples asked Jesus what would be the sign of His coming and of the end of the world. In the Diaglott it reads, "the sign of thy presence and the end of the age."

Some think because it is written, "end of the world," this earth is going to be destroyed. But when this world or dispensation closes, another will take its place—one of a thousand years' duration.

In John 17:5, we find this language, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." It is very important in studying this statement of Jesus to find out what world is meant, and when He had the glory referred to.

Many places in the Bible the word, "world", is used which have no reference to the earth, but to an age, or dispensation, or other things. John 17:5, in the Diaglott reads, "world to be". The twenty-fourth verse reads, "Thou didst love me before a laying down of a

world." Paul is writing in Ephesians 1:4, to the saints at Ephesus that were chosen before the foundation of the world. The Diaglott rendering is, "before the casting down of a world." What world was cast down? The one referred to above, the law age, for when Christ was put to death, a world ended.

When did Christ have a glory with the Father that was witnessed by some of His disciples? "I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." Luke 9:27.

In verses 28 to 36 is recorded the scene of the transfiguration. It was glorious, according to the description. Moses and Elias were represented as being there, which would typify the ones that will be resurrected and those that will be translated at the sounding of the trumpet. Peter, John, and James represented mortals that will be on earth at that time; Christ there as King over all, and the Father speaking from above, saying, "This is my beloved Son, hear him."

There was shown a figure or likeness of what will be, as recorded 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." Then the request that He made of the Father will have been granted. He will then be in possession of the kingdom in fact, of which the transfiguration was a type.

This tract may be obtained from the National Bible Institution, Oregon, Illinois, for five cents a dozen. Send for list of other tracts and booklets.

FAITHFUL STEWARDS

By *Mary A. Gesin*

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—1 Peter 4:10.

AS THE time draws near for the reopening of the Bible Training Class of the National Bible Institution, our thoughts seem to center upon those of our brotherhood who have made it possible that there shall be such a Class. Throughout our membership there has come in recent years an awakening to the vast opportunities and the great need of the proclamation of the truths of God as never before. It cannot be denied that society, as a whole, is in a condition of wickedness from which only the grace of God can redeem it.

Your young people and mine, dear brother and sister, our sons and daughters must live and mingle with the vast majority in the gaining of their education in preparation for their life work. We must recognize the fact, as it stares us in the face, that that great majority is without principle, without standard, without God, in the pursuance of their daily affairs. And that majority is intent on drawing all its associates into the "charmed circle". "Come on, and be one of us. No harm. What's the difference, anyway," they say. "Don't be a prude; be a good fellow."

We want our young people, our sons and daughters to be "different". We want them to stand by the ideals we as parents have established in our homes. We want them to grow up pure in conduct, true in ideal, honest in the strictest meaning of the term. But we also want more.

We want them to become acquainted with the most wonderful Book of all books, in their endeavors to attain a knowledge of life that will fit them to become men and women who will be recognized in the world of affairs. We want them to learn to know the greatest Teacher of all time, and knowing Him, to love Him and to desire of all things to follow in His steps. In short, we want them to be true Christians, through and through.

All of our young people cannot attend the Training Class to receive the benefit obtained from devoting a part of their education to the study of that most wonderful Book of all time. No matter in what direction their talents are bent, such a study would be of inestimable value, it is true. But in most cases such a procedure is well nigh impossible. How fine, then, that a few from our midst, a son here and a daughter there, can come and receive the benefits awaiting them, and in turn, go out and give the results of their study to other young people. For they can speak in terms young people understand; they view life's problems from the angle of the youth; their words carry weight to those of their own age.

Just the other day, Bro. Marsh was talking over with me the different members of the Training Class of 1929 to 31. He said that he noted a certain growth spiritually, par-

ticularly among some of them. He said that the power for good they could be as they go out into their life work was so vastly increased by their attendance in school here, that it could scarcely be measured. And right here permit me to say that no one could be associated with Bro. Austin for any length of time and not grow in consecration to God and our Lord Jesus Christ, and in desire to serve his fellow man, because of the fine example of his life.

And so for you who have made possible this Bible school by your prayers and your cooperation financially, I pray the continued blessing of God. May a share in the benefits reaped from the efforts of the young men and women of the class be a very real joy in your lives. May any sacrifice you make be returned to you in mercies, heaped up and running over, from the storehouse of God.

We now prepare to begin another year of study under the leadership of Bro. Marsh, so loved and respected from shore to shore. And we ask that your prayers will be with us that God may open the minds of the students to receive His wisdom and to learn how to impart that wisdom to others; and that we, as teachers, may so imbibe the spirit of the Master Teacher that our instruction may result only in benefit to those under our guidance and counsel.

DEEP, true faith in Christ holds one ever and always ready to accept and apply, not only some one particularly selected exhortation or doctrine of Christ, but ready to accept and appropriate any and all of His imparted truths.

THE GREAT LACK IN EVERY-DAY LIFE

(Continued from page 808)

is, "Others would take advantage of us." This, then, is not caused by fear of God, but fear of man—selfish interest.

Shall we say we are afraid to trust God? God has not said to observe this rule only as others observe it toward us. We are to practice it regardless of what others do. Then we have the promise that all things work together for good toward us (Rom. 8:28), because we would then be in line with God's arrangement.

The very least we can do is give justice to one another. Whoever is violating the principles of justice—the Golden Rule—in his home, in the church, in his business or social relations, should, if he is a Christian, examine the matter earnestly and prayerfully.

"Awake to righteousness (justice) and sin not." Many do not see the importance of this fact. They do not see that justice is the foundation of all character, of all right living. It is the foundation of God's throne (Psalm 89:14). There is responsibility for us. God is seeking to develop in our hearts and minds the character He desires. Unless we appreciate this principle of justice and rejoice to practice it, we shall not be fit for the kingdom. Let us then apply this Golden Rule, and be ready for our King when He comes,

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"THE LORD IS AT HAND"

By Norman John McLeod

INTO a period much like our own was the Lord Jesus born. Great wealth had developed on the one hand and extreme poverty on the other. Corruption in office was rampant. Julius Caesar is reputed to have spent several millions of dollars of our money in buying the office of consul in the Roman government. But in all the Roman empire conditions had reached the worst state of affairs in Palestine.

The Jewish religion had become commercialized. The office of high priest was sold to the highest bidder. The story is told of a woman who bought the office for her husband, and so disdainful of the duties of the office was he, that he wore gloves so as not to soil his hands while performing the sacrifices of the law. Money changers had moved into the temple along with merchants in order to make money out of the sale of articles for sacrifice. In such a time Jesus was born.

And now Jerusalem is filled with mobs hired by Jewish authorities. They are surging through the streets, going to the most famous trial of history. And we hear the cry: "Crucify him! Crucify him! We will have no king but Caesar." And we see Pilate washing his hands: "I am innocent of the blood of this just person."

The Son of Man died even as any other and the hopes of His followers died with Him. They who had followed Him as He triumphed; they who had seen Him call the sleeping Lazarus to life; they who had seen Jairus' daughter raised; they who had seen the lame walk, the blind see, and the sick raised: they had seen Him die, and all seemed at an end. The taunt of the Jews, "He saved others, himself he cannot save", seemed true indeed.

The Son of God died even as any other, and the hopes of Israel died with Him. They who had hailed Him, King of the Jews; they who had hoped for the restoration of the kingdom to Israel; they who had suffered the shattering of their hopes of national prosperity, of the restored throne of David; they who had endured oppression, exile and

poverty: they had seen Him purge the temple. But now the rich and the corrupt ruled again. And He was taunted as He hung dying on the cross: "He saved others, let him save himself if he be Christ, the chosen of God."

The Prince of Peace had died; died an ignominious death; was beaten, suffered, and died! Where now was the hope of Israel? Where was the promised King? He hung on the cross and died. He was laid in Joseph's new tomb. Our hopes were with Him there! If He had stayed there, our hopes were gone. If He had stayed there, they who are asleep in Him would be lost forever. If He had stayed there, you and I would be lost for all time.

But the cross could not hold the Son of Man. The tomb could not seal in forever the Son of God. Death could not retain its possession of the Hope of Israel, the Sun of Righteousness, the Promised King! He came forth to new life, new glories, and His faithful followers saw Him and rejoiced. The needy, the forlorn, the outcast took heart. What a joy to see Him again! What a privilege to hear His words! Surely the hope of Israel was about to be fulfilled!

Those bewildered disciples are burning with hope and curiosity. Every word He speaks is treasured; every utterance weighed with care! At last comes the question: "Lord, wilt thou at this time restore again the kingdom to Israel?" Lord, are you going to end this Roman oppression? Surely you will not disappoint us now after all these marvelous events?

How strange His answer! Does He say, as many think, "You are mistaken; Israel has no more part"? Does He put them aside by saying, "No, the promises are to the Gentiles"? No! You are not to know when. It will happen, but not even I know when.

Then, while they are talking, He rises into the air. Up, up He goes and a cloud receives Him out of their sight. He is gone! And the messengers of God standing by say:

(Continued on page 826)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879

F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

CHRISTIANITY PAYS

CHRISTIANITY thriving in the heart, makes for cleaner, nobler, purer life. Such lives are happier, healthier, hardier than they would be if unchristianized.

They save in doctor's bills. They pay.

They are more dependable. They pay.

They are more trustworthy. They pay.

A Christian life is helpful to the home. It pays.

A Christian life is an asset to the community. It pays.

A Christian life is more reliable in a business house. It pays.

No parent was ever put to the expense or biting sorrow of a son being jailed, and tried, and punished, because of that son's living a Christian life and rendering Christian conduct. Christianity Pays!

No parent ever yet followed a Christian daughter down the hill path of shame because of that daughter's living a Christian life. Christianity Pays! !

No home was ever put to the expense of defending one of its members for murder, for arson, for debauchery; for stealing, for cheating, for swindling; for rape, for adultery, for incest; for rum-running, for rum-trafficking, for drunkenness; for any wrong whatsoever resulting from genuine Christian living.

Christianity Pays! ! !

Besides, *It Saves*. It honors its GIVER, Christ. It honors God.

No parent can afford—in dollars and cents—to rear a child nonchristian. No home can afford a nonchristian member.

The Sunday school should be the great community educator of child and youth life unto Christianity. Therefore—

Strengthen the Sunday school. For the Sunday school Pays! Help the Sunday school to open young lives for the reception of Christianity. Make Sunday school

RALLY DAY

A Day of Big Profit.

CROSSROADS OF FINANCE

TIME was when exchanges of commodities were made largely by the handling of the commodities themselves. Such exchanges were inspired by the needs of the indi-

viduals. Gradually and with increasing rapidity a medium of exchange in the form of money, minted from valuable ore, has been developed. Today the world of business is conducted first through the commodity of money and secondly, the commodity of credit.

The money used is mostly based upon gold or silver.

One of the works of national government has come to be to establish a monetary system as a commodity for exchange throughout the nation. All nations have devised some such system. The multiplicity of systems has created a monetary crossroads.

The dollar, the pound, the franc, the ruble, etc., each have had their own path to travel within their own national boundaries; yet it has become necessary because of the huge international exchange of commerce that each shall cross the other in the course of different commercial enterprises. London, New York, Paris, Berlin, and others have become places where these various fiscal vehicles have come in contact with their road companions. For many years London has been the chief point of crossroads in fiscal matters. There, for years, the exchanges of the world have congested more than at any other center.

With the great increase in world-wide commercial activity, the buying and selling of commodities between nations, all made possible and practical by the huge advance in systems of transportation and systems of communication, the money systems of the world have come to bear a great strain. Only expert minds are able to understand the principles involved, the methods necessary and the machinery requisite for handling this enormous, world-wide, financial exchange.

Indeed, the demands have increased so rapidly and to such huge measures that nearly every government of first rating is in the throes of financial confusion. As it were, a traffic jam exists. The traffic cops at these crossroads, and especially at that one in London, are face to face with a congestion and confusion that is really causing the world to tremble.

Germany, India, Czecho-Slovakia, Roumania, Russia, and others have been passing through periods of fear lest their systems of finance should crash and leave the governments helpless; indeed, lest the crashes might be followed with the wreckage of governments. For a month past England has been in a terrific tension. The United States is fighting a defensive warfare lest she too will arrive at a similar situation. Other nations are doing likewise.

The thought of the failure financially of any leading nation is almost unbearable to the people of the business

world. The thought of the wreckage that might follow is more than mortal mind can grasp. Such a wreckage would bankrupt not only nations, but business enterprises without number and would affect most injuriously the homes of plains and mountains, of hamlets and cities.

Does not the present financial tangle and distress of the world proclaim in trumpet voice a condition, current in our day, that was foretold in the epistle of James 5:1-11? Is this not one most emphatic sign, according to James, of the end-time of this particular dispensation?

If so, then it is another prophesied announcement of

the early dawn of a new period—a period which shall be ruled by Him; a period that shall introduce righteousness to supplant wickedness; a period that shall introduce peace to supplant terror; a period that shall end in the victory of God's righteousness over the iniquity of man's rebelliousness.

Are we ready for such a change? Are we prepared for the test that shall become incumbent? Are we ready for the catastrophes that must proceed?

Are we living in Christ, God's Son, our Savior and Redeemer?

COMMUNION

OPEN OR CLOSED?

By George B. Alldridge

RECENTLY I received a letter from a dear friend and brother, censuring me for uniting in fellowship with an ecclesia accused of practicing "open communion".

A clever writer wrote, "Truth is what I believe. Error is what the other man believes unless he believes as I do." How true!

Among the many and various ecclesias constituting the brotherhood, there exists many controversies; some are serious; others are not worth giving any consideration. In every controversy there are, or there should be, three sides: your side which to me means little, my side which to you means less; the other side, *God's side*, which to both of us should mean the Truth, and should end all controversy.

In Ephesians 4:15, we read: "But we shall lovingly hold to the truth, and shall in all respects grow up into union with him who is our head, even Christ." Weymouth. The phrase, "the breaking of bread", is ambiguous. It cannot be arbitrarily used, as the brethren do, to mean meeting upon every "first day of the week" to commemorate the Lord's death in eating the "Lord's supper." What scripture commands you to do so? Pardon me, if I anticipate your answer. In Acts 20:7 it is recorded that "upon the first day of the week, when the disciples came together to break bread (note, the disciples), Paul preached unto them."

The trouble is in all controversies among the brotherhood we isolate a text from its context and make it read so as to support the thought we hold concerning it. Let me quote 2 Timothy 2:15: "Earnestly seek to commend yourself to God as a servant who, because of his straightforward dealing with the word of truth, has no reason to feel any shame." Weymouth.

Again, 2 Timothy 1:13, "Provide yourself with an outline of the sound teaching which you have heard from my lips, and be true to the faith and love which are in Christ

Jesus." Weymouth.

Let us go back again to Acts 20. It seems there were others present besides the disciples, in fact, quite a large assembly, so large that the third loft (or gallery) was occupied. One young man, Eutychus by name, fell asleep, as Paul preached quite a lengthy sermon. This young man fell and apparently was killed, but Paul restored him again to consciousness, after which he returned to the auditorium. The record says, "When he therefore was come up again and had broken bread and eaten, and talked a long while, even till break of day, so he departed." Acts 20:11. Now if, like Paul, you were long preaching, you would need refreshment, especially if you intended to continue your sermon until the "break of day."

It seems to me that it was customary for the disciples to meet together and arrange for a public meeting to preach the truth. Upon these occasions refreshments were served, styled "breaking of bread".

Let us read Luke 24:35. You will recall the context. Jesus had conversation with the two on their way to Emmaus. After He left them, they returned to Jerusalem and there met the eleven disciples, "and they told what things were done in the way, and how he was known of them in breaking of bread." If you will read verses 29 to 31, you will understand what they meant.

In Acts 2:46, "And day by day, attending constantly in the temple with one accord, and breaking bread in private houses, they took their meals with great happiness and singleheartedness, praising God and being regarded with favor by all the people." Weymouth.

Let us go back and read verses 41-42, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostle's doctrine and

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THE YEARS BETWEEN

Too soon they come, too soon are gone,
The years that lie between!
So swiftly twilight follows dawn
That Life's resplendent scene
Is shadowed by approaching night;
Youth finds short time for play,
And few men win ambition's fight
Before the close of day.

A babe for just a little while,
Then childhood, too, is done;
Oh, very soon is every mile
Of Life's brief journey run!
The golden years that lie between
The cradle and the cane—
Their candid record must be seen
To reckon loss or gain.

Lord, teach me how to utilize
Each precious, fleeting year,
Nor let me waste so rich a prize
As youth! I have no fear
Of memories when I am old
If I have done my best,
For evening shadows then will hold
Contentment, peace and rest.
—Lawrence Hawthorne.

THE WAY OUT OF THE DARK

By Samuel E. Haney

"Jesus said unto him (Thomas), I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

JESUS is here revealing Himself as the personification of these three phases, or modes of salvation. One would think from the innumerable ways of salvation invented by man that the Lord erred by using the definite article "the"; for various groups of people both in and out of Christendom differ more or less in their doctrinal premise, or methods of working out their salvation: each group assuming to have a unique tenet—a way of salvation; the resultant effect of the spirit of the world—which is satanic—getting into the church, the "body of Christ" (1 Cor. 12:27; Eph. 1:22, 23) as an alloy deteriorating its spirituality and power of resistance.

Thus they make it easy for the individual to disobey Christ and His Apostle's teachings, which in reality means God's commandments as set forth by Paul, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no di-

visions (schisms) among you; but that ye be perfectly joined together in the same mind, and in the same judgment," 1 Cor. 1:10; and, "In all that you do, avoid grumbling and disputing, so as to be blameless and innocent, faultless children of God in a crooked and perverse generation where you shine like stars in a dark world."—Phil. 2:14, 15, Moffatt.

"I am the way." This "I-am-the-way" is frequently referred to in the Old Testament as part of the Jews' curriculum while under the law as their "schoolmaster". Gal. 3:23-29. Note a few: "Where is the way where light dwelleth?"—Job 38:18. "Teach me thy way, O LORD, and lead be in a plain path, because of mine enemies."—Psalm 27:11. "That thy way may be known upon the earth, thy saving health among all nations."—Psalm 67:2. "Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name."—Psalm 86:11. "I have chosen thy way of truth: thy judgments have I laid before me."—Psalm 119:30. "See if there be any wicked way in me, and lead me in the way everlasting."—Psalm 139:24. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."—Isaiah 30:21. "And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them."—Jeremiah 32:39.

Christendom appears to be as obstinate in her adherence to her ways as were the Jews under the law covenant. And God is cognizant of the fact that the Israelites (fleshy and spiritual) both sides of Calvary place their thoughts (or plans) on a par with His thoughts, His plans. Hence, His admonition, "Let the guilty men give up their ways, and evil men their purposes; let them turn back to the Eternal, who will pity them, turn back to our God, for He will pardon them abundantly. For my plans are not like your plans, nor your ways like my ways—so the Eternal One declares; nay, as heaven is higher than the earth, so are my ways higher than your ways, and my plans than your plans."—Isaiah 7:9, Moffatt.

Man's multiplicity of ways make it appear tantamount to changing the Lord's "I am the way" to "I was the way." But no one has a right to assume such presumptuous pretense, for "the word of the Lord endureth for ever". 1 Peter 1:25. Yes, "there is a way which seemeth right unto a man, but the end thereof are the ways of death", Prov. 14:12, "the ways of death" because they lead away from Jesus Christ, the only Way of life.

"I am the truth". Truth was an enigma to the worldly wise Pilate. So he asked the great Teacher for His solution of the riddle. But Jesus, knowing that the question would be asked, wittingly gave the answer and also placed Pilate on the defensive in advance of the question, that is, "Every one that is of the truth ('belongs to the truth', Moffatt) heareth my voice." John 18:37, 38. It was therefore logically impossible for Pilate to know truth, because, as a heathen, he could not know Jesus who was Truth portrayed in the flesh, representing His Father who is Truth in the same sense as "he is love".

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"Truth Conquers and Will Prevail"

By G. Eldred Marsh

"Ye shall know the truth, and the truth shall make you free."—John 8:32.

"*Veritas vincit et praevalabit!*"—"Truth conquers and will prevail!" History and our own experience confirm the truth of this old Latin adage. Truth alone conquers; truth alone prevails!

"The traveler of today who lingers beneath the columned portico of the Parthenon, and looks about him at the ruined temples of the Acropolis," declares Dr. Booth, "unless he utterly lacks imagination, cannot but dream of that far-off day when the 'Glory that was Greece' was in full effulgence." In this place of classic beauty and renown men have dreamed dreams of world conquest, and have seen wondrous visions of glory for themselves. From this place they have gone forth "conquering and to conquer", and to this place have they returned with laurel wreaths upon their brows and fettered princes in their train!

Among those stars of martial glory none have shone with the brilliancy of the youthful Alexander. None laid at the feet of the gods of Greece such a wealth of treasure as did the Prince of Macedon; none brought back from foreign lands so many crowns of vanquished kings; none added to the realm of Greece such vast stretches of rich territory as did this ambitious "god in human form", as he delighted to be called.

From the Black Sea to the Indus and beyond!—swept Alexander's conquering hordes. City after city took his name, as nation after nation fell before him. For ten short years he prospered and received the plaudits of his court and the secret implications of his enemies throughout the world. And then—then he fell!

Wide was his fame and great the fear his name inspired while he lived, but after that he "went to the dead"! And his passing brought scarcely a ripple to the ever-troubled surface of the sea of men.

His generals pounced upon the tottering empire of his building and wrenched it part from part, dividing it between them as the body of a wounded stag is torn and then divided by pursuing dogs. Alexander's name was henceforth anathema in all the world, and with his passing went the political power he had held.

The political victories of Alexander were ended; but the intellectual conquests of Greece which he had set in motion were just begun. The dominating general with flashing lance had given place to the "solemn pedagogue with pen behind his ear," to misquote Shakespeare's well-remembered line.

The military prowess of Greece was broken; but her

cultural influence increased for centuries after Alexander's death; and even now its presence is felt not only in India, Persia, and Egypt, but in all the civilized world. The spears of Greece are corroded with rust; her armies, at whose advancing tread the world once trembled, have mouldered away to dust; her far-flung empire has melted like snow in the summer sun. But the thought of Greece, her philosophy and her art, is as vital today as it was in the past. Because thought alone is immortal, because thought lives even after the thinker is "gone to his long home."

Someone has said, "Although Alexander's military conquest was but a shadow of empire, the subjugation of the world, by the culture of Greece which followed it, is a tremendous reality. Like a fine mist Greek thought filled the air, and the musical Greek tongue became the '*lingua franca*' of the ancient world. Even Rome's mighty empire bowed before the sway of this Greek kingdom of ideas."

What has proven true of Greece has also been true of every other nation and people. Their ideas, their conceptions of truth, survive long after their identities as nations have ended. The reason for this is discoverable in the fact that the basic needs of all ages and of all races are the same, for thoughts that live are thoughts that have to do with the solving of the primary questions of human life.

Thus did Israel, the chosen of God, live for a time as a nation, and then die and return to the dust to await the promised resurrection, when bones shall "come together, bone to his bone," and Israel shall live again as a nation. But now, like David her prince, she is "both dead and buried, and (her) sepulchre" under the soil of Palestine "is with us unto this day".

Yet Israel lives today! She lives as she never lived before; she lives in the heart of the Christian world; she lives in the faith of the Christian church; she lives in the Scriptures of eternal truth; she lives because the truth for which she stood lives on! As long as that truth survives, Israel can neither die nor be forgotten.

The towers of David have fallen down; the glory of Solomon is but a dream of the past; the might and the power of Israel as a nation was long since broken; but the truth of Israel lives on! The great facts concerning the unity of God which the Hebrew prophets revealed to a world given over to polytheism are alive today. The facts concerning creation and its purpose, first brought to the knowledge of the world by holy men who worshiped the Hebrew God, still live. The only hope for life out of death that is best upon a demonstrative premise, brought to light through the resurrection of the Lord Jesus Christ, the Jew-

ish Messiah, lives on.

It is ideas, it is positive truth that survives the eroding effects of Time. Thrones may crumble and fall; men may come and go; the very face of the earth may be changed by the torturing grasp of natural forces; but truth lives on! It may be lost for a little time amid the debris washed up by the waves of Time, but

“Truth crushed to earth shall rise again!”

It can never be destroyed. It can never be overcome. The flames of its fire can never be extinct.

But it must be *truth* if it is to remain. Error shall fall; mistakes shall vanish, and eventually the words of Isaiah shall be fulfilled: “Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through”—the tribulation—“it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and hail shall sweep away the refuge of lies, and the water shall overflow the hiding place.” Isaiah 28:14-17.

In the great time of trouble which is so soon to sweep across the earth, the “rocks and the foundations” of human ideas, of “science falsely so-called,” will prove but crumbling places of refuge. Nothing but the truth of God will provide protection then.

“BIBLE Doctrine affords evidence, brings conviction, that leads to faith; faith leads to work; work reveals the very heart of the individual—it manifests outwardly his inward conviction.”

THE TIME TO BEGIN

“At what age in life should children be taught to practice tithing?” Very early in life, the earlier the better.

“What are the reasons?” Because thereby you enter into a practical, common-sense partnership with God and the child in building his or her character. God furnishes the material; you do the teaching; the child is the learner and doer.

The cornerstone of all character building worthy of the name is a *deeply implanted sense of responsibility to God*. Teaching that responsibility only is not sufficient; to be of permanent value the teaching must be reduced to practice. *Tithing does just that and thus makes the teaching effective*. In early years, when the brain is plastic, memory retentive, and impressions permanent, is the best time to commence. The tithing child intuitively *puts God first*. Later he realizes that he has been, perhaps unconsciously, obeying Christ’s command, “Seek *first* the kingdom of God”.

—From “How to Tithe and Why”.

SURE GUIDANCE

RELIABLE guides are at a premium in this world. There are none too many in any walk of life. Whether we are trying to find our way through a forest, or out on the prairies, or in a strange city, or feel the need of wisdom as to the best move to make in business or in some personal problem, reliable guidance is always welcome. Without it, we may make disastrous mistakes. Is it possible for us always to have sure guidance? Is there any guide to whom we may look confidently? We find the answer to our question in the Bible, which makes some astonishingly strong claims in guaranteeing sure guidance to those who wish it.

God is the secret of sure guidance. He would be a strange sort of Creator, Savior, and Lord if He made no provision for the guidance of His creatures and children. That He has made such provision is abundantly shown throughout the Scriptures. Even in the world of the lower animals we find divine guidance provided in what we call natural instincts. Animals, birds, insects are guided in the most remarkable way; they can find their way in regions where a man would be hopelessly lost; birds migrate thousands of miles north or south and are guided unerringly to their desired haven. How much more, then, may man, made in the image of God, look to his Creator and Redeemer for light in the dark, for counsel in uncertainty, for guidance through every problem.

God often guides men when they are not asking for His guidance and are not conscious of it. Many a man, looking back over some perilous experience, has plainly seen the mind and the hand of God which brought him safely through when he knew it not. Jacob, fleeing for his life from his brother Esau’s threat to kill him, was led of God as he left his home and journeyed far in unfamiliar country. Stranger and pilgrim, he lay down in the open air to sleep with stones for his pillow, and God appeared to him in a dream with the reassuring message: “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.” Jacob’s exclamation when he awoke, “Surely the Lord is in this place; and I knew it not”, could be repeated truthfully by many another man from that day to this.

That same God of grace is with us today, caring for us and leading us when we “knew it not”. How much more surely, therefore, may we count upon His guidance when we receive His Son as our Savior, yield ourselves to Him, and definitely ask Him to guide us step by step.

Multitudes of people are having a wilderness experience today because of the nation-wide and world-wide conditions of business difficulty, depression, shrinkage of securities, and burdens of every sort. But our wilderness experiences do not limit God. We may be confused and blinded; God never is. All we need to do is to put ourselves unreservedly in His care, accepting His great offer of salvation through His Son, yielding ourselves wholly to Him,

and then we shall know the meaning of His protection and guidance.

Israel's experience can be the experience of every child of God today; the Psalmist tells us that God made His own people to go forth like sheep, and guided them in the wilderness like a flock. And He led them on safely, so that they feared not: but the sea overwhelmed their enemies. And He brought them to the border of His sanctuary, even to the mountain, which His right hand had purchased. God has not exhausted His mountains of safety; He will lead us to them if we will follow.

Sometimes men make it necessary for God to guide them against their will. There is a better way. If we submit our wills to His, we may know the best experiences of His guidance. It is a very wonderful word that He speaks in a Psalm of David: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." But we must be sensitive indeed to God's will if we are to have His eye-guidance, so that we may follow His every look.

The Psalmist goes on and explains: "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle." God never intended men to be curbed and guided like horses or mules with bits in their mouths—but we can make this necessary if we set our wills over against His, or if we do not look eagerly for His guidance.

James, called the practical writer of the New Testament, has a word of very complete assurance as he says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." If we would have God's sure guidance, then, we must really trust Him.

The Lord Jesus Christ promised unerring guidance to His disciples. He told them that it was expedient for them that He should go away, in order that the Comforter, the Holy Spirit, might come unto them. Then came this promise: "When he, the spirit of truth, is come, he will guide you into all truth." This promise was fulfilled when the Holy Spirit revealed all needed truth to the inspired writers of the New Testament.

Now, through the complete scriptures of Old and New Testaments, we have all the truth, all the guidance, that we need in this life. Among the conditions, therefore, of receiving sure guidance must be included our open-minded, reverent study of God's Word; and our habitual prayer to Him for guidance. He gives us faculties, and He wants us to use them; common sense and a study of circumstances, after prayer and study of the revealed truths of His Scriptures, enter into our guidance.

God's guidance is not only unailing; it is unending. "For this God is our God for ever and ever: he will be our guide even unto death." What more could we ask?

—Clipped from the Toronto Globe by R. S. Judd.

SOME BIBLE FOURS

FOUR THINGS TO DO — 1 COR. 16:13:

- Watch—Mark 14:38.
- Stand fast—Galatians 5:1.
- Behave like men—1 Samuel 4:9.
- Be strong—John 16:33.

FOUR IMPORTANT COMMANDS:

- Fret not—Psalm 37:1.
- Fear not—Isaiah 41:10.
- Faint not—2 Corinthians 4:1.
- Forget not—Psalm 103:2.

FOUR STAGES IN FRUIT-BEARING—JOHN 15:

- Pruning. Fruit, verse 2.
- Progress. More fruit, verse 2.
- Proficiency. Much fruit, verses 5, 8.
- Perpetuity. Fruit that remains, verse 16.

FOUR "HENCEFORTHS":

- Of restful assurance, Galatians 6:17.
- Of hopeful anticipation, 2 Timothy 4:8.
- Of divine care and protection, Psalm 125:2.
- Of whole-hearted consecration, 2 Corinthians 5:15.

FOUR LOOKS:

- If we look *around* like Moses, we will be *afraid*.
- If we look *down* like Peter, we will *sink*.
- If we look on *others* like Miriam, we will be *envious*.
- If we look *up* to Jesus, we will be *transformed*.

FOUR THINGS WORTH KNOWING:

- The mystery of His will, Ephesians 1:9.
- The hope of His calling, Ephesians 1:18.
- The riches of His glory, Ephesians 1:18.
- The greatness of His power, Ephesians 1:19.

FOURFOLD GOODNESS OF GOD:

- In salvation; then try Him, Nahum 1:7.
- In sorrow; then trust Him, Psalm 34:8.
- In supply; then thank Him, Psalm 100:5.
- In satisfaction; then tell of Him, Psalm 145:7, 9.

FOURFOLD WALK OF BELIEVER—COLOSSIANS 1:10:

- Worthy, "walk worthy of the Lord".
- Pleasing, "unto all pleasing".
- Fruitful, "being fruitful in every good work".
- Progressive, "increasing in the knowledge of God".

FOURFOLD PURPOSE OF THE SCRIPTURES—ROMANS 15:14:

- Learning. Patience. Comfort. Hope.

FOURFOLD PROVISION FOR GOD'S PEOPLE—PSALM 37:3:

- Salvation. "Trust in the Lord".
- Service. "Do good".
- Security. "So shalt thou dwell in the land".
- Sustenance. "Verily thou shalt be fed".

FOUR THINGS THE LORD IS MADE TO THE BELIEVER—

1 CORINTHIANS 1:30:

- Salvation: "Wisdom", to enlighten us.
- Standing: "Righteousness", to justify us.
- Separation: "Sanctification", to separate us.
- Security: "Redemption", to complete us.

—World's Crisis.

“I COME QUICKLY”

He is coming—coming quickly,
To this sorrow-stricken earth;
Though the shadows fall so thickly
O'er the land which gave Him birth;
Though the vine-clad hills of Judah
Lie in misty darkness dim,
Stretching out no hands of greeting
Eagerly to welcome Him.

He is coming! though the nations
Whom He came and died to save,
Of His advent all unheeding,
Earthly honor do but crave;
They, the Prince of Peace forgetting,
Foaming out their earth-born rage,
Each and all the other fretting,
Bloody war and tumult wage.

He is coming! Like the lightning,
Shining out from east to west,
He will come—through clouds of darkness—
Sun of Righteousness confessed;
For these wars and darkening rumors
Are but thunder-claps before;
Loud Jehovah's voice is speaking,
“Jesus Christ is at the door!”

He is coming—quickly coming,
All the crooked to make plain;
Much—so much—has got entangled,
He will set it right again;
And His hands, once stretched in pleading,
Now will open wide to bless,
With the peace of God abiding,
Those who do His name confess.

He is coming! and the trumpet
Mightily afar shall sound,
Calling to the wondrous meeting
All who rest in Christ around.
Then, while kings of earth are waging
Fiercest wars 'mid mighty din,
He will call His chosen to Him—
“Come, beloved! enter in.”

He is coming—oh! so quickly;
He may come perhaps today;
It may be the last war-rumor
Has been sent from far away.
We may hear Him any moment
Calling all His ransomed home.
He is coming—coming quickly!
Even so, Lord Jesus, come!
—London Christian.

THE WAY OUT OF THE DARK

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From the foregoing it is apparent that every one who is not of the truth (not belonging to God) heareth not Christ's voice, words, truth, being beyond the comprehension of the natural man. 1 Cor. 2:13-16.

This line of reasoning is applicable to the people of Noah's day, to the citizens of the plain of Lot's day, and to the Jews in 69 A. D. Noah did two things—built an ark and preached righteousness (2 Peter 2:5)—that the people might repent and stay the wrath of God. But their minds were too much engrossed by the “god of this world”, in the things that appealed to the flesh. And “just Lot”, by precept and example, failed to bring the people to repentance.

In both Noah's and Lot's days, “all” failing to heed the warnings of peril were destroyed. And Jesus says, “As it was in the days of Noah and Lot, so shall it be also in the days of the Son of man . . . and destroyed them all”, Luke 17:26-30. The Lord by quotation and comment stresses the point in Matthew 24:21, 22, “For there will be sore misery then, such as has never been from the beginning of the world till now—no and never shall be. Had not those days been cut short, not a soul would be saved alive; however, for the sake of the elect, those days will be cut short.” Moffatt.

From the foregoing it should not be difficult to discern the destination to which all are heading who are not of Christ, the Way, the Truth, as it is personified by the Son of God, the antitypical Ark of safety.

“*I am the life*”. Two life givers—Adam and Jesus Christ—“Thus it is written, The man, Adam, became an animate being (an impartation of life), the last Adam a life-giving Spirit.”—1 Cor. 15:45, Moffatt.

Sin destined the first Adam-life to everlasting death. Faith in the vicarious sacrificial blood (or death) of the last Adam cancels the death sentence by the impartation of everlasting life. One may say, I have inherited immortality. But James contradicts it, namely, “What is your life (Adam's life)? It is even a vapour, that appeareth for a little time, and then vanisheth away”, 4:14. John says, “He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 John 5:12). That is, being under the sentence of death he is an abstract unit of millions who are directed by Paul to the only Source of immortality, everlasting life—Jesus Christ, “to them who by patient continuance in well doing, seek for glory and honour and immortality, eternal life”.—Rom. 2:7.

During the flu epidemic in 1918 a very rich man in the last stage of this dread disease was an inmate of a Philadelphia hospital. His bereft wife, addressing her husband's physicians, said, “Gentlemen, I will give you a million dollars if you save my husband's life.” She was informed that all humanly possible was being done to check the progress of the disease; and, yet, death was inevitable!

O, what will man not give for a brief lease of life! Yet, in these “perilous times” we see prophecy being ful-

“WHERE there is no vision, the people perish.”

filled that is the very antithesis of the above incident.

Dr. John Dewey, head of the League for Independent Political Action, in his written plea to President Hoover, said among other things:

“Hundreds of men and women are taking their lives every month in America because they will not face little families that they cannot feed, and so they end their lives. There have been eighteen hundred suicides this year in New York City alone, largely due to this cause. Hundreds of men and women every day in our nation are turning to robbery and theft to provide for families that otherwise would starve. Hundreds of men and women are being committed to our institutions for the insane, driven mad by their insecurity. Hundreds of thousands of our fellow citizens sleep on the bare ground every night in parks and wayside places, with nothing but rags on their backs. They stand in our bread lines, eat in our soup kitchens, accept the dole of charity and every day deteriorate in mind and soul.”

Nevertheless, this is but a prelude to Revelation 9:6, “And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.” This condition axiomatically obtains now initially. Yet, despite all this God pleads mercifully with unregenerate humans, “For thus saith the Lord, Ye have sold yourselves for nought: and ye shall be redeemed without money.”—Isaiah 52:3.

Only undaunted faith in the atoning blood of the Son of God and obedience to God’s requirements are the prerequisites to a blissful eternal life. But men love darkness (sin, and its sequence, death) rather than light, which leads to life immortal. John 3:19.

“No man cometh unto the Father, but by me.” Let us, therefore, keep nestled close to the feet of Jesus that we may ever have access to the Throne of Grace.

LITTLE THINGS

IT is well for us to know the value of little things; and to learn it, we have but to look about us.

Springs are little things; but they are the sources of mighty rivers. Sands are little things; but they hem in the ocean’s raging waves. Pegs and nails are little things; but they fasten together the largest buildings. Pins and cogs are little things; but the lack of one of them disarranges the mightiest machinery.

A helm is a little thing; but it guides the vessel over the waters, and the losing of it sometimes results in the loss of all on board. Acorns are little things; but forests of oaks grow up where they are planted. Seeds are little things; but all the earth smiles with the glory of their fruitfulness.

A memento presented by some absent friend is a little thing; but it brings to our mind an absent form and a loving face. A lock of hair, a half-worn shoe, an infant’s garment, all are only little things; but how many hearts thrill to behold them! how many eyes gush out with tears as they look upon such memorials of the dead!

A word is but a little thing; but it may brighten all the years of life, and cast a glory on the expiring hour; while an evil, bitter speech may sting the heart, and plant a thorn that rankles till the dying day. And as the little insects in the deep build up the rocky reefs and the coral islands, so the little things we do, whether of good or evil, are building for us structures of unseen beauty, which shall bless our hearts, or the rocks and reefs whereon our hopes and joys may lie a helpless wreck.

God notices little things. The lilies and the sparrows are not beyond His care. The very hairs of our heads are all numbered. Our secret thoughts and uttered words are remembered before the Lord. A cup of cold water given in His name shall not fail of its reward, and nothing that is done for Christ is insignificant or small.

“Who hath despised the day of small things”? Let him consider how much in nature and in grace depends upon them. Let him watch against his pride and haughtiness. Let him mind the little things.—*Selected by R. A. Curtis.*

A FEW DO’S AND DON’T’S

ABOUT MAIL AND REMITTANCES

IN writing to this OFFICE

DO write to National Bible Institution;

DON’T write to some person in its office.

Should you desire a particular person in this office to see your letter, then—

DO write to National Bible Institution, Attention (name the one you want);

DON’T write to that individual.

WHY?

Because then we *know* that the letter belongs to the N. B. I., and it is properly filed. But when written to someone in the office he can not tell whether it is his personal mail or company mail.

Again,

Should you want to enclose a purely personal or private word, please—

DO write it on a separate sheet.

Why?

Then the personal portion is not put into the letter file where everybody, now or hereafter, may read it. And our files are not so soon over-filled.

Remittances

All our banking is done in the name, NATIONAL BIBLE INSTITUTION (Golden Rule Greenhouse only is banked separately). Therefore when remitting to this office for Golden Rule Home, Restitution Herald, or N. B. I., please

DO make all checks and Money Orders Payable to the order of National Bible Institution.

DON’T make them payable to *any* individual person in the office. PLEASE DON’T.

NATIONAL BIBLE INSTITUTION.

COMMUNION

(Continued from page 819)

fellowship, and in breaking of bread, and in prayers.”

Who are “they”? The three thousand, of course. Let us be fair now with this text. How often were they steadfast? daily; in what? the apostles’ doctrine, fellowship, breaking of bread, and in prayers. Verse 46-47 quoted proves this and does not mean keeping the “Lord’s supper”. It seems that it was a daily custom of the disciples to partake of refreshments and preach the Gospel.

In 1 Corinthians 16:2, I find that it was customary to meet upon the “first day of the week”, for Paul says, “Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come.” There is only one command to keep the “Lord’s supper”, and that is recorded in Luke 22:19. “Then, taking a passover biscuit, he gave thanks and broke it, and gave it to them, saying, This is my body which is being given on your behalf; this do in remembrance of me.” Weymouth.

Now please follow me very closely as we read verse 16. “Earnestly have I longed to eat this passover with you before I suffer; for I tell you that I certainly shall not eat one again till its full meaning has been brought out in the kingdom of God.”

This command is reiterated by Paul in 1 Corinthians 11:23-30. As this was given to Paul by revelation by the Lord Himself, we had better give close heed.

Let me quote now 1 Corinthians 7:8, from Weymouth, “For our passover lamb has already been offered in sacrifice—even Christ. Therefore let us keep our festival not with old yeast nor with the yeast of what is evil and mischievous, but with bread of transparent sincerity and truth.”

Permit me to digress just a moment. What is meant by “A festival”? I answer, “A joyful celebration in commemoration of some event, religious or civil”. How often do we keep the fourth of July, memorial day and thanksgiving day? You say once a year. Fine! Do you only remember what these days stand for or mean just upon the day we commemorate them? Surely not! If so, you are a poor citizen. But you know every day that this is a free nation. Your thoughts often go out to those who gave their lives to maintain this national condition. And do you only thank God once a year? Daily, I hope. Now let us resume our study.

Jesus knew He was the great antitypical Passover Lamb, hence His desire to keep the old and fulfill the new. He came to fulfill the law. Every Jew who keeps the passover today knows what it means—that God saved His firstborn brethren from death, and delivered the whole nation from slavery and bondage in Egypt. The greatest feature of the passover was the saving of the firstborn. The deliverance of Israel from slavery rested upon this.

I want to quote Hebrews 12:23-24: “To the general assembly and church of the firstborn, which are written in

heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

Who are these “church of the firstborn”? Has this verse any significance in answering my query?

Acts 15:14-18: “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.” Open your Bibles and read the following verses. Note, when reading, first a people for His name, and then the residue of men. Wonderful!

Now read 1 Corinthians 10:1-11. You must read these verses to get the connection. Suffice to say: “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”

Who are now being saved, that is, prospectively? I answer, “The firstborn whose names are written in heaven.” Why? Because Christ our Passover Lamb has been slain for us. Who then can keep this feast? none except those who by faith know they are of this number. How often? If you believe in and wish to follow the type as Jesus and His disciples did, then, every year upon the fourteenth day of Nisan.

(To be continued)

“THE LORD IS AT HAND”

(Continued from front page)

“Ye men of Galilee, why stand ye gazing up into heaven?” Why? Why not!! Our Lord is gone up there! Our hopes, our fears are with Him! What is that? He’s coming again? “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.”

So they gazed! So they returned to Jerusalem! But mankind cannot look long for a promised event. So long has Christ now stayed away that few believe in His return. The return of Jesus is spiritualized away. It is said He returns only when a person dies. But these ideas do not harmonize with the Scriptures: “in like manner as ye have seen him go into heaven”; “for as the lightning cometh out of the east and shineth even unto the west; so shall the coming of the Son of man be”; “behold, he cometh with clouds; and every eye shall see him, and they also which pierced him.”

And so we have the blessed hope of Jesus’ return. And if we keep ourselves unspotted from the world, we shall see that great event. When will Jesus come? None of us knows.

“Let your moderation be known to all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”—*A sermon given at the Church of God, Los Angeles, California.*

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"HE WENT UP INTO A MOUNTAIN APART." — MATTHEW 14:23.

RESULTS OF THE CLEARING HOUSE

DURING the open forum over which Miss Mary Milburn presided at the recent Conference, it was generally agreed that Berean work is intended primarily for young people, but that, since the constitution of the National Berean Society states the purpose of the organization to be the unifying of "the young people and their associates," older ones may be properly included. However, the fact that experienced, older students often destroy any interest on the part of the younger, less educated ones, by unconsciously encouraging mental laziness, cannot be ignored. Separate classes, at least, should be held in those societies composed of mixed ages.

One of the greatest needs of the modern church is a praying congregation—not merely a people that can pray in public, but one that daily offers private prayer. Consequently, the spirit of devotion should be instilled in each Berean; and every member of every class should be given training in offering prayer. This training must begin in the home, but should be augmented in the class. Each member should be asked, and, if possible, required, to give a short prayer during the class session. It was suggested that the names of the members be arranged in alphabetical order, and that each member, in his turn according to the list, offer public prayer. Particular stress should be laid on the value of individual communion with God.

The question of permanent teachers can be settled only by local conditions. Those possessing talent for the work, those experienced in religious work should teach until those less versed in the Bible have become thoroughly enough grounded in the truth to teach, themselves. Then, however, they should be accorded an opportunity to do practical teaching, for every Berean class should be made a training school for religious teachers.

Although study is of inestimable value, the social side of the work should not be neglected. Socials, held neither too frequently nor too infrequently, add greatly to the interest. Special music at each meeting, given by different members of the class, is always a stimulant. Have someone who cannot play or sing read the Scripture lesson or head the social committee. But never should socials or special programs replace the period for classwork.

Arlen Marsh.

REORGANIZATION AT OREGON, ILLINOIS

The Oregon Berean class reorganized on Sunday evening, September 20. The following officers were elected: Pres., Ruth Gesin; Vice Pres., Viola Koontz; Sec., Harold Hargesty; Treas., Pearl Hatten; Pianists, Lois Carpenter and Alice Gesin.

Alice Gesin, Sec. pro tem.

"He took Peter and John and James, and went up into a mountain apart to pray, and as he prayed, the fashion of his countenance was altered, and his raiment was white and glittering . . . they saw his glory."

—Luke 9:29, 32.

WHEN Jesus took these three disciples up into that high mountain apart, He brought them into close communion with Himself. They saw no man but Jesus only; and it was good to be there. Heaven is not far from those who tarry on the mount with their Lord.

Who has not in moments of meditation and prayer caught a glimpse of opening gates? Who has not in the secret place of holy communion felt the rush of some white surging wave of emotion—a foretaste of the joy of the blessed?

The Master had times and places for quiet converse with His disciples, once on the peak of Hermon, but oftener on the sacred slopes of Olivet. Every Christian should have his Olivet. Most of us, especially in cities and towns, live at high pressure. From early morning until bedtime we are exposed to the whirl. Amid all this maelstrom how little chance for quiet thought, for God's Word, for prayer and heart fellowship.

Daniel needed to have an Olivet in his chamber amid Babylon's roar and idolatries. Peter found his on a housetop in Joppa; and Martin Luther found his in the "upper room" at Wittenberg, which is still held sacred.

Dr. Joseph Parker once said: "If we do not get back to visions, peeps into heaven, consciousness of the higher glory and the larger life, we shall lose our religion; our altar will become a bare stone, unblessed by visitant from Heaven." Here is the world's need today—men who have seen their Lord.—*Selected.*

THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



PAUL IN THESSALONICA AND BEREIA

THE morning after Paul and Silas had been beaten and put into prison and the earthquake had opened the prison doors, the magistrate sent messengers, saying, "Let those men go." But Paul refused to go until the rulers themselves should come and fetch them out.

You, see, Paul was part Roman, as well as Jew, and he had not been given the proper trial according to Roman rights. The magistrates became so frightened that they came and begged Paul and Silas to leave the city. Then the apostles did leave the prison and visited with friends for a short time at Lydia's house.

Take up your maps now, and prepare again to follow Paul and Silas, and most likely, Luke and Timothy, on their second missionary journey. They traveled for several days west through Amphipolis and Apollonia to Thessalonica, a distance of about one hundred miles. Here they found work to support themselves.

When the sabbath arrived Paul did not wait for the Jews to call and invite him to their synagogue; but as always, went to the synagogue himself. Here he came for three sabbaths, telling them that Jesus was Christ, and about His sufferings, His death and resurrection.

Some of the Jews came to believe Paul's teachings, and many of the Greeks and chief women. As usual, the Jews who did not believe, became envious and gathered a company of rough fellows.

And what do you suppose they accused the brethren of doing? They accused them of trying to turn Thessalonica upside down, simply because they preached that there is another King (King Jesus) besides Caesar. They either did not understand the difference in the kinds of kings, or did not want to understand.

Nevertheless, the rulers permitted Jason and these men to go free. And then, you may be sure, the brethren hurried Paul and Silas away at night to Berea.

Now the Bereans, people of Berea, were of a better class, and when Paul talked in the Jewish synagogues, the people listened readily and studied the Scriptures (Psalms and Isaiah) every day to see if the things Paul taught them were true. Of course, these things about Jesus were and are true. Therefore, many believed, even many Greeks.

When the people of Thessalonica heard how the people of Berea accepted the "word" they were not content with the trouble they had already made, but came on down to

Berea, and stirred up the people. At this, the believing brethren sent Paul away as if to go to the sea, but Silas and Timothy remained in Berea.

In a letter to his friends in Thessalonica Paul gave them an example of what a faithful servant should be, and his reward. Read 1 Thessalonians 2:1-12.

ARE WE trying to be model servants?

SOMETHING TO DO

1. Read 1 Thessalonians 2:1-12.
2. Copy the things we are to do or be.
3. Read Romans 15:17-22.
4. Read some of Isaiah and the Psalms.
5. Learn the most important verse in the lesson.

Do you see why we have Berean classes?
Do you belong to one?

WE BELIEVE that the dead are unconscious. "The dead praise not the Lord, neither any that go down into silence."—Psalm 115:17.

NATURE QUESTION

22. Zechariah saw the myrtle tree in a vision. Zech. 1:8.
23. For what vegetables did the Israelites long?

WHO HELPED THE PLAN?

Who helped the Plan?
"I," said the Thinker.
"With my bright points,
I helped the Plan."

Who helped the Plan?
"I," said the Booster.
"With my enthusiasm,
I helped the Plan."

Who helped the Plan?
"I," said the On-Timer.
"I saved the minutes—
I helped the Plan."

Who helped the Plan?
"I," said the Courteous.
"I gave the rest a chance,
I helped the Plan."

—Nettie Wakeman.

With Our Sunday Schools

LESSON 2. — October 11, 1931

PAUL IN PHILIPPI

Acts 16:16-40; Philippians 4:4-9

Devotional Reading: Romans 8:35-39

GOLDEN TEXT

Rejoice in the Lord alway: and again I say, Rejoice. — Philippians 4:4.

A STUDY OF THE SUBJECT

Topic: Initial Victories in Europe.

Basic Truth: The peace of God . . . shall keep your hearts and minds through Christ Jesus."—Phil. 4:7.

Outline: I. Essentials to Christian Victory. A. God's Word. B. Faith. C. Consecration. II. Victory's Triumphs Over Man.

I. Essentials to Christian Victory. A. God's Word. Man's every victory, physical or otherwise, is achieved by mental vision supported by mental control of bodily powers unto a realization of the vision. God's word, either as spoken; printed upon the page, or recorded in nature, is the only reliable word for the giving of true mental vision. "Thy word is true." John 17:17. God's word, said David, "is a lamp unto my feet and a light unto my path." Psa. 119:105. There is no other true light to guide man's progress unto sure righteousness. Only righteousness can be truly victorious. God's word therefore is a first essential unto Christian victory.

B. Faith. Faith, that essential condition of mind and heart which fashions the human mind to fully accept and trust, must be applied to God and His Son and to God's word, if one is to gain Christian victory. "Faith comes by hearing, and hearing by the word of God." Rom. 10:17. Faith therefore must be built upon God's word.

C. Consecration. Consecration to God and to His Son leads man to follow God's word through any and every field of life or circumstance, unto any and every designated goal. No hardship is too severe, no sacrifice, too great, no sorrow, too overwhelming for him who is truly consecrated by faith in God's word to God and His Son.

II. Victory's Triumphs Over Man. Paul's triumphs in Europe were victories for the gospel. These victories were not purely local in effect. Their influences have traveled to the ends of the earth. The very fact of these victories has given the gospel greater triumph over the sinful ways of man. The gospel waves which first lapped the shores of Macedonia have rolled across Europe and have conquered the western world. In those victories Paul revealed the mighty strength of God through the gospel to conquer in the name of His Son.

PRACTICAL APPLICATIONS

Prayer and Singing
brought

Deliverance and Salvation

The experiences of Paul and Silas at Philippi were very unusual—but out of these experiences much good resulted. There are

some very profitable lessons for us in these Philippi incidents.

The conversion of the damsel possessed with the spirit of divination indicates that unclean spirits are not able to resist the spirit of God. The individual filled with God's spirit need have no fear of the forces of the evil one. The conversion of this girl resulted in the jailing of Paul and Silas. This move on the part of the rulers and people could not frustrate the work which Paul and Silas had been called to do. These men of God pleaded their case before the great Judge of all. His decision was their deliverance and the salvation of the jailer and his family. Prayer paid big returns in this instance. It always does.

Investment in Prayer is never Disappointing

It can be used any time, any where, and under any circumstance. Try it. Some very profitable time can be spent in having members of the class relate cases of answered prayer in their own life or the life of some relative or friend. A meeting where experiences are told is often the most profitable of all religious gatherings. If you have had an experience, don't be backward in telling others.—C. E. R.

THE GOLDEN TEXT

"Be joyful in the Lord at all times; I say again, Be joyful."—Phil. 4:4, Diag.

Philippi was one of the places visited by Paul when he answered the call, "Come into Macedonia and help us." There he founded the first European church. The Philippians had great regard for Paul and at different times contributed to his material needs, and in return Paul had much love for the Philippian brethren.

At the time Paul wrote this epistle, he was a prisoner in Rome. He longed to be free and visit the brethren again, but as he could not, he sent this epistle to them by Epaphroditus when he returned from a visit with Paul at Rome.

Paul often prayed for this church, and in this epistle he tells them about it and commends them for what they have done. He exhorts them to unity and humility, and points out the example of Christ. Then he tells them to "be joyful", and why not? The true Christian has more reason for being joyful than any other person, for the Christian can look forward to the time when all will be joy and gladness.—L. A. R.

SENIOR AND ADULT CLASSES

A Jailer Led Captive

It seems an easy matter to turn to God when our lives are in danger. "They that go

down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They . . . are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses." Psa. 107:23-28. Thus David gives us a clear picture of man in his distress. The jailer was in distress and at "his wit's end". If the prisoners escaped, his life must pay for theirs.

Paul and Silas had been liberated by the great power of God and were free. They evidently did not feel it to be a Christian act to accept that liberation and let the jailer forfeit his life. The jailer recognized their favor and said: "Sirs (masters), what must I do to be saved?" Was he asking for salvation from sin or Roman law? Paul accepted the question in the former sense.

While it is easy to turn to the Lord when our lives are endangered, it is quite a different matter when our pocket book is in danger. Paul and Silas were in prison because they cured a maiden possessed with the spirit of divination (called medium today), thus depriving her masters of much gain. The masters didn't rejoice at the maiden's benefit, neither did they inquire after their own salvation. Their whole minds were centered upon illicit gain, and when that was shut off they had Paul and Silas punished.

Paul and Silas did the right thing and the jailer was saved; they were strengthened and God was glorified.—H. A. S.

JUNIOR CLASS

Topic: Paul in Prison.

You have often heard of people being put in jail for being bad, haven't you? But did you ever hear of anyone being put in jail for doing something good? Well, that is just what happened to Paul and his helper, Silas, when they went over to help those people we talked about last week. They had been telling the people about Jesus, and some didn't want the people changed over from their gods of stone and wood to the true and living God, and so they put Paul and Silas in jail! Do you think that would stop them from preaching about Jesus? Maybe it would stop us! We probably would be so discouraged we'd sit right down in our cell and not even feel like looking out through the bars, nor saying a word to anybody. Find out what Paul and Silas did. You know before they had been put in jail, they had been beaten until their backs were all raw and bleeding; still they praised God! What happened in the night?

Learn, "At midnight Paul and Silas prayed and sang praises unto God."—M. G.

DOINGS AMONG THE CHURCHES

MISCELLANEOUS ITEMS

Sr. H. S. Bell of LaCrosse, Wis., writes that Guilford is improving nicely from his recent operation for appendicitis and that at this writing he expects to be at home again. This will be good news to his many friends.

Sr. Minnie Kerr of Corvallis, Oregon, is seriously ill at her home. Sr. Flora Hogue writes that they miss her at Sunday school, as she is their leader. We trust she will soon recover.

John David arrived at the Jane Lamb Hospital, Clinton, Iowa, on Sunday, September 20. He will call Mr. and Mrs. Ernest Gesin, Father and Mother, and incidentally, your assistant editor, Grandma. We don't know whether he will be a doctor or a lawyer when he grows up, but we'd like him to be a preacher.

Last week the Ladies Aid of the Burr Oak (Indiana) church scurried around collecting fruit jars, fruit, etc., and soon had 104 quarts of peaches canned for the Bible Training Class. Later they filled a few dozen more jars with apples and tomatoes for these same hungry boys and girls, all of which is greatly appreciated by them. We suspect that the Training Class has grown dear to the heart of the Burr Oak folks through association with their pastor, C. A. Smead, the past summer.

RALLY DAYS

Dixon, Illinois, October 4, with Sunday School, morning and evening sermons by Bro. Conner. Program by young folks and children at 2:30. Basket dinner.

Burr Oak, Indiana, October 4, with Sunday School, morning and evening sermons by Bro. Smead.

Grand Rapids, Michigan, October 4, with Sunday School, morning and evening sermons by Bro. Siple.

Eden Valley, Minnesota, October 4, with Sunday School, and sermons by Bro. Denchfield.

Oregon, Illinois, October 4, with Sunday School at 9:45, sermons at 11:00 and 7:30 by Bro. Austin. Berean at 6:30. Basket dinner at noon.

Rockford, Illinois, October 11, with Sunday School at 9:45, sermon at 11:00 by Bro. Thayer. Basket dinner at noon.

Plan to be at one of these special services or you will miss the spiritual uplift that results from association together.

GRAND RAPIDS, MICHIGAN

Song Sunday for our Sunday school was well attended, and Sr. Siple, who was in charge, had arranged several special features that were well received. The three-month period of special feature Sundays is almost over now, and it has been a very interesting series. Rally Day, next Sunday, will be the last.

On October 25 the church will hold its anniversary day. Potluck dinner will be served in the basement, and services held morning, afternoon, and night. Commencing that day the church is putting on a special effort for increased spirituality and attendance by a series of evangelistic meetings. We want the prayers of all for the success of our work here.

F. E. Siple, Pastor.

Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."
—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Other will be gladly added upon request.

Sr. C. E. Randall,	Fonthill, Ont.
Sr. H. L. Luper,	Arkansas City, Kansas
Sr. J. S. Hindman,	Winfield, Kansas
Sr. Harriet Reed,	Arkansas City, Kan.
Sr. Franklin Moore,	Niagara Falls, N. Y.
Sr. Riley Hoskins,	St. Cloud, Minn.
Wilbur Hagenbush	Argos, Ind.
Mrs. Alice V. Blakesley,	Rt. 1, Bx. 25 Sumas, Washington
Bro. and Sr. Chas. Stedman,	Miami, N. M.
Sr. C. Seely, 710 Brown St.	Healdsburg, Calif.
Mrs. Daisy Pietenen, daughter of Sr. Seely.	
Sr. Angeline Harrington,	Tring, Alta., Canada
Bro. Stephen Cronkrite,	Brantford, Ont.
Sr. Melvin J. Osborn	Culver, Ind.
Bro. C. H. Nye,	North Anson, Maine
Sr. Agnes Murray,	Pasadena, Calif.
Sr. Sarah Dashwood,	Dunnville, Ont.
Mrs. Florence Hanson,	Knappton, Wn.
Sr. Ada Daniels,	Alma, Mich., Rt. 3, Bx. 46

Sr. Daniels writes that the prayers of the brethren helped and encouraged her so much at previous times, and she requests that we remember her again in our petitions to our Father in heaven.

MY TRIP TO VIRGINIA

After having read the report of the Virginia Bible School, I cannot refrain from expressing my appreciation for the opportunity of meeting with them in their Bible School and Conference this year. I am sure the pleasure was all mine. The kindest hospitality, as well as the best of cooperation, was extended me in my work, not only from the members of the Bible School of Virginia; but by all whose children were in attendance. It is indeed a pleasure to me to see at last my fond hope realized—to be able to meet in conference work and study carefully the needed religious work with the children. Again, Virginia, I thank you.

Not only was I able to grow from the spiritual work in the Bible School, but from an educational standpoint as well. Through the kindness of Bro. and Sr. Marsh and Arlen, Sr. Kincheleoe and family, as well as many others, I was afforded the opportunity of spending two and a half days in Washington, D. C., and in visiting Baltimore, Gettysburg and Pittsburgh.

May God's blessing rest upon all who made it possible for me to make this splendid trip,
Verna C. Thayer,

RALLY DAY AT EDEN VALLEY

The church and Sunday school at Eden Valley, Minn., is planning for a big Rally Day on October 4, with special music and a program by the young folks. A special collection will be taken on that day which is to be sent to Sr. Sanford for the National Berean Relief work. At last year's Rally over four hundred were in attendance during the day, and they hope to exceed that number this year. The work is going forward nicely under the leadership of their new pastor, Bro. John Denchfield, a student of the N. B. I. Training Class, 1929-31.

OREGON'S RALLY

Next Sunday, October 4, will be the climax of a month of rallying the forces of the church at Oregon, Illinois. This effort has been planned to include every phase of church activity here, and twelve goals were set by Bro. Austin to be achieved by October 4.

Definite advance has been made in several departments. A Cradle Roll has been started, the Home Department established, and an "I'll Do" Register, for definite work to be volunteered by all the members of church and Sunday School, has been circulated. With these efforts and several others the work at Oregon has been definitely advanced.

October 4 terminates Bro. Austin's service as pastor of the Oregon church, and in the evening of that day he will deliver his final sermon. The church has been greatly strengthened spiritually and materially under Bro. Austin's leadership, and words fail us in expressing our regret at his departure from our midst. But we gladly welcome Bro. Marsh as our pastor and leader, already having the deepest love and greatest respect for him and his family.

On October 11, Bro. Austin will return and conduct the services for the installation of our new pastor, at 11:00 a. m. We invite all to be present at this service.

The "I'll Do" Register

Check (x) on Dotted Lines your I AM and I'LL DO Service:

I Am a member of the Oregon Church of God (.....), its Sunday School (.....), its Berean Class (.....), its Prayer Service (.....).

I Wish to be a member of the Oregon Church of God (.....), its Sunday School (.....), its Berean Class (.....), its Prayer Service (.....).

1. I'll Daily seek God's Will and Guidance (.....).

2. Each Sunday morning I'll pray God's blessing upon the Service of the Church and upon its Workers (.....).

3. I'll Use every opportunity to encourage and aid others unto Salvation in Christ (.....).

4. I'll Attend the weekly Preaching Service (.....), the Sunday School (.....), the Berean Class (.....), the Prayer Service (.....).

5. I'll Tithe my income for the work of my Master (.....).

6. I'll Contribute \$..... the last Sunday of each month for Maintenance of the Church Work.

7. I'll Contribute \$..... Monthly (Yearly) to its Building Fund.

8. I'll

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ATTRACTING THIRSTY MEN

THE influence of the church wasn't lost. It was thrown away. An excellent illustration of the way it happened is afforded by a recent prize offer made by the American Eugenics society.

The society offered one thousand dollars in prizes for the five best sermons preached to religious congregations on the relation of the church to eugenics. The church's relation to the subject is no more intimate than the relation of baptism to tonsilectomy.

During the last two decades the pulpit has been harnessed to perform every kind of chore from the selling of Liberty bonds to the sorry business of making votes for politicians. If the house of prayer hasn't been made a den of thieves, at least it has been prostituted to serve causes that have no more connection with religion than dividends have with righteousness.

The pulpit—much of it— seems to have lost sight of the simple and fundamental fact that people go to church in quest of religion. "Help thou my unbelief!" is the cry of their troubled spirits. They long to understand. They hope for guidance. They search for some man of God who can show them the way to peace. They don't attend church to learn about science or politics or social problems.

If they won't attend church, it isn't because they are fed up on religion. It is because the church no longer offers them religion—or else offers a milk-sop, prudish, prissy and effeminate moralism instead of a manly, soul-satisfying religion that demands and gives the strength and courage

that will overcome the world.

When the church forsakes religion, men who are in search of religion will forsake the church.—*Selected.*

THE RESTITUTION HERALD

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

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AN ETHICAL CODE FOR MINISTERS AND CONGREGATIONS

(The following code of ethics, copied from the Expositor, has been adopted by the Church of the Brethren throughout the United States and Canada. If adopted on the same scale by the Church of God, it would undoubtedly make for happier relations generally between ministers and their congregations. We recommend it for the earnest consideration of every member of the Church of God.—M. W. Lyon.)

1. The church should honor the ministry as a high and holy calling. Faithful officials should be respected and esteemed.

2. The minister should maintain the dignity of his profession in all his relationships, both within the church and in the community at large.

3. The minister should keep physically fit. The church should make it possible for him to have a weekly holiday and an annual vacation for rest and improvement.

4. The minister should nurture his own spiritual life and strive for professional growth and efficiency in his calling.

5. There should be clear and just contracts between the church and its pastor. Both parties should abide scrupulously by the terms of the contract until its expiration unless it is revoked by proper procedure or mutual agreement.

6. The church should recognize that a minister is entitled to an adequate remuneration, but the service of a minister should never be limited by financial consideration.

7. The minister should scrupulously guard all confidential and official information. He should not be swayed by "community gossip" nor take sides with factions in his church. A church should protect its minister from "factions" and "cliques".

8. The minister should not act as an agent or salesman for any commercial enterprise. The pulpit should not be used as a medium of political, personal, or commercial propaganda.

9. The minister should manage his own financial affairs with dignity and honor. He should avoid speculation and debt and pay his bills promptly.

10. A church should not tolerate "loose" and "slipshod" business methods. It should meet its obligations to the pastor and others promptly.

11. The minister should be frank, courteous, and cooperative with the ministers of his own and other churches. . . . He should not render professional service in the congregation of another minister without the consent of that minister except in an emergency.

12. The minister should give his time unstintingly to the spiritual service of his people. A church should not permit its pastor to be the "handy-man" of the congregation.

13. Pastoral calls should not be hastily extended by churches nor hastily accepted by ministers. The voice of the church should be taken by ballot, and no call should be

extended unless it is supported by three-fourths of the membership. Christian courtesy requires that the minority move to make the call unanimous and to support the minister "heart and hand".

14. A minister should not seek nor consider a call from another church whose pastor has not yet resigned.

15. Electioneering or campaigning either for or against a candidate for a pastorate should not be tolerated either by the church or the minister. Hostile or unfriendly criticism of the church by the minister or of the minister by the church is unethical.

16. Under no circumstances should a church consider or even negotiate with two men at the same time. It is also unethical for a minister to bargain between churches.

17. When starting a new pastorate, the minister should begin by feeding the flock. He should learn to know his people as soon as possible. He should be slow in setting up new machinery and in up-setting established customs.

18. A minister should not go into a church to replace former workers, but to take his place at their side. The other ministers in the local congregation should be made to feel that they are partners in the task of saving souls. The pastor must be creative in discovering definite tasks for them to undertake.

19. It is unethical for a minister to "meddle" in the affairs of a church after leaving its pastorate or to keep up contacts which hamper the new pastor in winning the hearts of his people. When a pastor leaves a church, he should leave it.

20. The minister should give due attention to politeness, neatness, and the refinements of life without being mechanical, exclusive, or coldly formal.

21. It is unethical for a minister to speak ill of a fellow minister, especially his predecessor or successor. It is unethical for churches constantly to laud the good qualities of former ministers.

22. The church should recognize that many demands claim the time and energy of a minister. He should not be expected to do the impossible. The minister must not allow unworthy or unimportant interests to deprive the church of his time and service.

23. The minister should consider that "work well done" and duty faithfully discharged is in itself "partial recompense for labor".

24. The minister and his people should show by their own lives that the gospel which they proclaim "is the power of God unto salvation".

"Follow up your Rally Day observance. That program is merely a good start in getting ready for the coming season's intensive work. Give special attention to increasing your average attendance. About forty percent are absent each Sunday from the average school. Search out those who have recently moved into your neighborhood, and secure them for your school. Meanwhile get those, both old and young, who have lived in your vicinity for five years and have not yet enrolled in any Sunday school. These are the things that make Rally Day count."